

JOHN PINNELL.

CPA

cap
Pm

STC 4062

2nd Es.
(5829)

40-
dnepr

B2

A HVNDRED
SERMONS VP-

pon the Apocalipſe of Ieſu
Chriſt, reueiled by the angell of
the Lord: but ſeene or receiued
and written by the holy Apo-
ſtle and Euangelift S. Iohn

Compiled by

Henry Bullinger, chief Paſtor of the
Congregation of Zurike.

¶ Faithfully corrected and amended.

¶ Seene and allowed.

¶ The Argument, worthynes,
commoditie, & vſe of this worke, thou
ſhalt finde in the Preface. At the ende
thou haſt a moſt exact Table to leade
thee into all the principall matters
contained in this Booke.

¶ This is my well beloued ſonne, in whom
I am well pleaſed heare him. *Matth. 7.*

AT LONDON
Printed by Iohn Daye, dwel-
lyng ouer Alderſgate.

Anno. 1573.

¶ Cum gratia & Priuilegio
Regie Maieſtatis.

T.R.
Div. S.
232
B937H

TO THE RIGHT HO-
norable Syr Thomas Wentworth, Knight,

Lorde Wentworth, Lorde Lifetenaunt of the
Queenes Maiesties Countie of Suffolk. &c.

Hys singular good Lorde and Master,
Iohn Daus his obedient Seruaunt wis-
sheth health and peace in the Lord,
with the increase of honor and
dignitye.



F wee wey and consider as-
well this present peece of Scripture in-
titled the Reuelation , as also the whole
body of the same (Ryght honorable
and my singular Lorde) we shall synde
that the trewe Church of Chryst hath
been euer from the first creation of the
world, is nowe, and still shall be to the
consumation therof, subiect to great ad-
uersities, persecutiōs, and troubles, out
of the which notwithstanding the Lord

when he seeth it good deliuereth and preserueth the same, and suffe-
reth her not to perishe . Whereupon the Romishe Church hath a
trewe saying , that Peters shippe may with billowes and waues of
tempestuous stormes be ouerwhelmed, but can neuer be drowned,
which saying is doubtlesse most true , although they them selues
sayle not therein, but rather seeke to drowne the same by ouer fraigh-
tyng her with the heauy burthen of mens traditions . For certaynely
the Shippe of Peter whiche is the figure of Christes Church is in
deede ofte tossed and tourmoyled with outrageous stormes and tem-
pestes, but can neuer be drenched or swallowed vp of the same. For
Christ both Maister and owner thereof, can and wyll, for his mercy &
truthes sake appeace all ragēs at his pleasure. Herin both the Papistes
and Gospellers do agree. But whether of them are the trewe Church
thys matter is yet in controuersie & hangeth before the Iudg, which
this present worke shall discerne and put out of all doubt, And to en-
ter a litle into the matter as it were with a certain preamble, the true
Church of Christe is not called the stony temple wherein we assem-
ble to heare Gods word, receyue the Sacramentes , and to praye in,
for suche are builded with handes , and with handes are destroyed a-
wayne, neither yet is it called the cōgregation of certain Bishops of all

The Epistle.

narions assembled in a generall Counsel, for they all though in the firste lawfull and godly counsilles, where many good men and excellent mebers of Christes Church, yet were they not the whole Church which could not erre, and the which had authority to make new Articles of the sayth, but the Church is called the whole societie of people that acknowledge the Gospell of Christe and beleue in him. And this Church not to be of one time only but of all tymes & ages, as Adam with Eue his wife, his sun Abel & his familie was the church, Noah with his familie was the church, Melchizedec with his familie was the Church, Abraham also with his familie. Likewise Isaac, Iacob, Dauid, the Prophetes and Apostles with their Auditours that beleued in the Gospell of Christ were the church, and where soeuer at this daye the Gospel of Christ is receyued and beleued there is also the church of Christ which by a figuratiue speache may be aptly called the Ship of Peter or Arke of Noe. Now let vs consider the state of the church vnder Adam, whereof the chiefest member was righteous Abel, but him doth his brother Cain persecute for Religion and slayeth hym. And this was the beginning of the tempest that arose agaynst the Shyp of Peter, the beginning I meane, of the persecution of the church which shall last to the worldes ende. Lykewise dyd the church vnder Abraham suffer persecution by Ismaell, vnder Isaac by Esau, vnder Moses of Pharaos: vnder Eli the high priest the Arke of the Lorde was taken by the Philistines, and then it was thought that the church should haue quite perished: vnder Achab & wicked Iezabel, the Church was not onely afflicted and sore oppressed, but also in a maner extinguished, where the Prophet Helias complained that he was lefte alone, Vnder Ieremie, the Citie of Ierusalem was destroyed of the Babylonians, and the church was not lyke then to perish, but rather vterly lost already: when Christ the head of the Church, was crucified, it was iudged that the church had then been cleane destroyed. We had thought (say they) that he should haue redemed Israell. What tyme king Pharaos with his host had inclosed the Isralites, that is to witte, the Church betwene the mountaines and the Red Sea, it was lyke that the Church should haue perished, but Moses prayed & the Lorde miraculously deliuered them. Againe, the church semed to be in extreme daunger when Senacherib spoyled the kyngdome of Iuda, and ment to destroy Ierusalem, but through the prayer of Ezechias the Kyng, God sent his Angell and destroyed the host of the Assyrians. The church semed to tende vnto ruine, whē Herode had killed Iames with the sward, and minded also Peter, but the congregation contynewyng in prayer, the Lorde sent his Angell to deliuer Peter. And to be short in those ten greuous persecutions which followed immediatly after the Apostles time, the church many times semed brought

The Epistle.

brought vnto vtter decay, but alwayes when God saw it good it was reuiued, & as it were refreshed againe. What should I recite the persecutions of the church in the time of Athanasius wherin the Arrian Bishoppes so preuayled that the Emperour and his whole Armye so persecuted Athanasius, that the good Bishop was fayne to lye hyd in an hole, where he saw no sunne by the space of sixe yeares. And who would then haue thought that euer the trew church of Christ should haue flourished againe? I nede not heare to reherse the cruell persecutions of the church vnder the Romish antichrist which neuerthelesse haue bene and be yet styll most tyrānicall and blouddye. For that the same shall in this present worke more clerely appere then that I nede to make any discourse therof, only I would shew, briefly as dooth my Author, at large, that Christes trewe church is alwayes subiect to persecutions, To thintent therfore to passe ouer many thinges vntouched, and to come nerer our fathers memorye, in the tyme of the Emperour Sigismunde, there was holden a counsell at Constaunce wherein the Bishops so conspired, to extinguish Christes veritie that contrary to thauncient libertie of a free and generall Councell, & contrary to the Emperours safeconduit, they not only burned their Iohn Husse and Hierome of Prage, professours of Christes Gospell, but decreed also, that the bones of Iohn Wickleffe, sometime Persō of Lutterworth, here in Englande, should be taken vp and brent. Whose bestiall crueltie, of raging against dead men, our popish prelacy of late dayes, rightly Imitatinge, as the children of one father, that was a murtherer frō the beginning, practised lyke tyranny with the bones of Martin Bucer and Paulus Fagius at Cambridge. Such raging surges of late dayes did beate against the Ship of Peter: Blessed be the Lord Iesus, that hath sent vs a goodly caulme, according to the saying of the Prophet Dauid: The Iuste shall suffer muche tribulation, but the Lorde deluyvereth them out of all. And this is verely the argument & fame of this boke, that Christes church shall suffer greuous persecution, but shall neuer be left destitute. For where the dragon fighteth on the sand, the Lambe Chryst like a conquerour, standeth on Mount Sion, right hable to succour all his, to the great comfort and consolation of his chosen, whiche of necessitie, must suffer wyth Chryst, yf with him, we will be glorified: And as Christ him selfe, when he was railed vpon, gaue no euil words again: So is the true church of Christ knownen in this, that it suffereth persecution, and doth not persecute agayne. Wherefore lyke as wise kinge Salomon iudged her, to be the true mother of the childe, which had such compassion on it, that she had, rather for go the whole, thē haue it diuided and dismembred, & the other to be the harlot, that had ouerlayne her childe which had also consented to the death of thother: Right so maye we discerne e-

The Epistle.

uidently the whorish church of Antichrist by her bluddy persecutions from the true church and spouse of Christ, the one with sward and fyre seketh alwayes to quenche the trueth, the other through the spirite of lenitie, to winne men to the same, the one by compulsion and violēt oppression, the other by perswasio, & meeke intercesson: the one by the sward, the other by the worde, the one goeth about to peruert and deprave, the other seketh all meanes, to conuert and saue. But lest I should excede here the iust measure of an Epistle, and through prolixitie, be to your honour tedious, which can (as the proverbe sayeth) discerne a Lion by his clawes, I will breake of the thred of my discourse, notwithstanding, that the matter is so ample & large, that it would require an other worke, wherein it is harder to fynd an ende, then it was a beginning, contented by these fewe examples of sondry tymes, to haue signified the to your Lordship, which knowe them much better then I: And haue red this present work in Latin as you doe all others right diligently. But through your ientill patience to the plaine English Reader, that the true church of Christ hath bene in all ages persecuted, and that this present worke, written vpon the Reuelation of S. Iohn, & into an hundred Sermons digested, declareth no lesse, & is as it were an ecclesiastical history of the troubles & persecutions of the Church, especially from the Apostles tyme, vntill the last day, wherein Chryst, the head of the same shall come a righteous Iudge, to cōdemne Antichrist, and all Antichristian hypocrites & bluddy persecutors: But to receyue his electe people and to crowne them with glory: And shall deliuer vp his kingdome, to his Father, & God shall be all in all. Which worke vnderstanding right well, that it should to your honor be acceptable, I dedicate & consecrate to your name, as you best haue deserued. Which in this and other like enterprises, haue been to me, a goldē spurre, that by you all others may receyue commoditie therof, to the glory of God & saluation of theyr owne soules. The Lorde Iesus with his princypall spirit, strengthen and confirme your good Lordship in all your Godly desires.

From Ipswich the kalendes of
March, Anno, Do. 1561.



*A Sixain touching the contentes of
thys booke.*

Who list to moue his lippes,
and hereon looke and reede:
In this Apocalypyes,
these thinges shall fynde in deede.

What Antichrist first is,
who and where he doth dwell:
And that his comming is,
from the deepe pit of hell.

Then what is the old Serpent,
the Dragon and the rest:
And also what is ment,
by the Image of the beast.

That Rome is Babylon,
the beastes with her heades all:
The whome sitting thereon,
is Pope that downe shall fall.

The thre soule sprites like frogs,
are Legates of the syde:
And shall haue parte with dogges,
though now Prelates of pride.

The Locustes to declare,
as flies in Summer ryfe:
The Popish clergy are,
a people full of styfe.

Theyr songe is nothing els,
but alwayes coare, coare:
Holy church, holy masse, holy bells,
holy bread, holy oyle, holy ware.

By the marke of the Beast,
they may both bye and sell:
And as they saye at least,
redeeme soules out of hell.

Theyr warres yet shall decay,
and perishe in an houre:
All shall be take away,
their oyle, wyne and fyne flour.

And Rome shall downe be cast,
and drowned in the deepe:
Her marchaunts then at last,
lament shall wayle and wepe.

The Dragon and the beast,
Sathan that Serpent olde:
Antichrist and the rest,
in paynes shall ay bene holde.

All ye that Godly bee,
from Rome quickly depart:
Or els with her you see,
of plagues ye must haue part.

This booke shall eke declare,
of Sunne, Moone and of starres:
Candelstickes, what they are,
of battell and of warres.

Which Antichrist shall mene,
against Christes Church to fight:
And those that will beleue,
in Christ, to death will bight.

But Christ on Sion Mounte,
the Lamb shall aye preuaile:
Of his maketh accompte,
and will them neuer fayle.

The sealed are the elect,
whom God hath chosen free:
All others are reiect,
and condemned shall bee.

The Raynebow and white cloude,
and maruels many one:
The angels crie aloud,
blessed be God in trone.

The angels and spytes holy,
the elders and Beastes four:
Prayse God continually,
so should we euermore.

A Sixain touching the contentes of this booke.

The elect with good intent,
pray come Lord Iesu come:
vnto the last iudgment,
to iudge both all and summe.

They that dye in the Lord,
freight way doe passe to blysse:
This scripture both recorde,
where ioye and glozy is.

The troupets that Angels sound,
and vialles of Gods ire:
Declare God to confounde,
that withstande his desire.

The Barneyst and vintage,
doe playnely signifye:
That sinne is type of age,
and ought of right to die.

The woman clad with sunne,
with starres eke crowned bright:
The church is and her sonne,
our sauour Christ aryght.

The newe Ierusalem,
of Christ the spouse so pure:
The Church of faithfull men,
in ioy shall still indure.

In it no temple is,
no Sunne no Moone at all:
For Christ her glozy is,
and God is all in all.

Then Reader by this booke,
thou shalt thec not repent:
If thou wilt heron looke,
not many better spent.

Telōs.



THE PREFACE OF

Henry Bullinger vpo the Apocalyps of Iesu Christ
set forth by the Apostle and Euangelist s. Iohn, vn-
to all thexiles for the name of Christ in Germany
and Swyferland, of Fraunce, England, Italy and of
other Realmes or nations, and generally to all
the faithfull where soeuer they be, abiding
and loking for the cōmyng of Christe
our Lorde and Iudge.



That this Apocalyps

was reueled by Iesus Christ
king of kinges and high Bi-
shop, our Lord fro the right
hand of the Father, and set-
forth by thapostollicall spūite,
for the saluation of al faithfull
chieflye of those that shall bee
in the latter dayes, before the
last iudgment: both the mat-
ter it selfe, whiche is treated,
being right whollsome, excel-
lent, and necessary to be kno-
wen, proueth: And also the
simple maner & meane, wher-
by it is handled being euident

and plaine, declareth, I will speake of either briefly, Collectyng those
thinges only, which seme to be most profitable & necessary. The Lord Iohn.xvj.
had sayd in the Gospell, how he would ascende into heauen, and from
thence send to his Apostles the holy Ghost, & comforter, which should
lead them into all truth and shew them the thinges that are to come.
And that which he sayd he would doe in wordes, the same verely hath
he also perfourmed in dede abundantly. The holy Ghost beyng sent
to his Apostles, induced them into all truthe, and opened to them the
thinges that were to come, especially to the Apostle and Euangelyst,
s. Iohn. who receiued this Reuelation, exhibited to him by Christ,
from the ryght hand of the Father, by the mystery of an Angel, in the
holy Ghost, and also by Christes commaundement, committed & same
to wytyng. The summe and ende of which wytyng is this: That
Christ Iesus our Lord, will neuer fayle in his Church in earth, but
will gouerne it with his spirite and worde, through the ecclesiasticall mi-
nistery, notwithstanding & the church it self, whilest it remaineth in this
worlde shall suffer many thinges, for professing Christ and the truthe
of his Gospell. And it openeth welneere all and singular the enils that
the Church shall suffer, shewing how it must be exercised with commō
Calamities, as warre, plague, famyne, and such other lyke, And also

The same
end of the
Apocalyps.

The Preface.

What it shall privately suffer of the false brethren through heresies, schismes, and greivous and continuall stryfes, contentions & corruptions in matters of religion: And finally how terribly it should be vexed by the most cruel persecutions of the old Romane Empire, And lastly by the wicked craftes and extreme Tyranny of Antichrist. All the which thinges apperteyne to this ende, that all the chosen being sufficiently warned before, and provided for in all ages whylest this worlde shall indure, may with true faith alone, cleave vnto Christ our redeemer, king and high prieste, only and eternall, and purely and spycerly professe hym, call vpon him, serue him in innocencie of lyfe, and patiently waite for his comynge to Iudgement to delouer and saue the godly: But contrarywise, that they should dispise all superstitions and the worlde it selfe with those his sondrye religions, felicities and pleasures, and beware of all vngodlines. And chiefly that they should flee Antichrist which shall come in the ende of the worlde, vsurping to him selfe most vniustly the kingdome and Priesthod of Christ, & greuously persecuting the Church of Christ, euen to the last Iudgement. In which at the last, he with all his adherentes, shall bee thzowen downe headlong into hell.

The first
chapter of
the Apoca-
lipse.

What
thynges are
treated of in
this booke,
& in what
order.

And S. John beginnith this holsome matter at Christ hymselfe our Lord, king and high Bishop, whose wonderfull and most goodly discription, after the Apostolike maner, he placeth in the very beginnyng, as the foundation of the whole worke. The same discription doth so flatly set forth the Lord, that all the Church which is dispersed throughout the whole worlde may know in Christ our Lord all thinges be accomplished, what so euer he had sayd before shoulde be fulfilled in him: namely that he shoulde be exalted, vnto the right hand of his father, into all celestiaall glozy, power and maiestie, and there be kinge of kinges, of all other most mightye, and the true and onely hygh Byshop, Sauour, gouernour, Lord and generall defendour of the Catholicke Church. For blessed, S. John not only saw him such him selfe, but also exhibiteth him such, to be seene of vs all in thys hye so godly wytyng, by a most bryght and goodly vision. And mozeouer to the intent it myght be knowne to vs all, in what sort our Lord Iesus Christ our king & priest sitting or working in heauen on the right hande of his father, is neuerthelesse in the middes of the catholycke church, wherof he hath a faithfull care, how louingly and fully he preserueth it, and in best order gouerneth it. S. John shewth in this his vision, that Christ walketh amonge the seuen golden candlestickes & holdeth in his right hand, seuen starres, And streyght way he declareth what thing he meaneth by the candlestickes and starres, callinge the candlestickes Churches, and the starres, Angels of the churches. That is to witte, Messengers, ministers and pastors. For the Lord chose vnto him selfe seuen famous Churches in Asia, with whom he treateth nowe generally and compendiously, vsing S. John for his interpreter: which he doth perpetually in all churches throughout the worlde, and will neuer cease so to do tyll the worldes end. For the number of Seuen which is very ryfe in this booke, and in the number of fulnes, comprehendeth in it all churches. wherfore S. John doth so propounde, moderate, and temper all thynges which he treateth of with these seuen churches, as they may be applied vnto all the Churches

Seuen
Churches.

Chap. ij.
and. iij.

The Preface.

Churches that shalbe in the worlde, vntyl the worldes ende, for their learning and edefying. And for the same cause, these seuen Churches may be examples of all other Churches. For looke what thing then did please or displease the Lord in those seuen churches, what tyme these thinges were reuealed: the selfe same in all other Churches, shall please or displease him, so long as the worlde shall last. And as he would haue those instructed & taught: so will he that all & singular be instructed at all seasons. Therfore in these seuen churches we haue examples of churches most excellent in deede, and of God deuely beloued: And agayne of moste corrupte, and finally mixed. And in these all is shewed, what is or shall be, the disposition, maners and vertues of all the churches in the whole worlde, and of all tymes and seasons and likewise the vices of them and remedies of the same. Therfore the Lord in these instructeth, repproneth, chideth, threatneth, exhorteth comforteth, and promiseth. wherfore in these we shall see, as it were a table set before vs, what the true and right doctrine of the church is. And againe, which is the false and corrupt doctrine. We shall heare and learne, that the church beloued of God, must stande still in the preaching of the Gospell, once receiued from the Apostles of our Lord Iesus Chryst: and must looke for no new, nor other mo doctrines, nor haue neede of other Reuelations: For the church is already instructed with a most perfect doctrine. There is it taught also, what we ought to doe with corrupte doctrines, and teachers. And where as it is easy to fall into vices, this booke doth diligently and plentifully minister medicines, teaching how the church decaying may be set vp and repaired againe: And here it treateth much of true repentance, of the fruites of repentance, and of the duties of Saints, or of good workes. Moreover, it exhorteth the afflicted to patience and constancie, and to the confession of Christes name, withoute feare, and to all godlynes: many times setting forth the most ample rewardes of God. And also affirming that tourmentes are prepared for the disobedient and backsliders. By this way and meane. S. John sheweth to the church how our Lord Iesus Chryst being in heauen, on the right hand of his father, in the meane tyme, and neuerthelesse worketh in the middes of the congregation of his faithfull, inspiring, quickening, keeping and gouerning it: And agayne, how the church liuing in this worlde, may liue notwithstanding in Christ, and be quickened of hym, vppon whom it dependeth wholly, whom only it regardeth, & in whom it is preserued. And who will not acknowledge this handling of the matter, to be all together Apostolicke, and right well grounded in the doctrine of Christ: But in the worke it selfe, all and euery thyng shall to vs be much more evidently declared.

But where as Christ in his Gospel hath said, that the church his welbeloued spouse, should be exercised with sundry afflictions, in the which notwithstanding, he would neuer faile her: Nowe in deed fro the right hand of his Father, he recompteth most plentifully and in very goodly order all the dolefull destinies of the church, to the intent that when the church is subiecte to sundry euilles she may remember these thinges and comfort her selfe, and not be discouraged with aduersity so as she should not doubt of the good will of God, towards vs, and
fall

The church
is subiect to
temptations
and perfec-
tions.

The Preface.

Chap. iiii.

The seven
hories of
the Lambe.

Chap. v.

Seauen
seales.

Chap. vi.

fall againe to the Idolatry which thee hath forsaken, and into the errors of their forefathers, or into the slippery pleasures of this world: but rather goe forwarde in the Religion of Christ once receiued, and holde on through constant patience to professe Christ, and to cleaue vnto him vnseparably: that at the length we may also be ioyned with him in the heavenly countrey. which is verely the marke and ende of our lyfe, and the course of all the faithfull in this miserable world. Now be it, soasmuch as in the calamities and persecutions of the faythfull, and in the felicitie & triumphing of the infidels, the mynde euen of euery one of the holiest seruauntes of God, is sore moued, and greuously tempted: befoze S. Iohn come to declare the heauy & miserable destinies of the church, he setteth forth vnto them, a moste beautifull type or figure of the reuerende, holy, and euermore blessed Trinitie, wherein is set forth, to be seene of the eyes of all men, the unspeakable wisdedoe of God, power, and maiestie of God, together with his iust gouernment, and holy iudgement in all thinges: And it is also declared, that almightie God the father, by that Lambe (that is, by hys sonne, our onely redeemer) in the vertue of the holy Ghost, doth gouerne well all thinges, whatsoeuer they be eyther in heauen, or in earth, yea and euen the very destenies of the church, which are written in the booke of his eternall prouidence, closed with seuen seales. There appereth y Lamb of God, setforth with seuen hories: That is furnished with full power as wel princely as priestly, the greatest of all, and in all poyntes the most absolute. The Lamb receyueth that booke of the ryght hand of hym that sitteth in the Throne, and vndoeth and openeth in order those seuen seales, For he receiueth of hys father all power, both in heauen and in earth. And wheras the Lambe alone openeth those seuen seales, it conteyneth a swete mistery, and ministrerh singular comfort to the faithfull. For where as we beleue, that the Lambe of God is our redeemer Iesus Christ doth loue mankinde so exceedingly, that neyther in heauen nor in earth, any thyng may be founde, that loueth vs more intierly: And now see the very same, and none other to open the seuen seales, at the opening wherof, sondry calamities islew out by and by into the world. who would mistrust them to be sent to him otherwise then for his health, since they are not sent without his prouidence and disposition, who directeth all thinges to the welfare of his chosen: vnto all the which thinges this notable matter is added, that all the spirites Angelicall, the elders also, and all heavenly creatures, worship God and the Lambe and prayse and commend the Lambes righteounes, & geuing him immortal thanks for his excedyng good gouernement, For therof we miserable mortall men, inuironed with sinfull fleshe, ought to learne that we should acknowledge also y iustice of God in all his workes and not murmur at his gouernement and most rightfull iudgmentes: but rather worship God, submit vs vnto him, prayse his righteounes, and geue thanks for his most holy gouernement, and cry with the prophet, thou art iuste O Lorde, in all thy wayes. and holy in thy workes. These thinges, being on thys wyse promysed, and the mindes of the faithfull, thus instructed and prepared: in the opening of the seuen seales, there is generally accompanied and reckned by, what and how greate evils should come vpon men from the which not somuch as the faithfull liuing in this world, should

be

The Preface.

be free. Wares, slaughters, famine, pestilences are recyted, and such other lyke plagues: Agayne persecutions, seditions, and (a great deale worse then all these) & seducyng, and dystroyng of men through corrupt doctryne. Gospell or consolation.

But because this booke of the Apocalippes, is most euangelicall and Apostolicall: in all that declaration, it oftentimes minglcth wofull thinges wth sorrowfull, and comforteth the faithfull exceedingly, in their mooste and greatest daungers. And therefore in the calamities, troubles, euils, and corruptions declared hitherto, the Angel of God is brought in, who marketh the elect of God, in theyr foreheades: and all they through the goodnes and custodye of God, are saued from perdition. And of these are accounted innumerable thousandes. When by we learne that the mercy of God is mooste ample in sauing of men: and that we ought to hope well, of the saluation of our elders, wherof though the most part lyued vnder the corrupt tyme of Papistrie, yet followeth it not therof, that their saluation should be doubtfull, at the least euen for this cause, that we see how God had, & hath his church at all tymes euen when they be moost daungerous, and that he hath his sealed flocke and his worshippers, which like as in tymes past, haue not bowed their knees to Baall. All the which through his vnspcakable goodnes and mercy he hath saued from perdition, and mercifully cleansed, from all corruption. Chap.vij.

And out of the seueneth scale, are brought consequently seuen troups, by the which are denounced the greuous cosicts of the faithfull & infidels. Yet before that these things are expounded, Christ is shewed before the Throne of God, making intercession for vs. And to hym are the faithfull sent in their perils, to craue helpe succour, and deliuerance at his hand. And the Deuill, the master of lyces, bloweth the onser to his men: Againe the holy spirite of God, foundeth the troe pet to the Sainctes. They ioyn together in battell, the godly & vngodly: the disciples of the pure, and corrupt doctrine: the soldours of Christ, and of the Deuill. Here are great daungers, and the minds of the godly are moze greuously afflicted and tempted with peruerse doctrines in the Church, then with the cruell sworde of tyrantes, and almaner of calamities. Here are seditious heresies recited, which impugn & corrupt the euangelicall veritie. And as by the seuen scales he vnderstood all maner of calamities, by Gods iust iudgement: powred out vpon the worlde: so vnder the seuen troups he comprehendeth all heresies in the worlde, and all pernicious opiniōs against the apostolicall doctrine. shewing that amonges those corrupte deprauations Mahometrie, and Papistrie, did most excell. Under the likenes of Grethoppers. He describeth the wanton & troublesome clergie of the Pope, intollerable, euen vnto men. And Lawrence Malla, a man excellently learned, though he was a Romane borne, and of a notable house, making moze account of Christen libertie then of so hard and monstrous a bondage, could not refrayne, to enueygh against the Popish clergie, saying: I verely pf I haue any sayth at all, belcve nothing to be moze hatefull, nether to God, nor to other men, then so greate licentiousnes of the Clergie in temporall matters. And S. Iohn no lesse evidently exprefeth the Turkeish crueltie, vnder the shape of terrible horses, breasting out smoke and fyre. By all the which thinges, he setteth forth church Seuen trō-
pettes.
Chap. viij.
Seven trō-
pettes.
Chap. viij.
Chap.ix.

The Preface.

church to be most miserably afflicted and tormented, bitterly after the same sorte, that we see them vexed at this day, vnder the most unhappy papistrie, and mahometrie.

The Gospell, or consolation.

Chap. x.

Chap. xj.

And yet lest any man should in so great evils bee discouraged, and thinke that Gods promesses touching the endes of good and euell men, and the deliuerance of the faithfull, by the last iudgment were bayne, Agayne after an Apostolicall disposition and maner, he anereth and setteth a most strong consolation against all these perilles and calamities. For he bringeth forth, the Lord Christ hymselfe, confirming by a solenne othe that doubtlesse an end of all these thinges should come: And that God of his iustice wyll assuredly render rewardes to þe godly, and punishment to the wicked. Where he dissembleth not, & John hymselfe, shall prophesy againe, (to sweete in apostolicall spirit and doctrine) to kynges nations, and many people. Moreover, he affirmeth manifestly that he will send into the world, teachers of the veritie, and of certaine saluation, which also most sharply, shall rebuke the wickednes, and wicked men, of the most corrupt last age, preach Christ sincerely, and accuse Antichrist most greuously. These he shadoweth by a figure of two excellent doctours. Whom he saith, for the libertie of preaching, and constancie of sayth, should bee most cruelly slayne of Antichrist. But he addeth, that these shall receyue of God, most ample rewardes: And that Antichrist shall labour in vayne to suppress the preaching of the Gospell by fyre and sworde, for so much as the Lord shall ostentymes fyre by new preachers, which shall lighten the darkened truth. He addeth furthermore, that many shall daily reuolt from Antichristes kingdome, and that the same shall finally by the coming of the Iudge, be bitterly brought to naught. And he maketh no conclusion, at this present concerning this place of the last iudgement of Christ, but differeth the exposition or treating of that matter, to another place moze conuenient, which he handleth in the .xix. and .xx. Chapters. And these thinges hitherto hath he spoken generally of the perils, calamities, contentions, troubles, sects, and persecutions of the church of Christ, which shall exercise it from the tyme of Christ, and his Apostles to the worldes end. Whereunto he annexeth a particular or priuate, howbeit a plentiful treatise of þe most greuous conflicts and persecutions of the church. For it becometh chiefe the fainctes, to know these thinges, that in the very perilles & afflictions, they maye remember this godly admonition, and beare in mynde what the Lord hath tolde before, of the thinges that they now suffer, who ruleth and gouerneth all thinges, and finally who can and will deliuer them from all these euils, when, how, and asynuche as he of his good will shall see it good. First therfore he propoundeth agayne, generally the partes of this conflict or strife: namely a woman clothed with þe sunne, crowned, traueling, which is a figure of þe saythfull church. And he setteth against her a most fierse and cruell enemy. I say the great red dragon, with seven heades. As a figure of that olde serpent, the deuill. After are set forth theyr attempts, nature, force and conflicts or fight. And here agayne for a comfort is expressed the victory of Christ the head, & of his church and members of the same. Afterward the Lord by John rehearseth, seuerally in the vision, the special instruments or members of the dragon, by the which he assaulteth, and most cruelly vexeth, and

Chap. xij.

Seven heades of the dragon.

Society

The Preface.

Chap. xiiij.

Seven
heades of
the beast.

Swereth the church. And these instrumentes are the beast with seven heades and ten hornes, and the beast with two hornes, that is the empire and the false prophet, and the image of the empire. These thinges he painteth out after the Imitation of Daniell, so lively, and (as it is sayd) with theyr owne colozs, in the. xiii. and xlii. Chap. that no man can choosē but feeble, and much more perceyue, of whom he speaketh: verely cūen of the olde Romane Empire, & of Papistrie. After the imitation of Daniell he termeth cruell kyngdomes or empires by the name of Beastes. And the thyng it selfe declareth, that our Lord Iesus Christ, the head and king of all Saintes, suffered and was crucified vnder Ponce Pilate, gouernour of Iurie, who was sent thither from Rome, and gouerneth all thinges in the name of the emperor Tiberius. Agayne, euery man knoweth that the first persecution agaynst the Chyrtians, was styred by by Nero Emperour of Rome. The seconde by Flauious Domitian Emperour of Rome, which intrapped also the Authour of this worke. And after this we reade of eyght other persecutions or more, styred by by the resydow of Romane Emperours, agaynst the faithfull spouse of Christ by the which she was cruelly rent in peeces & troden vnder foote. And that for no other cause, then for that she would not worship the beast: that is, that shee would not receiue the superstitions and heathen rites of the Romane Empire. I meane the false Gods, and idolatrie of the Heathen: And for that she worshipped one God, alone throughe Christ, and cleaued to him and serued hym, after his Gospell. Here therefore are excepted Constance, Constantine, Gracian, Theodose, and other godly and chrysten princes or Emperours, which be not reckened vnder the deuillish beast. For an Empire or kingdome of it selfe, as. S. Paule sayeth, is of God: wherfore if good men rule, and geue not ouer themselves to be ruled of the Deuill, they shall verely appertaine to the body of the holy church, and not to the abhominable body of the beast. In the meane tyme, when olde Rome would not earnestly repent, and turne to Christ, forsaking their false gods and superstitions, at the last it was condemned of Christ, by the law of like penaltie. For with the same measure, that the Romanes met to other nations, with the selfe same, did other nations measure agayne to Rome. Wherfore the Persians, Hunnes, Frenchemen, Alemans, West Gothians, Vandalles, and East Gothians, invaded the empire, & rent the whole Empire in peeces. And at the last, they beseged Rome it self, brake into it, toke it, spoiled, sacked, burnt and destroyed it. And so at the length, the Lord Iesus by iust iudgement, requyged the bloud of his seruantes. And Rome lay, and yet lyeth in ruine, and shall neuer be repared to the auncient beantie. And it behoueth the ruine of it, to remayne in token of the veritie, and reuengment of Christ Iesus: that euen thereby all godly men may gather, that God will be most true in the other promyses of Christ also as yet not fulfilled. Moreover the Romane Empire westward, laye neglecte without an Emperoure, aboue three hundredeth and twentie yeares, from Augustulus, whom Odaecer a Germane oppressed, till Charles the great king of Fraunce. And in these times of desolation, that is of the empire oppressed and extinguished in the west, the Byshop of Rome, began by litle and litle to gather to hym no small power and possessions, by the authoptye which he take

upon

The Preface.

The fall of
the old em-
pire is the
rising of a
new.

The two
horned
beast.

Daniel. 7.

vpon him vnder the pretence of Christ and the Apostles Peter and
Paule, tyll such tyme as he began to reigne also. But the old Pope,
his predecessours, were not Princes in the Church, ruling vnder
pretence of Religion: but were ministers of the Church, simple pas-
tours and poore. And S. Paule prophesied, that of the ruine of the
Empire, and destruction of the citie, Antichrist should spryng vp. For
he sayd, only this is holdyng now (or only this is the let that now de-
teyneth) tyll it come to passe that it be taken away, and then shall that
wicked be reuled. He signified therefore that Antichrist shoulde not
reigne, come, nor appere, before the olde Romane empire were taken
away. For this being ouerthrowen, the See of Rome shoulde be errec-
ted. For Tertullian, who lyued a thousand and thre hundred yeres
past sayth thus in his booke of the resurrection of the fleshe: who shall
be taken out of the way, but the state of Rome: whose departing, be-
ing dispersed into ten kinges, shall bring in Antichrist. And S. Hier-
ome in y. xi. question to Algasia sayth: The Romane Empire which
now posseseth all nations shall depart and be taken away: and then
shall Antichrist come, the wellspring of iniquitie. The same authours,
by Babylon in this booke of. S. John, vnderstand Roome. And
John himselfe in this booke sheweth, that the seven headed and migh-
ty olde empire of Rome, being taken away, an other beast shall arise
with two hornes: that is to witte, such a Prince, as shall challenge to
hymselfe, a double rule or kingdome: fulnes I say, of power, as well
in thynges spirituall as temporall. And this same doth y whole world
at this day acknowledge to be the Bysshop of Rome, decked with his
triple crowne (vndoubtedly by three hornes, which accordyng to the
prophecy of Daniell, epyther brought lowe, or toke away this base &
contemned horne) and Armed with two keyes, signifieng hym to be
king and Bysshop, the most myghty Monarke, in matters spirituall
and temporall, Christes vicar in earth, hauing full power in Heauen,
and in earth. He hym self in tymes past, caused men to set by y Image
of the beast: that is, to set by a new Empire, after the Image and the
Imitation of the olde Romane Empire. which thing after it was be-
gon in Charles the great, a right noble prince, and farthermore anas-
ced, and commen from the kinges of fraunce, to the Germans which
indeede were stout. Godly, and worthy Princes: The Bysshop of
Rome was not ashamed in straunge wyse to vere, trouble, excommu-
nicate, depose, and to substitute others in their place, and to styre by
warres in many Realmes at ones, and to set them together by the
eares, so long tyll those kynges did frame themselves after his wyll
and appetyte, and would fall downe to kisse his feete: And he hymselfe
at the length tooke vpon him the empire, and publishing his decrees to
the whole world, boasted hymselfe to bee the Monarke or sole ruler
of the world, who might at his pleasure both depose kinges, and set
them by in kingdomes: Finally, he was supreme iudge in earth, to
iudge all men, but he him selfe, in no wise to be iudged of any man.
Therefore lyke as in the olde empire, we sequestred from the communi-
on of the beastes, all good men which were, or liued vnder the empire:
so in this new also we doe alwayes except the graue and witty, y good
and godly men, and all religious people, which being mixed amonge
them, not onely abyde still in Christ, but also epyther abhorre and con-
temne

The Preface.

tenme the beast, or to their power fight against him: wherby they come not in the account of the beast. And this two horned beast, marketh his worshippers with a characte: And those that refuse thys characte he excommunicateth out of all mens company, so that it is lawfull for them, neither to by nor sell: yea more he condemneth them for hereticks and schismaticks, for damned & lost creatures. If thou confesse thy selfe now to be a Christian, and professe with a syncre and to all hart the beleefe or crede of the Apostles, & one holy Church of Christ and of all sancts, and doost not aboute all thinges confesse the Pope to be Chyestes bycar in earth, with the fulnes of power, and the Romish Church to be the mother of all churches, and that thee can not erre, thou shalte seeme as yet to haue confessed nothing, but shalt be sayed rather to be suspected of heresy, and therefore to be more straitely examined. This thing can not be dissembled, for it is knowne to all men in the whole world, But to the intent, we should not erre in a matter so needefull to be known, and that we might more easely see Antichrist once knownen, S. Iohn also addeth the number of the name of the beast. 666: by the which we verely come to the name, or knowledge of Antichrist. For if we account from the setting forth of the Apocalyps, sixe hundredeth threescore and sixe yeares, we shall come to the yeare of our Lord. 763. To the same tyme (I say) wherin the Bishop of Rome, forgettyng his humilitie, simplicitie, pouertie, office, and ministerie, let his mynd to beare rule, and receiued exceeding great rewardes of king Dypine and of other Princes, and prepared himselfe a way, wherby he after ward clymed to the high dignitie of the empire. Which thing in y^e worke it selfe shall appere more plainly out of histories.

The Cha:
racte of the
beast.

The nūber
of the name
of the beast.

Comfort.
Chap. xiiij.

Of the re-
wardes and
punishments
of good and
euill.

And as S. Iohn did once or twise before: so now also, after the Apostolicke maner he comforteth the afflicted and faithfull Church, least haply in their distresse and continuall persecutions of Antichriste it should fall and thinke that Religion and the Church were cleane forsaken. He sheweth therefore, that howe cruelly so euer both the ten horned beaste and the two horned beast doe rage, yet standeth y^e Lambe neuerthelesse in mount Sion, not as the Dragon in the sande: And y^e in this wicked worlde poluted of Antichrist Christ hath his chosen church, which he will most faithfully preserue euer more and maintein. He addeth, that how much so euer the beast coueteth to hane the sacred and holy preaching, of the Gospell oppressed, the Gospell shall neuer thelesse be preached, and that clerely, and Babilon, shall certenlye fall and the Church of Christ be established.

He addeth moreouer for a cōfort, that the soules of Saints that are in danger or suffer for Christ, do assuredly & streightway sitte from this corporall death to eternall lyfe: And againe, that the Lord is ready to take vengeance of all his enemies, & to requyte them abundantly, which he sheweth trynly by the parables of vntage and haruest.

And these thinges handled on this wyse, he proceedeth to declare diligently the endes of good and euill men, (which is not the meanest poynt of this booke) how most ample rewardes shalbe geuen to the worshippers of Christ, and most greuous paines and tormentes shalbe layd vpon the adherentes of Antichrist. Men of no small estimation, sicke in these things doubtfull, and the common people doe erre here in to shamefully: whilēt for the perfect felicitie of the wicked and contri-

The Preface.

small misery of the Godly, they doubt whether paynes be appoynted for the wicked, or so great rewardes for the godly. For euen for this cause fewe keepe their standyng, and more laugh at Christ and his worde, and embrace the present pleasures of this present worlde, for bowing the more happy and victorious parte.

Chap. xv.
Seue vials.

Therefore blessed S. John, not without cause (at the Lordes commaundement) bestowed very much diligence in declaring these thinges exactly. And first after hys maner he bringeth forth seuen Angells, hauing cuppes of the plagies of God, and the angels come out of the temple: signifieng the iudgements of God in punishing the wicked, to be most righteous. And the numbze of seuen comprehendeth a gayne all maner abundance of Gods plagues. The Angells powre out these vialles vpon the Antichristians, the enemies of Gods worde

Chap. xvi.

and vpon the hard harted that can not repent. For God being most righteous plageth the impenitent worlde with sondry tormentes: reseruing yet more greuous then these, to punish them in the worlde to come. But especially he sheweth the iudgement (that is to witte, & punishment) of the harlot in purple, (I meane of the Pope and the

Chap. xvii.

beast) to be seene. First he brought forth an honest & noble matrone, to witte, the very spouse of Christ. Now as it were by opposition he setteth against her a proude whore, that false new start vp Romishe Church, who extolling her selfe braggeth more of her outwarde apparence then of inward furniture. And he affirmeth y^e she shall perishe for her great offences, lyke as it is euident that the old beast was torne in pieces and burnt. And that stompet that is called the whore of babilon, sitteth on the beast. For Rome is the seate of the same church that is called both the Romane and most holy church. Whereby all men may see that S. John hath spoken so skilfully, that he hath as it were pointed with the finger (as they commonly say) whom he meaneth, and of whom he speaketh) doubtles the auncient wyters, as I told you a little before, vnderstoode by Babylon Rome it selfe. But afterward

Chap. xviii

he discourseth at length the destruction of Babylon wth a meruelous plentie of playne wordes, as it were pouring out a certen fudde of eloquence; and comperdeously collecting all amplifications and figures that beautifie the speech, which are any where to be found amonge the Prophets. But by the way he placeth among these, certen most pleasant thinges of the mariage of the lambe, and of the hyde preparing her selfe to the mariage, and of the certainty of the saluation of the godly and what maner a thing that blessed felicity is: which finished, he descendeth immediately to the same last iudgement, which I suppose is no where els in the whole scripture, not onely so described, but also paynted out with liuely coloures as it is here. For here is described the person of the Iudge comyng to Iudgement with his saintes and with great power and glory. There stood against him the ranks of his enemy breathing most cruell things agaynst the Saintes of God.

Chap. xix.

By and by succedeth the most terrible iudgement, but yet most iust, for the false prophet is thowen downe into hell, downe is the beast thowen, and downe are cast all wicked and impenitent persons. There is

Chap. xx.

shewed here moreover the iustice and equite of this vniuersall Iudgement in the end of the world, wherein is punishment taken of all persones of what nation, Religion, degree, state or kynde so euer they be, that

The Preface.

that are sequestred & alienated from the true religion of Christ: Where both the resurrection of the dead is touched, and the proceſſe of the whole iudgement, is figured. Whereunto he annexeth a most ioyfull disputation of the blessed iſſe, shewing firste generally, what it is, and that it shall most certenly be geuen to the faithfull: by the which treatise most strongly is beaten downe the distrust or diffidence that is naturally grafted in vs. After ppytually and plentifully vnder the Type, or Image of a most beautifull Citie, he shadoweth after a ſort, the place and palace of the blessed, omitting viterly nothing at all, that is eyther ioyfull, comfortable, delectable, or pretiouse, which he affirmeth not to be in that court celestiall most abundantly and worlde without ende. Notwithstanding we know well inough that touching the ioy to come, albeit S. Iohn hath hitherto spoken neuer so largely, yet hath there nothing been sayd worthy so great a matter, where both the propheticall and Apostolicall scripture sayth: that which the eye hath not seene, nor eare hath hard. nor yet hath ascended into hart of mā, the same hath God prepared for those that loue him. But those things which I haue hitherto drawen into an abridgement (the type and conclusion of the woozke omitted, the order of the booke shewed also by the waye). S. Iohn in his Apocalypse deliuered by Christ (as oft I haue sayd) through the ministry of a most excellent Angel, commendeth to the vniuersall Church of Christ, and chiefly to vs vpon whom the end of this world hath chaunced: wherein he hath taught nothing at all contrary to that, which he hath taught in his euangelicall story, and his epistles. In his story he reciteth certen things, concerning the persecutions of the church, by the wordes of our ſauour Christ, but of Antichrist nothing, vnllesse he sayd this onely, which many vnderſtoode to be spoken of Antichrist: I came in my fathers name, and you receiue me not. If an other shall come in his owne name, hym you will receiue. In the epistle, he touched by the way Antichristes matter, and sayd: deare children, the last tyme is at hande, and as you haue hearde, that Antichrist shall come, euen now many Antichrists haue begon to be. But in this last booke of his. S. Iohn roke vpon him to declare peculiarly, and in dew order and plentifully, such thinges as our Lord Iesus Christ, had distinctly and playnely reuealed to hym of that great Antichrist. and of the perills and persecutions of this church. And for that cause he appereth to haue bled more plentifull copie, and a kynde of speech, better furnished, more painted, variable and polished: so that it is no maruell, though the phrase of this booke vary somewhat from the style of his other bookes. Whereof we shall touche somewhat also, in this that followeth. In the meane tyme you will say, there swaneth nothing in this booke (if you way euery thing diligently) which you should require of a booke most euangelicall, and Apostolicall. We haue in the same, not onely exprest, but also well expounded the chief articles of our beleefe. Moreover, innumerable places of the prophetes are expounded in this booke. For the which cause this. S. Iohn was called of Iohn Decolampadius, not without cause the expositor of the prophets. And as the Apostles had this peculiar to themselves, to confirme such thinges as they taught, by the writings of the Prophets: So in the exposition, of the booke it shall appere, that this holy wyrtier, S. Iohn, hath hyther brought

Chap. xxi.
xxij.

The doctrine of the Apocalypse is the Apostolicall doctrine.
Iohn. 5.
1. Iohn. 2.

The Apocalypse is the paraphrase of the Prophets.

The Preface.

What excellent & profitable things are treated in this booke.

shewd all his thinges out of the Scriptures, or to beautifie and confirme his writings by the scripture. But chiefly this booke of S. Iohn setteth forth the kingdome and priesthode of our Lord and saviour Iesus Christ, the power, glory, and maiestie, of his Godhed and man-hood, and the mystery and veritie of his redemption. And I doubt whether next the Gospell there may be founde in any other booke of the scripture moze goodly and moze godly and fit descriptions of Christ. Neither doe I desire, that credit should be geuen to these my wordes: let the triall be made of the thing it selfe. yea the church also, the chosen spouse of Christ is painted out most beautifullly, and she with her vertues and vices is touched, and also the fall of her, and likewise the reparation and reformation, and the conflict or fight of the same. There be moreover described the perils, ayde, and victories: that you may seme to haue herein, an abridgement of the story of the church. Moreover, it appeareth by this booke what is the true and sincere doctrine in the Church of God, and which is false and corrupted. Furthermore it sheweth vs also sondry descriptions and figurations of matters most weightie, but first and chiefly of that honorable Trinitie: of Christ also (as I sayd before) who as our Saviour and Iudge, and finally our protectour and president, gouerning all thinges most iustly and in most goodly order for the saluation of his chosen, watching ouer his worde and ouer his Church, and ministers of the same: Iustifying also and sanctifying and preserving all the faythfull, in the felowshipp of the Church. Punishing wthewple all the wicked, with all superstition and vngodlynesse: and to bee short, no where neglecting the chosen, no where sparing the enemies. Besides this it setteth forth to vs, the description also of the Deuill, and of all his mallice and warre: And setteth before our eyes also, the horrible tormentes, and paynes that they suffer in hell. It setteth open to vs heauen it selfe, and sheweth what may be the hope of the faythfull: And affirmeth the true resurrection of all flesh. In this booke is taught, how great is the grace and mercy of almighty God, how righteous he is and true, Here is taught, what is the true repentaunce of the faythfull, here are taught the true good workes of the true fayth, what be the duties of true pietie, and what be the holy exercises of the Sapnts on earth, dew and acceptable vnto God. Here are shewed also most diligently those wicked deedes, which are to God most hatefull. Here is shewed most plentifully, what shall at length be the end of good men & euill, what shall be the souerayne felicitie, and what the extreme misery and infelicite. In so much that this booke may euen by the thyng it selfe or matter & it treateth & setteth forth, commend it selfe to all godly people, and may shew and proue indeede, & it was written by the spirit of an apostle.

By what means and in what sort these are set forth.

And all these matters are set forth and handled after an Apostolick manner, and the accustomed facion of holy scripture, playne and full of perspicuitie. At the beginning God propounded diuine matters, and such as concerned our saluation, as it were vnder a payle, and vnder figures: not to the intent to darken or obscure them: but rather to vnsolde them and set them forth. For this manner of declaring inuisible thinges, by visible: is more fit to teach, more meete to moue, more apt for perspicuitie, and most conuenient and requisite, that things may be more deeply imprinted in mynde, and the lesse fall out of the same. And therfore

The Preface.

therefore we rede that sundry visions, were exhibited to the Patriarches, as to Abraham, Isaac, Ioseph, Moses and others. Certes if you take from the bookes of the Prophetes, their visions, parables, and sundry figures of speech: how much, I pray you, shall you leaue of their doctrine: amongs these, the notablest in visions are Ezechiel, Daniell, and Zacharie. Neyther is this manner of teaching by visions, parables, and sundry figures, taken away in the new testament: lyke as I haue shewed els where. The very story of the Gospell doth figurate and teach most thinges by parables. And S. Iohn himselfe in his Gospell, is very much in the mention of light, darknes, bread, water, a Sheperd, sheepe, and such other lyke. In the meane while I am not ignozant, how great a difference, there is betweene parables, Metaphozes or Allegozies, and visions. But who againe knoweth not, that in teaching, and setting forth of matters, the manner of either be after a sort all one, and of the same effect? For they serue for playnes and perspicuitie. But as for such as thinke, and not axisse, & Parables taken of earthly thinges, differ very much from heauenly visions, let them consider how these celestially visions are exhibited to y^e Apostle. S. Iohn, by Christ now remapning in heauen, & requiring that his seruantes, hauing theyr mindes lifted vp to heauenly thinges, should learne to fauour spirituall matters, wherein he yet neuer theles hath obserued plainenes and perspicuitie. I suppose verely this booke to be simple and playne to the faithfull, that will read it attentiuely and with deuotion. I graunt y^e the olde expolitours of this booke haue stiecked full oft in expounding y^e same, & could not alwayes winde theselues out: but in the meane season it is euident, that the same men haue sayd oftner then once, that hardely should this booke be vnderstand before it were fulfilled. And indede to those auncient fathers, the vision of Daniell seemed vterly most obscure. But when such thinges were accomplished, as he had hid vnder figures, there wanted not that sayd, how he had written a story of things done, & not a prophece of things to be done. And our Lord himselfe also, in y^e gospel of S. Mathew sayth when you shall see the abomination of desolation, which was spoken of by Daniel the Prophet, standing in the holy place, he y^e readeth let him vnderstand. Doth not Esay also in a maner in all his prophecies, after y^e accomplishment of the comming of Christ, and his promise most of y^e misteries of the kingdome of God, seme likewise to haue compiled a most playne history? And doubtles, if we reade with diligence this same booke of y^e Apocalips, and confer those things which he speaketh vnder a shadow with the same that Rozies testifie to be done: we shall say also, y^e he telleth playne histories. I haue verely loued this booke from my youth vpsward. I haue gladly red in it, & bestowed much labour, there vpon, obseruing what thinges it had out of y^e bookes, of y^e prophets, & how y^e prophecies hereof did agree with y^e other prophecies of y^e prophets, & doctrine of the Apostles. I haue searched finally, after the capacity of my skileder wit, diuers Rozies, which I thought to make for the opening of y^e sence of this prophecie. I haue searched also the opinios of other expolitours: And haue diligently compared howse hold matters, which are done now in our tyme, with this narration of Iohn: by all the which thinges, & chiefly being ayded by y^e helpe of God which I called for, I haue gathered such thinges as I now do communicate

The booke
is playne &
may be vnder-
standed.

The Preface.

Doct. Theo-
dore Bibli-
ander.

Who haue
written vpon
the Apoca-
lipse.

nicate to y^e godly readers. Hereunto came also y^e singular learning & diligence, and aptnes in expounding the holy scriptures of the most godly man. D. Theodore Bibliander doctour of Diuinitie in the vniuersitie of Zurich, who thirtine yeares past red openly, and to his great praise, this booke of reuelation: of who vniclesse I would cōfesse my self to be very much holpē, I were exceedingly vnthankful. Their remaineth as yet a faithfull relation of the same, unprinted at Basyl y^e yere of our Lord. 1545: wherin he disposeth this booke of S. Iohn, & geueth a light to it with his short notes. And both of the old & new y^e I could get, I haue red ouer namely Pretas, y^e successor of Andreas bishop of Celaria, whose expositiōs vpon this booke, he allegeth oftner then once: S. Austen also, bishop of Hippon, & Primasius Bishop of Aitica. Neither haue I contemned Thomas of Aquine, nor dispised the ordinary gloze, as they terme it, of the newer sort, Of M. Sebastia meyer minister of the church of Barnes. xx. yeares since. a man of great vertue and learning, who faithfull, and not without great fruite traueled in expounding this booke, whose commentaries vpon the Apocalips were imprinted many yeres since at Zurich, by my friend Frofchouer. And D. Fraunces Lambart of Auenion, a most godly & excellent learned man hath laboured in expounding the same booke, who had first printed it at Harsepurge, the noble vniuersitie of Hella: And after in the same citie he caused to be printed and set forth, seuen bookes of the exposition therof, the yere of our Lord. 1528. Moreover, there was imprinted at Wittēberg in Saxony a commentary vpon the apocalipse, written an hundredth yeares past, and sent to D. Luther out of the furthermost parts of Germany, namely out of Sarmatia and tartaria, which I red also: as likewise certain thyngs of D. Luthers vpon this booke of Reuelation. And here I may not forget the most excellent learned men, which haue right well deserued of learning, Erasmus of Roter Dame, and Laurence Vallā, who haue also left theiꝝ annotations vpon this booke. By all whose labours I confesse my selfe to be very much holpen: which I recite frankly for this pourpos, that I would dissemble nothyng, nor seem to offend agaynst cruelty, or to defraud any man wrongfully of his deserued prayse: And therfore I admonish y^e godly, that if I seeme to any mā to haue done any thing in this worke prayse worthy, he may know that I haue don nothing without coadiutors: And that he refer this whole benifit to God the author and fountayn of all goodnes, & geue him thanks therfore. And all these thyngs of myne I propound to be iudged of the godly readers and hearers, that they may take that shall seeme good herein: and where I seeme to haue erred from the right rule, they may eschew the same. Neither will I contend with any man, neither will I enuy better learned, or better exercised whereof some haue promised already commentaries vpon this booke. If they bring forth better thynges, I am alwayes ready my selfe not onely to receiue them, but also to geue him thanks that offereth the same. In the meane season I put out my talent, which I haue receiued of the Lord, that I may winne some lūker with it for my Lord. And I beseech the Lord y^e he will prosper it well, and blesse this my simple trauell.

Here moreover I take God to witnes, that I haue takē this pain for no priuate hatred towards any man, for no desire of rapying nor for any

The Preface.

my intent procure any mā's displeasure, but simply to expound this excellent & right profitable booke of the new testamēt, who haue lately my commentaries set forth all the residue of the bookes of the new testamēt. And besides all this, many godly & learned mē out of sundry places, in their letters writtē to me, haue required my expositiō vpon the Apocalypie. Of whose iudgement bycause I make great account: I did in deed moze easily consent to this editiō. And whereas in y^e meane tyme the hateful cause of Antichrist (as many mē call it) came in the begynnyng of the worke to be handled, I neither ought, nor might dissemble it.

Moreover, this is plaine, that I haue brought forth nothing in this matter, y^e is newe, straunge, or that hath not beene heard of: neither do I role this stone alone. For all the world crieth out, that no other Antichrist shall come into the world, thē he that is comen already in y^e Bishopps of Rome: who shal in the meane tyme be slaine with the sword of Gods word in the hartes of the faithfull, & shortly be wholly abolished, by the glorious comyng of Christ vnto iudgement. If I shall suppress & conceal this thing, the stones will cry out. For now is y^e tyme fulfilled, & the kingdom of God is come. Blessed, & for ever blessed be those, that watch & looke for Christ vnto saluation. I remember an holy bishop sayd, a thousand & foure hundred yeares since: Whereas Antichrist he is but a seruauit he will be worshipped as God. Tertullian and S.

Nicome, (as I haue sayd now oftener then once) haue expounded this prophetic of S. Iohn touching Babilon, of Rome plainly. Gregory y^e first of that name, who was also Bishop of Rome, was not afraid to pronounce openly, that he was y^e forerunner of Antichrist, that would suffer him selfe to be called the vniuersall & high Bishop. But then did the Bishop of Constantinople, vsurpe to him selfe this title, who ran before the latter byshops of Rome. And in the xxxv. Epistle to Iohn bishop of Constantinople: All thinges (sayth he) that are spokē before, are done. The kyng of pride, to wit Antichrist, is at hād: And (y^e which is not lawfull to be spokē) an army of Diaboles is prepared for him. For they serue in y^e bande of pride which were placed to be guides of humilitie. And these thinges wrote Gregory, ix. hundred & fiftie yeares since.

Arnulphus a mā very godly and learned, Bishop of Orleans. 550. yeares since in the counsell of Reims, speaking openly of the Bishop of Rome, brake out at the last into these wordes. What thinke you him to be, that sitteth in y^e high seat, in the purple garmēt, glistring with gold: whō, I say, thinke you him to be: Merely, if he be destitute of charitie, & be puffed vp, & extolled with onely knowledge, he is Antichrist, sitting in tēple of God, & boasting him self, as though he were God. But if he be neither grounded vpon charitie, nor yet cralled with knowledge, he is in the tēple of God an Idoll. Thus far he: who seemeth by these his wordes, to haue alluded to y^e places of Scripture. Apocalyp. xix. 2. Thess. 2. Zacha. xi. Albeit that by reaso of the infelicite of his tyme. S. Bernard agreeth not with him selfe in all thinges: yet inueyphed he so agaynst the Pope, Bishopps, & clergy of his time, that if any shoud at this day (omitting his name) vse his wordes, he shoud be called the greatest heretike that liueth: where notwithstanding all thinges are now moze corrupted, thē they were in the tyme of S. Bernard. His Sermon which he had to the clergie in the counsell of Reims, remaineth. In his bookes of consideratio he is most vehement, especially in the ij.

That these conditions are frently written.

The eldest & most comon doctrine is, that the pope is Antichrist.

Gregory the first Pope.

Arnulphus Bishop of Orleans.

The Preface.

Eberhard
Bishop of
Salisbury.

and fourth booke. He liued about the yeaere of our Lord. 1150. In the yeaere of our Lord. 1240. Was summoned a counsell of Princes & Bishops at Regenspurg, for the tyranny of Bishops of Rome, most grievously oppressing the godly Emperour Fridericke the ij. of that name. In the which, Eberhard Archbishop of Salisbury standing by said: Under the title of the greatest Bishop, we perceiue in a shepherdes clothyng, a most cruell wolfe, vnieste we be blinde. Bishops of Rome haue warre agaynst all Christians, by atteptyng, disceiuyng, & makyng warre vpon warre: waxyng great, they kill & murder the poore sheepe: peace & concord they driue out of the earth: Ciuile warres, & domesticall byzesses, they coniture out of hell: dayly more & more, they weaken the forces of ail men, that they may treade all vnder foote, deuoure all, & byzyng all into bondage. Hildebrand an hundred & threescore & ten yeaeres past, first vnder the pretence of religion, layde the foundation of Antichristes kingdome: Hee first began this wicked warre, whiche by his successours, hath berne continued hitherto. The Bishops of Babylon, couet to reigne alone, they can not abide their pere. Welcome me for my experience, they will not cease, till they haue brought the Emperour vnder, & the dignitie of the Romane empire be dissolued, & the true pastors oppressed that they may on this wise extinguishe all things, tread all things vnder their feete, & sit in the Temple of God, & be exalted aboue all that is worshipped. He that is seruant of seruantes seeketh to be Lord of Lordes, in like case as if he were God. He hath new deuises in his hart, that he may establish the empire for him selfe: He chaigeth the lawes, & setteth forth his owne lawes. That lost man, whom they are wont to call Antichrist, polluteth, robbeth, spoyleth, defraudeth, slepeth, in whose forehead is writtten the name of reproche: I am God, I can not erre: he sitteth in the temple of God, & ruleth farre & nere. And a litle after, the maiestie of þe people of Rome, wherewith in tymes past the world was gouerned, is taken out of the earth. The kyngdome is multiplied, þe gouernment dispersed into many, cut of, lessened, I wil not say, rent in peeces. The Emperour, is a dayne calling, & is onely a shadow. There be x. kinges at ones, which haue parted the world, which in tymes past was þe Romane empire, not to gouerne it, but to consume it. The x. hornes (which thing to S. Austen seemed incredible) Turkes, Grekes, Africans, Egyptians, Spanyardes, Frēchmen, Englishmen, Germanes, Sicilians, Italians do professe the Romane prouinces, & in the haue destroyed þe Romane inhabitants: And a litle horne hath growen vpon these, that hath eyes, and a mouth speaking great things. It hath brought in subiectiō especially the three kyngdomes of Sicilie, Italy, & Germany, & compelled the to serue him, with intollerable tyranny: it vexeth the people of Christ, & the saintes of God: it confoundeth all things, concerning God & man, & attepteth deuilish things. And the residue which is to be read in the. 685. leafe, in the vij. booke of Auētimes chronicles, which in the yeaere of our Lord. 1554. were printed at Ingolstadt, by the Emperours priuilege, out of the which I wrote word for word all that I haue hitherto recited in þe name of Eberhard Archbishop of Salisbury. About the same tyme, liued Abbot Joachim of Calabria, who likewise calleth the Pope, Antichrist, & set forth the Apocalypse with propheticall pictures, & short notes in Italia. Fraunces Petrarch, a mā excellently learned, & most worthy of immortal fame do-

Abbot Joa-
chim.
Fraunces
Petrarch.

risied

The Preface.

rished about the yeare of our Lord. 1350. who also left such wrytynge
 behynd hym agaynst the Sea of Rome, agaynst the court there, and a-
 gainst the Pope, that if they were compared with these thynges, which
 in our time. D. Luther wrote most bitterly against Rome, he may seme
 to be utterly vāquished of him. In the xx. Epistle, he calleth the Popes
 court, both Babilon, & also the whoze of Babilon, sitting vpon 7 wa-
 ters, the mother of all Idolatry and fornication. There is mozeouer a
 learned booke of Marcellus Patavinus, wrytten for the Emperour
 Lewes the 4. agaynst the Pope, wherein he inuiceth sharply against 7
 bishop of Rome, & his tyrānical lawes. In 7 same age, to wett two his-
 tories, who openly accused the Pope as Antichrist, & the Church and
 See of Rome as the whoze of Babilon dronken with the bloud of
 saintes. An hundred yeares since liued Laurence Walla, a gentlemā of
 Rome of a noble house, who also did set him selfe agaynst the Pope &
 the Romish See, for the which cause he was driue into exile: but of the
 kyng of Naples, he was honorably receiued. Mozeouer, Hieronimus
 Sauonarola of Ferrare, an excellent diuine & Philosopher in his time,
 a mā in holynes of lyfe (as he is sayd of many) notable, preached opely
 in Italy, that the Pope was Antichrist: for the which cause hee was
 most cruelly burnt at Florence by Pope Alexander the vi. This is had
 yet in the fresh memozy of men, where it was done about the yeare of
 our Lord. 1499. Yet John Frañces Picus Earle of Mirandula cal-
 leth the same Sauonarola, an holy Prophet. Albeit 7 Maucerus sig-
 nifieth in his story 7 he byd many thyngs for ambitio sake & for vayne
 glory. And Marcellus Ficinus attributeth to the same Sauonarola
 the spirite of prophesy, in a certeine Epistle. Farthermoze, Phillippus
 Comines an Historiographer witnesseth that he was an holy man, and
 had the spirite of prophesy. For they say how he prophesied of the sac-
 kyng of Florence & Rome, and of the restauratio or reformation of the
 church & of many other thynges that should chaunce vnto Italy, which
 came to passe there in the meane season. I remember, when I was
 young & followed my study in sundry vniuersities, I haue heard certain
 blacke friers say, that Sauonarola prouoked the indignatio of Alex-
 ander the vi. & of the court of Rome agaynst him by nothyng moze, then
 for 7 he preached agaynst them in Italy the Apocalipse of S. John.
 What should I say, that the waldensians foure hundred yeares past in
 Fraunce, Italy, Germany, Boheme, Poland, & in other partes of the
 world, professing the Gospel of Iesus Christ, accused the Bpsh of
 Rome with diuers wrytynge, & continually preachyng as the very An-
 tichrist, prophesied of by S. John the Apostle, & therfore to be abho-
 red. They them selues beyng put to most greuous tormentes, haue co-
 stantly testified their faith by glorious martyrdomes, & still do at this
 day. For they could neuer be rooted out, which thyng notwithstanding
 hath been full oft attempted by most mighty kynges and princes, in-
 spired by the byshop of Rome, the will of God being otherwise. But why
 rehearse I these thynges, since this yeare. 1556. was printed at Basill, a
 register of the witnesses of the veritie, which befoze our tyme, haue
 spoke agaynst the Pope, whercof the number in deede is great, and the
 moze part of them called the Bpsh of Rome, without any prouerbe,
 that Antichrist, which should come into the world: Therfore it is ma-
 nifest,

Marcellus
Patavinus.

Michel Ce-
lenas.

Laurence
Walla.
Hieroni-
mus Sarc-
natola.

The Preface.

nifest, that I in this my worke byzng forth no vnwonted thing, or that hath not been heard of before, seying that now we doe playnely vnderstand that this song hath in so many ages been songen, witten, painted, printed, & beaten in of the best, holiest, & most excellent learned men, yea & confirmed too, with the vnmeasurable blood of Martyrs. Furthermore, if any remaine that be desirous of good things amōgest the Bishops or prelates of the church, & in the clergy it selfe, let the not be offended with me, in case any where in expounding the Apocalipse, I byzng forth their sayings & doynge, & compare the with the Apostles wordes: Let the rather be displeased with thir owen words & deedes, spoken & done besides & agaynst Gods word. Let the leaue doynge that they do: yea, let the doe penance, so shal they haue prayse in the church of Saintes. But if they hold on cuen agaynst their conscience to defend & maintaine their kinde of lyfe, their pleasures, their riches, their honours & dignities, & to accuse, persecute & murther the preachers of the veritie, as enemies of y church: let the take heed, that that thyng chaunce not to the sodenly which the Gospell reciteth, of y dronke seruauit, who dyd here & beate his fellow seruantes: but was of the chief Lord hym selfe taken vnwares, when he thought least of it, & hewen all to peeces.

Daniel. 12.

Math. 24.

The Apocalipse in our tyme is not onely profitable but necessary.

But if there were euer any tyme heretofore, wherin it behoueth to set forth, to vize, & beate in this doctrine to all the people: it is chiefly necessary to be done in this our time. For this age of ours hath in the popes kyngdome, sharpe & quicke wittes, which comend with maruelous prayles, both the pope & the popish church, & persuaide & drite into the heades of the vnlearned sort, cleane contrary thinges to the Euangelicall & Apostolicall doctrine. Whereouer they haue wonderfull craftes, wherewith the wittier number are also disceaued. They haue wealth & riches, authoritie, armure, munition, threathings, promises & torments, wherby some strong also are made wery, & are haled away to the Popish part. There be many without experience, which esteeme not this thyng, as it ought to be esteemed. Such care not nor passe not what religion be preached, whether it be Euangelicall or Popish, or what thyng be either beleued, or not beleued. For they suppose all these thinges to concerne them nothing. In the meane season many perish & are in danger, not a few fall away, diuers sticke in perplexitie, & the kyngdome of Christ is cut short. For the Papistes omit nothyng, which may make for repaying of their kyngdome, & for the pulling down of the kingdom of Christ. Therfore where as these fellows spare neither paynes nor cost, so they may turne all thinges to oppresse the fayth of the Gospell, & to drite the simpler sorte to forsake it: we ought not to suffer that the Church, & the simple people which are afflicted and tempted by them, should want that comfort, admonition, & doctrine, which in tymes past the Lord Iesus him selfe by S. John, hath prepared for these hard cares & tymes, by reuealng this Apocalipse. And in deede these thinges here which are here recited to vs of God, haue a singular force. Neither shall the aduersary and enemy of Christ be ouerthrowen with any copposall weapons, saue onely with the sword of Gods word. For now it is needefull that Antichrist should waxe vile, & perishe in the myndes of men, that Christ alone might liue agayne, and be glorified for euer.

And this my exposition I haue deuided into sermons, both for that I haue now, these yeares of a. 1555. and. 1556. expounded this booke to the

The Preface.

the faithfull church of Christ, which I serue, making in a maner these same Sermons to the people: & also for that being requested, I am willing to deliuer some example, to such as will read & expounde the same booke to the Churches committed to their charge. wherein notwithstanding I admonish the readers, that they must not looke for all thynges at this my worke: or thinke that these thinges are to be rehearsed word for worde to their hearers. For certeine thinges, which I propounded to the people, for the consideration of the time & place, I haue not set forth in these my sermons, studieng much, for breuitie: And other thinges, namely such as cōcerne the cōferring of tongues, & the kynde & maner of speakyng, & such other like, I rehearsed not to the cōgregation: but haue written the here in my sermons, to the profit of those that will conferre these thinges together more diligently. It shalbe the part of the preacher to haue a respect chiefly to such thinges as make both for the playnes of speech, that he may be vnderstand, euē of the grossest sort: & also for the edifieng of the audiēce, that he byyng nothyng, that shoud litle profite. Let euery mā therfore apply these thinges to the edifieng of the church where he is, hatyng consideration of the place, tyme, & persons: yet alwayes obseruyng & true sence of the booke, or of Gods word. For violent wrestings, & long digressiōs far from the purpose, deserue no prayse in preachyng: no more doth our swaruyng ouermuch from the playne sence of the Scripture, whē we boult out I wot not what misteries.

And all this worke compiled by my great labour and trauell, but chiefly by the grace of God, to the glory of Iesu Christ, and written to the saluation & confirmation of his afflicted Church, I dedicate to you banished men, as many of you as are byiuen out of France, England, Italy, & other realmes & nations for Iesus Christ & the Gospels sake & dwell in Germany, Swisserlād, & other places, where God hath permitted you: And also I dedicate this my worke to all you, which being dispersed in sondry realmes & nations, are consecrated onely to Christ our Lord, lookyng for his cōmyng to iudgemēt. In the which we shall vndoubtedly be deliuered at the last from all euils, & then shall be made that fortunate restitution so long looked for in all ages most expressely & constantly promised, both by the Prophetes & Apostles. And surely your godly zeale (banished brethren) which had rather forsake your countrey, then the Gospell, & to want your temporall commodities, the to be polluted with a religiō estranged from Christ, deserueth no smal prayse. But you haue neede of constācie, & wonderfull patience, that after you haue been tryed, you may receiue the crowne of lyfe, which the Lord hath promised to them which perseuer vnto the end. The heauēly regeneration doth not so chaunge vs, but that some doubtfull & troublesome dregges of old Adam remayne. Therfore alwayes the regenerated feeble sundry temptations, & hard condictes: then especially, when such thinges chaunce as they had least looked for. The godly therfore had euermore neede of consolation. But this booke of the Apocalypse doth minister the same with great plenty: which if you will read ouer diligently, you shall finde all thynges that happen to you, and that were you now with paynefulness, to haue been already so prophesied in this booke, as they now come to passe. wherunto are added oftentimes most comfortable and sweete consolations. Whoeuer ye are not ignorant sight honorable & deare brethren, what chaunced to our fathers the holyest

Concils & Sermons.

The dedica-
ryng of the
worke.

Act. 3.

James 1.
Math. 24.

The Preface.

Heb. xij.

Daniel. ii.

phil. iij.

lyest of all others. How they wandered in mansions vncertaine, & how they demeaned them selues in those most paynfull sittynge. You vnderstand not to speake of Abraham, Isaac, Jacob, & Ioseph: whose remouynge out of Chaldee into Palestine, from thence into Egypt, & agayne into Palestine, & from thence agayne into Syria, & agayne into Palestine & Egypt, are well knowen to the whole world. Now what banishmentes & perils that worthy seruant of God & most excellent prophet Moses abode, it is not vnknown so much as to those that be ignorant in matters of antiquitie. whose sayth the vessell of election S. Paul commending: By sayth (saith he) Moses when he was great, refused to be called the sonne of Pharaos daughter: And chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season: And he esteemed the rebuke of Christ greater riches, then the treasures of Egypt, for he had respect vnto the reward. what shall we say to this, that our Lord Iesus Christ him selfe was constrained in his infancie to flee into Egypt, euen in hys swaddling cloutes, teaching his to suffer exile: who is read also in the Gospell to haue sayd: Foxes haue holes, and the byrdes of the ayre haue nestes. But the sonne of man hath not whercon to rest his head. Of Antichrist we read in deede that Daniell prophesied: whom who so will acknowledge, he will promote him to great honours and make him the Lord of many, and shall distribute the earth for money. Contrarywise we shall heare in the. xij. chapter of this booke, that both Christ and the Church his spouse, suffer greuous persecution by the Dragon: That Christ is taken by into heauen, and the Church cast out into wilderness. But Christ ascending into heauen hath opened heauen also for the faithfull: And there sheweth a place permanent and a blessed countrey, to them that haue in maner no habitation in earth. From thence he will come to iudge the quicke and dead, and take by vnto him the faithfull into ioy euerlastyng, and geue them what thinges so euer he hym selfe in the Gospell and the Prophetes and Apostles hath promised. Of the which most ample hope this booke of Apocalypse most plentyfully and goodly discourseth, instructyng all that desire to heare certayne thinges and most full of comfort. Vnto all you therfore exiles and godly thoroughout the whole world, which desirynge the compyng of Christ our Lord and iudge of all, I offer and commende and dedicate this my labour. Receiue it with louyng myndes: which I set forth to none other end, but that (seeing Antichrist) you shuld cleaue to Christ alone, fixyng all your trust in him alone, for so much as we looke already fro heauen for the selfe same Lord, which shall chaunge our vile body, that it may be lyke fashioned vnto his glorious body, accordyng to the workyng, wherby hee is able to subdue all thynges to hym selfe. We blisse vs all, and byyng vs in that day, into the sight of his father: that we may see hys glory, which he had before this world was made. To hym alone be glory. From Zurichke, the moneth of January, in the yere of our Lord.

SERMONS OF HEN-

ry Bullinger, vpon the Apocalipſe re-
uealed to the holy Apoſtle and Euange-
liſte Saint Iohn.

Of the authour of the booke of Apocalipſe, of the argu-
ment and partes therof: Finally of the ſundry uſe, and
moſt proſfitable commoditie of the ſame.

The firſt Sermon.



The Prophetes of God of the olde ^{what were} Testament, were Gods meſſengers to the ^{the old pro-} people, expositours of Moyses, or of Gods ^{phetes, and} law, and euen ecclesiastical preachers, which ^{their doc-} applied the doctrine reueled to the by God ^{trine.} and taken out of the law of God, to the peo-
ple and tymes wherein they liued, to the edifying of the con-
gregation. And they all with one accorde haue chiefly hadled
two thynges in their Sermons. For first they reprobued the
corrupt maners of all ſtates in their tyme, by laying them to
the rule of Gods law, exhorting all men to repentance vn-
to God moſt acceptable. And to many that were incurable
they threatned all kynde of plagues, which they ſetting forth
with all beautie of ſpeech, ſhewed the plainly to be ſeen with
the eye, if haply they might ſo be made aſſayd, and healed. Se-
condly they byd promiſe, and out of Gods owne mouth ſet
forth, the Lord Chriſt, the true Meſſias: whom alſo they deſ-
cribed liuely, with his holy Church, teaching the ſayth in
Chriſt, and what good thynges are prepared for the ſaythfull
in Chriſt: And alſo what be the true duties of godlines. Nei-
ther haue they concealed ſuch thinges as were needefull to be
knowne concernyng Antichriſt: Admoniſhyng vs moſt dili-
gently that we ſhould beware of that wolfe, or rather of that
moſt deepe donged of all abominations, and that we ſhould
ſtand faſt in the ſincere ſayth of Chriſt.

And this is not onely a Summe of all the Prophetes of ^{The ſame} the old Testament: but alſo an abridgement of Religion, and ^{of the pro-} a moſt perfect maner of vncorrupted doctrine, none other- ^{phetes and} wiſe than it was ſet forth euen by our Lord Chriſt and bys ^{the abridg-} Apoſtles. Of the Prophetes there is no doubt, conſideryng ^{ment of} that now theſe viij. yeares together, I haue expounded Da- ^{Religion.} niel,

niel, Esay, and the twelue Prophets in whom you haue seen the same thinges opely. And to the intent your myndes may be stablished in the same truth, & that you may perceine how the doctrine of Christ and his Apostles tendeth to the same end: I haue taken vpon me, thorough the helpe of God and your prayers, to expound vnto you the Apocalypse, which is a doctrine concerning the matters of Christes Church reueled from heauen by Christ in glozy, a summe of all godly religion, an exposition and brief declaration of the Prophetes, and consequently a Prophecie of the new Testament and story of the Church.

The Apo-
lypse.

Howbeit, forasmuch as this booke is despised of many good and wel learned men, and all men for the most part are fully persuaded that it is an unprofitable booke, I wil speake somewhat of the same matter.

This
booke is full
of figures.

First many mislike this booke for this cause onely that it is full of visions, types and figures. For they suppose how this becommeth not the Euangelicall and Apostolicall doctrine of the new Testament. But by the same meane a good part of Daniell should be cast away: which neuerthelesse is commended to vs of Christ hym selfe in Mathew. The greatest matter of all, nainely the calling of the Gentils, is shewed to S. Peter by a vision, as appeareth in the Actes.

Math. 24.

Actes. 10.

And the Prophet Joel sayd also, how the people of the new Testamēt should see visions. And so doth the blessed Apostle S. Peter, expounde the same place in the Actes of the Apostles, speaking of the people of the new Testament. And our Sauour Christ in the Gospell, propounded and declared to the people the most part of the ministeries by Parables; and in maner by fayned fables, as they call them. And how litle thinke you doe these visions, types, and figures of S. John, differ from the same: Such kynde of indyting doth not darken matters but inlighten them. And it auayleth very much to the setryng out of the matter pithely and playnly, and to the strengthening of memory. For by this meane, matters be not onely declared with wordes, & heard with the eares: But also are set forth to be seen of the eye, and after a sorte be fixed in the memory. Many for this cause attribute much to payntyng: But I suppose that I may much more rightly attribute very much to this maner of indyting and teachyng, whereby the matter is both spoken, and after a sort set forth to be looked vpon, not in a coloured dombe and dead picture, but as it were a lymng & talkyng image, which is set downe to the

The play-
nes of the
Scripture.

end that men should vnderstand it well and perfectly. Albeit
therfore that this whole booke in a maner consisteth of visi-
ons, figures, or types: Yet shal we in deed, through the inspi-
ration of Gods grace, shew by our exposition, that all that
same maketh for the perspicuitie and playnnes, & not for the
obscuryng or darkening of those most hygh & godly matters.
I will hyng my exposition out of the very Scriptures, by
confering them togither, & by laying it to the rule of fayth &
charitie. I wil search out the circumstances, with the things
that went afore and the thinges that came after. I will shew
the lykelyhodes and the vnykelyhodes: & I will adde ther-
unto the experience of thynges, and the credite of hystories,
which maner of expounding the Scriptures, all interpre-
tours haue alwayes graunted to be sound and true. If bet-
ter thynges shalbe reuealed to others, I will gladly geue
place vnto my betters, accordyng to the Apostles aduise. For
I offer these my doynges to be wayed by the godly, vppon
condition, that they try all thynges, and to that which they
shall finde to be good, hold fast.

what shall
be the expo-
sitiō of this
booke.

1. Cor. 14.
1. Theff. 5.

Secondly they obiekt, that aswell new men as old, of no
small authoritie, haue both doubted of this booke, and of the
authour therof, and also haue cōtemned it, as full of fables, &
vniworthy to be rekened canonicall. Let those that so thinke
geue me the same libertie, (I desire them) which they vsurpe
and thinke lawfull for them selues. For if the booke of the
Apocalipse should therfore seme worthy to be contemned, for
that some notable mē, both old and new, haue doubted of the
authoritie therof: why may it not recouer his authoritie a-
gayne, if I shew that the best Doctours of the Church both
old and new, haue had a right good opinion of this booke?
And here to the intent I dissemble not, I am not ignorant
that Doctour Martin Luther, a mā right notably learned hath
as it were sticked this booke with a dagger, by a sharpe pre-
face set before his first Editiō of the new Testamēt in Dutch.
Howbeit good & wel learned mē were offēded with him for
this his iudgmēt, who found therein great lacke both of wit &
inodestie. Therfore waying all thynges more vprightly and
diligently, what tyme he corrected his Dutch Bible, and sent
it agayne to the presse in the yeare of Lord. 1535. he set a some-
what more circumspect preface before the Apocalipse: wher-
in truly he leaueth the authority of the said booke stil in dout,
chiefly bycause Eusebius in the xxv. chap. of his thyrd booke of
church histories reporteth, that the old wyters doutēd of it. But
yet

How mē of
late dayes
haue dou-
ted of the
authoritie
of this
booke.

D. Luther.

The first Sermon

D. Zwinglius.

yet he adderth that he will not strine with any mā that should anouch the sayd booke to be John the Apostles but leaueeth free iudgemēt to the reader. What is to be thought of the record of Eusebius whom he leaueeth chiefly vnto, I will shew anone after. Truly Luther, in that preface of his which we spake of enē now, openeth the way and sheweth the meanes wherby a man may attayne to the profitable exposition & vse of this booke. And therfore Luthers iudgement is no preiudice to this booke of ours, which I haue taken vppon me to expounde to the profite of the Church. Also that man of blessed fame Doc. Huldricus, Zuinglius, my worshypfull maister semeth also not to haue set very much by this booke, nor to haue ascribed it not to John the Apostle, but to John whom they called the diuine. And no doubt but in so doing, he simply folowed Erasmus of Rotterdam in his Annotations vpon y new Testament. In all the Breke copies (sayth he) that I haue seen, the title was not of John the Apostle, but of John the diuine. Erasmus adderth that amongest the Brekes and certaine old writers, men douted of this authour, which thyng he declareth by the testimonies of Eusebius, and Hierome, of whose opinion shalbe spoken streightwayes. But the Complutense Spanish coppe which is set forth after the certieintie of the most auncient and approued Brekes, exhibiterh to vs such a title of this booke. Ἀποκαλυψις τῷ ἁγίῳ ἀποστόλῃ καὶ εὐαγγελιστῇ Ἰωάννῃ τῷ θεολόγῃ: That is the Apocalipse of the holy Apostle and Euāgelist S. John the diuine. For the auncient writers say, how S. John the Apostle and Euāgelist, for his excellent wrytyng of the sonne of God, was cominōly called the Diuine. wherupon it foloweth, that this title doth attribure this booke to S. John, and not take it from hym. Certes Aretas was also a Breke authour, and Bpshp of Cesaria: Of the annciētes sayth he, certaine haue plucked this Apocalipse from the tounge of that welbeloued John, ascribving it to an other: but it is not so. For the famous Gregory, who is called the Diuine as well as this John, accompreth this amongest those Scriptures, which vtterly want all suspicion of counterfeityng, saying: as the Apocalipse of S. John teacheth me. And the same Aretas a litle afore sayth thus: But that this booke was wrytten by the mouth of the holy ghost, S. Basill, Cyrill, Papias and Hyppolitus, fathers of the church, are meete men to be credited. Thus sayth he. Yea & Erasmus confesseth, that the cōsent of y world, & the authoritie of the Church are of such force with him, that he dareth not refuse this booke.

Hyppolitus.

Let

Let vs heare now the iudgemēt of that moſt excellent & be Oecolam-
ry good man D. Iohn Oecolāpadius (ſaythfull paſſour of the padius.
Church of Baſill, excellently learned in the propheticall and
in all the Canonickall Scriptures) which he hath left written
concernyng this booke, in the ij. booke of his Commētaries,
vpon the xij. chap. of Daniel: But S. Iohn the Paraphraſt or
expoſitour of the Prophetes, ſayth he, (ſee how much he doth
attribute to this our authour) whom I maruell, why certain
with ſo rash a iudgement do reiect, as a dremet, & frantike, &
an vnprofitable writer of the Church: where neuertheleſſe
(like as alſo the authour of the Epiſtle to the Hebrews doth)
he ſayth forth very many of the moſt ſecrete and hid thynges
of the old Teſtament and the Prophetes. But thoſe great mē
do bewray, what an ouer weenyng they haue of them ſclues:
whoſe worldly iudgements I would verely deſpiſe, rather
than I would caſt away ſuch a treaſure. I could here bring
forth goodly testimonies of other new writers, but that I
make haſt to the iudgements of the auncient fathers.

The eldeſt of all after the Apoſtles, whoſe writings as The iudge-
yet remaine, namely Iuſtine and Ireney, the noble Martyrs of mēts of the
Chriſt, aſcribe this booke to Iohn the Apoſtle. For Eusebius auncient do
in the xviij. chap. of the iij. booke of the Eccleſiaſticall hiſt., ctours of
affirmeth that Iuſtine maketh mention of the Apocalipſe of the church
Iohn, ſaying playnly that it is the Apoſtles. S. Hierome alſo of the Apo-
in the lyfe of bleſſed Iuſtine writeth, that Iuſtine expounded Iuſtine.
the Apocalipſe of S. Iohn, but the ſame expoſition remay-
neth not ſo farre forth as I know. The ſame authour wi-
teth that Ireney did ſet forth the Apocalipſe of S. Iohn, with Ireney.
a Commētary, which alſo is not to be had. He him ſelfe, who
is read to haue liued about the yeare of our Lord, 160. Wit-
neſſeth playnly in his 5. booke agaynſt the Valentinians, that
this reuelation was exhibited to Iohn the Apoſtle a litle be-
fore his dayes. We alledge certain wordes of his in the xiiij.
Chapter of this booke Tertullian, who liued about the yeare Tertullian
of our Lord two hundred and xx. in the fourth booke agaynſt
Marcion, albeit (ſayth he) that Marcion reſuſeth the Apocalipſe
of Iohn, yet will the order of Biſhops rekened vp to the ve-
ry begynnyng, auow S. Iohn to be authour thereof. In
grauematters, and in reaſonyng agaynſt heretickes, he bleſch
gladly the testimonies of this booke.

The ſame thynges are alſo recited by the bleſſed Martyr
S. Cyprian, vnder the title of Iohn the Apoſtle in his Epiſtles S. Cyprian
treatiſes and Sermons, Eusebius alſo in the xviij. chap. of the

The first Sermon

Appol-
loni.

Theophi.

Origene.

first booke of his Ecclesiasticall history, sheweth that Appollo-
nius a most auncient wyter vseth the testimonies of the Apo-
calypse of S. Iohn : And likewise Theophilus Byshop of An-
tioche, which thyng he affirmeth in the xxiii. chap. of the iij.
booke of the Ecclesiasticall story. Also Origene, a great mā in
Gods Church, (as the same Eusebius reporteth in the xxv.
chap. of his vi. booke) hath these wordes. He that rested vpon
the Lordes brest dyd also write the Apocalypse &c.

Dionisius.
Alexādia.

I haue hether to recited the opinions of the most auncient
Martyrs and Doctours of the Christ Church, touchyng the
Apocalypse, I meane of Iustine, Ireney, Tertullian, Cyprian, Ap-
polonius, Theophilus Byshop of Antioch, & Origene the sonne
Adamantius: Anone I will byyng yet moe iudgementes both
of the Greeke and Latine writers, of most authoritie in the
Church, agreyng with the myrdes of them that we haue al-
ledged already: Howbeit I wil first touch briefly such things
as Dionisius of Alexandria, left writtē of the same booke in the
xxv. chap. of the vii. booke of Eusebius, whom I suppose they
haue almost all followed, as many as after hym haue spoken
agaynst this booke. He sayth how diuerse that were his pre-
decessours, dyd vtterly repproue and reiect this booke. Nei-
ther hydeth he the cause, why they so dyd, but sayth it was for
that the kyngdome of Christ is affirmed therein to be earthly.
whereunto doublesse they referred that Citie of precious
stones, and the rest whiche vnder terrestriall shapen, figu-
red spirituall thynges. which when we shall in the treatyng
therof haue dissolued, declaryng this booke not to builde vn-
to Christ an earthly kyngdome, but a spirituall and heavenly
kyngdome : no man I trow, will reiect a good and godly
booke, although some men abusyng the testimonies thereof
haue geuen vnto it a wrong sense.

Chilias-
tes,
or Mil-
lenaries.

Heretickes haue wrested very many places of the Scrip-
ture, to the defence of their error: should therefore the autho-
ritie of the Scripture it selfe be brought in dout? Iohn fauou-
reth nothyng at all the Chilias-tes or Millenaries in this booke:
He geueth them no weapons.

Eusebius sayth very well in the end of his iij. booke spea-
king of Papias, the first authour of the Millenaries. He thought
(sayth he) that after the resurrectiō, Christ should reigne here
corporally with his, a thousand yeares on earth. which I sup-
pose he thought for that he vnderstode not well the Apostles
wordes, neither considered well those thinges that were spo-
ken vnder figures, bicause he was indued w small iudgement.

But

But in the meane tyme, I (sayth Dionisius hym selfe) dare not reiect this booke. Yet notwithstanding he addeth by and by, that he thinketh it not to be the booke of Iohn the Apostle, but of some other, howbeit that he knew not who that should be. He gathereth also by certain coniectures, as by the phrase of speech, by the handling of the booke, and by the unlykenesse of disposition, that this booke should be an other mans, than his that wrote the Gospel, and the Epistle. But sayng that the argumentes of the story and Epistle be so diuers, so as neither of them both is like other, and the argument of the booke of this Reuelation is most diuerse of all: why should it seeme straunge, that it agreeth not with them in all thynges?

This can no man deny, but that in cōsent of doctrine there is singular agreement in these iij. bookes. It hath semed vnto many, that the Epistle to the Hebrues, doth in the vi. and x. chapters of it, fauour the Nouatians or Catharites. Also there was noted in it a diuersitie of stile differing from the rest of S. Pauls Epistles. But if we should so iudge of holy scriptures, I know not what should bee firme and sure enough. Leauyng therefore this disputation in suspence: I will now proceede to bring forth the iudgements of other old writers concerning this booke.

Eusebius surnamed Pamphilus Byshop of Cesarea, luyng in the tyme of great Constantine the Emperour, and beyng a most diligent reader of old writers (whom many suppose to fauour them in diminishyng the authoritie of this booke) expressly reprovynge the tyrannie of Domitian in the xviij. chap. of his iij. booke of histories, affirmeth that Iohn was banished into Bathynos, and wrote this Reuelation there.

And whereas all other Historiographers do the same: He agayne in the xxiiij. chap. of the iij. booke sayth, that concerning the Apocalipse, the opinion of men is diuerse, some allowing, and other some disallowyng the same. Agayne when he should bring forth his opinion touching the Canon of the new Testament in the xxi. chap: He ioyneth the Apocalipse with the bookes vndouted: although he dissembleth not, that he will shew in an other place what other men thinke thereof. When hee commeth to the performance of it, hee recounteth many moe and better, which iudgeth the Apocalipse to be S. Iohn the Apostle, and which embraced it as a most godly booke, than which denyed or reproved the same.

Epiphanius Byshop of Salamine in Cypres, a Greeke author

The first Sermon

Hierome.

Philastri.

Ambrose.

Austen.

Primasius.

Bede.

Andreas
and Are-
tas.

The Apo-
calypse must
bee expoun-
ded to the
Churches.

thou also, doth manifestly ascribe this booke to S. John the Apostle. Read that which he hath left written agaynst the A-logians in the xv. heresie. And S. Hierome attributeth very much to this Epyphanus. And S. Hierome him selfe ascribeth this booke to John the Apostle. The Apocalypse of S. John, (sayth he in his Epistle to Paulinus) hath so many sacraments, as it hath wordes. Moreover Philastrius Bishop of Bicia, whom S. Austen sayth he saw with S. Ambrose at Millan, accompteth them for heretickes, that reiect the Apocalypse of John, and say it was not written by John the Apostle, but by Cerinthus an heretick. Wicely S. Ambrose hym selfe in his bookes alledgeth the testimonies of the Apocalypse, vnder the name of S. John the Apostle.

S. Austen embraced this booke as Apostolicall: and read the same to his Church, leauyng certain treatises vpon the same. Primasius also Bishop of Vrica in Affricke, expounded the same as Apostolicall. Of Bede and the residue of that sort, I speake nothyng, since his opinion is knowen to all men. Andreas also Bishop of Cesaria, wrote vpo this booke: As Aretas re- porteth in his comentaries, whose opiniõ I declared before.

One thinketh I haue sufficiently confirmed the authoritie of this booke, agaynst them that diminish the same. But the strongest reason of all seemeth to be this, that the thyng it self, & the handlyng therof proueth it to haue proceeded from the Apostle: which thyng we shall proue in the treatise it selfe. But if those blessed fathers in their tyme did expounde the Apocalypse to their Churches: why should it not be lawfull for vs also to expounde it in our tyme & to our men vpon whom the endes of the world be come, sith all thynges are more fully accomplished now, thā they were then? Nay rather, these thynges serue most chiefly for vs and for our tyme, in asmuch as we trauell and be exercised vnder Antichrist.

In dayne therfore do many prattell, that this booke is obscure & can not be vnderstāded, and therfore that the Church can reape no profite or commoditie by readyng of it.

For to omit how nothyng is set forth in holy Scripture, which hath not an excellent fruite, and that we must not by & by dispayre of the true vnderstandyng, although at the first sight, the holy Scripture be obscure, which is opened by God hym selfe, and not to be opened, but obtained by prayers, and godly exercises: Certes we are not ignorant that many had rather nothyng were spoken of Antichrist, to the intent he might reigne here more carelesly, and they the selues be lesse

sub=

subiect to perils. But Christ commaundeth vs to trouble hym. Let vs therefore go for ward in the worke of the Lord.

And whereas it offendeth them, that Iohn maketh little mention of none of Christ, where notwithstanding the manner of the Apostles is alwayes to imitate Christe, and the grace of redemption: I say that if this booke be wisely looked into, it proueth the flat contrary. whose argument now I will recite.

Iohn maketh much mention of Christ.

The Prophet Zacharie in his iij. chapter layeth forth the whole misterie of Christ to all mens eyes in a most euident figure to be seene. For he seeth Iesus the hygh Priest, apparelled in foule garmentes, and sufferynge much resistance at Sathans hand, lyke a byond that is taken out of the fyre: and anon after stripped out of his vncleane clothynge, & apparelled in white rayment, and glorified & proclaymed kyng and Priest and Sauour of all men.

A full description of Christ.

This figure the Apostle and Euangelist S. Iohn exposeth: And first of all hee describeth Christ in foule apparell at the first setting forth of the Gospell, shewyng how great crying out there was made agaynst hym when the wicked had taken hym, and how at the length he was nayled to the crosse. There also he toucheth his glory: The which he setteth forth moze fully by addyng a reuelation vnto it, wherin he presenteth hym vnto vs in white and glorious apparell, giuyng vs to vnderstand, how that after his abacement, he is exalted & hath obteyned a name aboue all names: And how y he now beyng in glory, worketh neuerthelesse in his Church, and is the Sauour of all the faythfull in the Church. In his Epistle he commendeth this whole mystery of Religion and beareth it into all men.

For the whole booke is diuided into vi. partes.

1 For first is set the title with the beginning and some of the worke, & with a brieue narration: And all this in the first part of the first chapter.

The diuision and partition of the Apocalipse.

2 Secondly from the myddes of the first chapter to the iij. chapter, Christ is described reigntyng in glory, on the right hand of the Father, and there is declared, how he is conuersant in the Church by his spirite, and by the ministry of the word: what thyng he teacheth from heauen, and which is the sincere doctrine of the Church: what is also the repaying of Churches that are fallen, and the preservation of the same.

3 Then from the iij. chap. to the xij. Christ still admonisheth his Church diligently by viij. Seales, and seuen trompettes,

L. iij,

what

what thynges shall happen to the Church, all the which are most iustly gouerned of God hym selfe by the lambe Christ.

4 Moreover from the xij. chap. to the xv. is more fully described the conflict of the Church with the old serpent, & with the old and new beast. where also the Romish tyranny both old and new, and very Antichrist him selfe is trimely painted forth in his colours: Notwithstanding that afterward also these thinges are more playnly declared agayne.

5 And from the xv. chap. to the xxj. chapter, are recited the paynes and tormentes of Antichrist, and Antichristians, and the destruction of the same, and the condemnation of all the wicked. Also the iudge Christ is set forth, and the processe of the last iudgement is figured. There is also rehearsed the triumphe, ioye, and reward of the Saintes. where also heauen it selfe is opened to be seen with our eyes, that now we may by fayth looke into the same. The depthe of hell is opened, that we may looke into it also, and take good heede that we be not throwen headlong thither.

6 Finally about the end of the xxj. chap. there followeth the conclusion, and commedation of the worke, with the sealyng vp of the same.

The booke
deuided by
visions.

And here I will not hide an other diuision of this worke not to be contemned, which I see expolitours haue in maner all folowed. For first they rehearse the title and begynnyng. After they annere the whole worke it selfe, diuided by seven visions. And in deede the seuenth number is most frequent, & as it were peculiar to this booke. Finally they adde to the conclusion of the worke in a maner comprised in the last chapter. And these visions be compassed within their limites.

In the first three Chapters the first vision is expounded, which exhibireth Christ vnto vs reaignyng in glozy, gouernyng, orderyng, correctyng, and preleruyng his Church.

The second vision beginneth in the iij. chap. and reacheth to the viij. and it setteth forth God him selfe and his Christ to be looked vpon, whose most iust gouernement of all thinges in the world it commendeth, and openeth the seven Seales.

The iij. vision hath viij. Angels soundyng seue trompets. which treatise stretcheth to the xj. chapter.

The iij. vision sheweth the sight of the woman with the Serpent, and setteth forth to vs the old sevenheaded, and the new twohorned beast to be seene, which is the description of Antichrist: and is this in the xj. xij. and. xiiij. chapters.

In the v. vision, seven Angels poure out seven viales of
Bods

Gods wrath, vnto the xviij. chapter.

From thence beginneth the vi. viſion, and extendeth to the xxi. chapter, intreating of Gods moſt iuſt iudgement agaynſt Babylon, the whoze of Babylon, and the Antichriſtians, and finally agaynſt all wicked and impenitent perſons.

The viij. and laſt viſion ſetteth forth to the eyes of all the ſaythfull, the glory and bliſſe euerlaſting of Saintes. And verily this diuiſion of the woꝝke hath a great grace and affinitye with the reſt of the thynges, which in this booke are all in a maner treated by the ſeuenth number: Let the reader ſollow which he will.

Now by theſe thynges euery man may perceiue that this booke is altogether Apoſtolicall, and exceeding profitable to vs all, eſpecially whom the endes of the world haue ouertaken. And this booke wilbe the eaſier to vs, bycauſe that all thynges are now in a maner accompliſhed.

what pro-
ſite is in the
Apocalipſe.

Daniel was thought to haue told of ſtarke dreames, when hee prophecied of the Monarchies, befoze the Monarchies were. But after thoſe thynges were accompliſhed which he prophecied, he ſeemed vnto many to haue compiled an hyſtory. The ſelfe ſame, I am ſure, thou wilt iudge alſo of this preſent booke of S. Iohn. Of many profites which it containeth, we will recite but a fewe.

Fiſt we haue in this booke a full deſcription of Chriſt reigning in glory, our king I ſay, and Biſhop: And how he gouerneth the Church, & is the Sauour of all the ſaythfull. We haue alſo a moſt excellent deſcription of Chriſtes Church, and howe the ſame is buylded, repayed, and maintayned. Afterward we haue a perſute deſcription of Antichriſt and of his members, and of his Synagoge, counſels, his craftie deuises, kyngdome, and crueltie, and of the deſtructions of the ſame, whereof it byddeth vs beware. Moreouer we haue an abridgement of hyſtorics from Chriſtes tyme, vnto the worldes end.

Finally we haue an absolute & aſſured prophecie of things to come, ſo as we neede not the prophetics of Methodius, Cyrill, Merline, Briget, Nolhard and certaine other triſlers.

Furthermoze we haue a great conſolation and comfort of the Church in aduerſitie, when we ſee that the Lambe openeth the Seales, and all thynges are done by Gods prouidence, and that all euils and miſeries ſhall come to an ende: And that the Church ſhall continue euermore, in deſpite of all the deuils in hell. Laſtly we haue a moſt plentyfull & ſure

doctrine concernyng the iudge and last iudgement, and concernyng paynes and rewardes. All these thynges I say, shall the treatise it selfe shew playnly to our edifyng through Iesus Christ our Lord.

Of the title of the whole worke,
and the exposition therof.

Three members of the first part.

I sayde the whole booke was conteyned in sixte partes. Now must we looke on the first part: Which hath chiefly three members: The title, the begynnynge, and a brief narration. For this present we will onely speake of the title, which is thus.

The second Sermon.

The first Chapter.



He reuelation of Iesu Christ, which God gaue vnto hym, for to shew vnto hys seruantes, things which must shortly come to passe: And he sent and shewed by hys aungell vnto his seruauant Iohn, whiche bare recorde of the word of God, and of the testimony of Iesus Christ, and of all thyngs that he saw. Happy is he that readeth, and they that heare the wordes of the Prophecie, and keepe those things which are written therein. For the tyme is at hand.

The title of þ worke.

This title is plentifull, and uttereth all profitable circumstances, that are to be declared in the begynnynge of booke: for here be seuen thynges set downe for vs to consider.

The reuelatio of Iesu Christ.

First is set the title, or inscription of the whole worke, that is, the Apocalipse, or reuelatio of Iesus Christ, which dearely was opened or reuealed by Christ Iesus hym selfe. This title streightway proueth, that this worke is no mans invention, but a doctrine of God: As the which was by our Lord, kyng, and priest Iesus Christ, out of heauen, from the right hand of the father, executyng there the office of hygh Bishop, and yet still teachyng vs profitable thynges. And albeit it be called also the reuelation of Iohn, yet is it challenged to hym for none other cause, than for that hee receiued it, and wrote

it as a Register.

Agayne it is yet more playnly declared, from whence this reuelation is: Euen of God hym selfe. For he sayth, whiche God, namely the Father, gaue vnto him, to weere, to Christ. For in the holy and blessed Trinitie, there is a distinction of persons. And albeit that all thynges, which the father hath, be the sonnes also: And all thynges which the sonne hath, be the fathers likewise: Yet the Scripture auoucheth the father to geue vnto the sonne, and the sonne to receaue of the father, which thing all the auncient writers, haue full godly expounded, to be done by the mystery of Chyistes dispensatiō. For the sonne receiued somewhat of the father, as mā: who otherwise as y very sonne of God, sayth: Father, glorifie thou me with the glozy which I had with thee, before this world was.

Iohn. 17.

Moreouer the sonne is the wisdom, word, and mouth of the father, by whom God spake in tymes past to the fathers, Prophets and Apostles, and now speaketh to the vniuersal Church. The father by dispensation gaue to his sonne this office, that he should be Bishop. For no man hath seene God at any time: The onely begotten which is in the bosome of y father, hath reuealed hym vnto vs. Let vs assure our selues therfore, that this is a heaucnly Reuelation, which God the father for loue to mankynd hath reueled to hys Church by our onely high Bishop Christ. And it so ioyneth together the father and the sonne, that neuerthelesse the holy distinction of persons remaineth safe.

Now also is added, to what ende God the father hath reuealed, or geuen the charge of reuealyng (I meane the office of Priesthode) to hys sonne our Lord Iesus Christ: namely that he should poynt out the thynges that were reueled, and as it were lay them forth before the eyes of hys seruantes, that is to say of hys worshypers the Christians, which are called the seruants of God for their willyng obedience. And as a seruant is the seruant of a Lord & oweth to hys Lord all that he hath, or is worth: So we owe vnto God our selues whole, and all ours, or els we be free, and not bounde. Here is also declared, vnto whom this reuelation is opened: namely, to all y seruants of God. If therfore thou be glad to be called the seruant of God, heare this booke, & remember it: And know that this booke is prepared for thee of God.

Iohn. 8.

Afterward he compriseth in few wordes, what Christ reuealed to Iohn which were the thynges that must shortly come to passe. The destinies therfore of the Church are reci-

How good
and euill
thynges
must be
done.

ted, what good and euill thynges shall happen to the godly, & like wise what punisshmentes must be sayd vpon the wicked. And let no man gather necessitie vpon this word, must, as though God wrought not freely: Or that the wicked dyd euill, not through their owne fault, but by Gods compulsion. Good thynges must be done, because God willyngly bindyng hym selfe to vs by hys promise, can not but do that which he doth and promisseth: and yet neuertheless he worketh freely.

Good thynges must be done by the godly, because it is the nature of grace and sayth so to do, lyke as it is the proprietie of vngodlynnes to contemne and transgresse. wherfore they must also be punished. And because the world is such as it is, there must needes be heresies and calamities innumerable. And he sayth that the thynges which are reueled must come to passe shortly, because certayne thynges began in the very tyme of S. Iohn. And although many thynges are sounde to be done a thousand yeares after, yet the Apostle S. Peter saith, that a thousand yeares before the Lord, be, but as it were yesterday. Wherfore this Reuelation apperteineth to y times of the pynnatie & last Church: And declareth what thynges to euill shall happen vnto it till the last iudgement. Yea and how it shall reigne for ever.

1. Pet. 3.

The manner
of reueal-
yng.

Moreover the manner of reuealng is also touched. For Christ reuealed those thynges in sendyng hys Angell, or by sendyng forth his Angell, vnto whom he gaue in commaundement what he should say and doe. wherupon this Angell is afterwarde called Christ, because he represented the person of Christ. Wherfore, in this booke, it is not the Angell, but it is Christ that is alwayes to be considered as the true authour of all these thynges. And in dede the Godhead of Christ is here commended vnto vs; what tyme we heare that Christ is the Lord of Angels, wherof S. Paul to the Hebrewes hath reasoned more at large. Moyses in the xij. of Numbers setteth forth chiefly three manners of propheciying or reuelation. First by vision, of the which sort many are ascribed to Daniell, one notable to S. Peter in the x. of the Actes, & lykewise to S. Paule. And into this forme I referre also the Apocalipse. Secondly by dreame: of the which sort were those of Pharaon and Nabuchodonozor kynges, wherof Ioseph and Daniell were interpretours. The Prophet Joel in the second chap. mentioneth visions and dreames. For in the new Testament also there be very many holy & propheticall dreames. Last of all Moyses rehearseth an open manifestation, of which sort

Heb. 1.

Three
kynndes of
propheci-
yng.
Actes. 16.
Daniel. 4.
Gene. 41.

for many were made to Gospes and to the Apostles. Into whose fellowship the Apocalipse cometh after a sort also, where visions are openly exposed. Here appeareth the unspeakable goodnesse of God, who seasoneth our saluation with so great varietie, disclosing it vnto vs, and setting it before vs to enioy it so sweetly lawred. Unhappy is hee, that knoweth not these thynges.

Besides this, he mentioneth oftentimes vnto whō Christ hath opened this diuine and most excellent reuelatiō, namely to Iohn. He commendeth hym, that is him selfe (for so was it expedient for the confuting of his aduersaries, saying that Ihaule also many tymes mainteyned his authoritie agaynst the false Apostles) by iij. seuerall titles. For first he calleth hym selfe the seruaunt of Christ. This is the auncientest and noblest title, which the fathers, Prophets, and Apostles haue vsed. For they be addict and consecrate to God. Secondly Iohn testified the word of God amongst the Apostles, most expressely declaring the Godhead of Christ, especially where he testified and sayd: In the begynnyng was the word. &c. Moreover he testified the witnessyng of Iesu Christ: Under which name the Lord hym selfe in the Gospell, and S. Iohn in the xxi. chap. of his Gospell, comprised the whole Evangelicall doctrine. And truly he was a present beholder of all these thynges which he witnesseth. For in the first chapter, we haue scene (sayth he) his glory. And in the. xij. chapter he saw water & bloud gush out of the Lordes side. In his Epistles, that we haue scene, sayth he, and haue heard. &c. Aretas noteth, that in certein Grecke copies, there is added this sentence folowynge: (which is had also in the Grecke cōpye of Spayne) And what thynges soener he hath heard, and what so euer be, and what so euer must be done hereafter.

That same Iohn therfore is authour of this booke, which as he saw the Lord in flesh vpon earth, so he saw the same in spirite reuealynge these thynges in heauen: and propoundeth to the Church lightes most certeyne & sure. This Iohn was that beloned disciple of the Lord, which in the last supper, rested vpon his brest, vnto whom in his last will he bequeathed his mother on the crosse, one virgine to an other. Hee alone stode by at the aultar of the crosse when Christ died as a witness of his true death, and of our purification. He liued till the tyme of the Emperour Traiane, which thyng Eusebius in his Chronicles cōteth out of Irenay, in the noying of the yeare vnto the birth of Christ an hundredth & thre. Dorotheus a most

To whom it was reuealed, and by whom it was written.

Iohn. i.

Iohn. i.

The commendation of Iohn.

The com-
ditie of this
revelation.

This
booke is a
prophecie.

anuncient writer, affirmeth that John lined. vi. wrote peares.
Lastly is touched also this profite of this godly worke of
revelation, that hereby the readers and hearers might bee
promoked to diligence. where this booke is called also a pro-
phetic. For this booke by reason of the foretelling of things
to come, is the prophecie of the new Testament: Moreover
it is a prophecie (that is an expositio) which openeth and ex-
poundeth the old Prophetes. And it promisseth blessinges to
the readers, hearers, and keepers of the thinges that are writ-
ten in this booke. Blessednes comprehendeth the benefites of
the life present, so farre forth as the Lord permitteth them to
the goodly: but chiefly of the lyfe to come. Of the profite of this
booke there hath been somewhat spokē before in the first Ser-
mon. And marke, that it is not inough to read or heare this
booke. It must be performed in deede, and kept diligently.
For the Lord sayd also in the Gospell: Blessed are they that
heare the word of God and keepe it. Happy are they the that
shall frame their lyfe after this booke. For both they flye the
seducyng of Antichrist, and abyde in the sayth of Christ, & lyue
for evermore. &c.

And he finisheth the title with an acclamatō, by the which
he moueth the hearers excedyngly: For the tyme is at hand.
As though he should say: Let no man thinke that here are
told straunge thynges, and such as concerne him nothyng, or
which shall come to passe at lēgth after many worldes, doubt-
lesse they belong to euery one of vs. For they be written of
matters that chiefly concerne vs, and euen of our owne af-
fares. So sheweth hee that this booke is profitable for all
worldes, men, & ages. God the father who teacheth vs pro-
fitable thynges by his soune, & admonisheth vs tyme inough
and in due season, be prayesd world without end. Amen.

Of the begynnyng of this booke, and of the Apostles sal-
uation: wherein are declared the miseries chiefly of
Christ, and secondly of our whole sayth & redemption.

The third Sermon.

John to the seven congregations in Asia. Grace bee
with you and peace, from hym, whiche is, and whiche
was, and which is to come, and from the seven spirites
which are in the presence of his throne. And from Iesus
Christ,

Christ, which is a faithful witnes, & first begottē of the dead, and Lord ouer the kyngs of the earth, which hath loued vs, and washed vs from sinnes in his own blood, and made vs kynges and priestes, vnto God his father: vnto him be glory and dominion for euermore. Amen. Behold he commeth with cloudes: And all eyes shal see him. And they also which pearfed him, and all kinredes of the earth shall wayle ouer hym. Euen so. Amen. I am Alpha and Omega, the begynning and the endyng, sayth the Lord almighty, which is, and which was, and which is to come.

An other peece of the first part of this booke, containeth the begynning or preface, wherein is the Apostles salutation, in the which he describeth the whole mistery, first of Christ, secondly of the right beleuyng sayth & of our redēptiō. For so were the Apostles wont to cōpile a brieue summe of saluation in the begynnyng of their wrytynges. which thyng is euery where to be sene in Paules Epistles. And by the same description hee getteth the beneuolence and attentiuenes of all men.

The Apostles salutation or greetyng is nothyng els, but a blessing. Blessyng is an old accustomed order, whereby the Patriarkes prayed God to giue their children all maner of good thynges, both of body and soule. which verely in Genesis is described at large. And also the high priest was commaunded to blesse the people, as we read in the vi. of Nūbers: where he was commaunded by expresse wordes to put Gods name vppon the people. Therefore it is a superstition to say, The holy Crosse and our Lady saue thee for God, from whō euery good gift descendeth from heaue, is he that blessed, that is to say, which giueth all good thynges: and afoze the ministers, or men, they do but onely wish. And the Lord in deede in his law promisseth, that he will graunt those thinges to his people, which the high Priests should wishe vnto the. Therefore neither wordes nor crosse thynges or markynges but the truth and power of God geue the giftes. we ought not then to doubt, but that God will graunt vs also the Apostolicall blessing. So as we may haue peace, by beyng reconciled vnto God and accepted into his fauour. And first S. John repeateth his owne name, lest we should any thyng doubt of the authour, whom we see Christ to haue bled as his writer and interpreter vnto all cōgregations. But he repeateth not him

The begynning or preface of the worke.

what is the Apostles salutation.

John interpreter of Christ to wardes the congregations.

selfe

To whom
this booke
appertei-
neth.

himselſe to be the ſervant of God, & witneſſe or Apoſtle of Jeſu Chriſt. It ſufficed to haue heard that at the firſt begynnyng. Therefore he teacheth modeſtie and humilitie vnto thoſe alſo which haue obtained great giſtes. Afterward he ſignifieth, to whom he writeth, & to who this booke apperteineth: namely to the ſeuene Churches of Aſia, whoſe names he will utter anone after. And Aretas Biſhop of Ceſaria ſayth, that by the ſeuene churches, by the number of ſeuene he ſignified the multitude of all Churches that bee in all places. Alſo Primasius Biſhop of Utica in Affrike, expoundeth the number of ſeuene after the ſame maner. Therefore this ſalutation, this booke, and the whole doctrine of Jeſu Chriſt, written by S. Iohn, apperteyneth to the whole vniuerſall Church of Chriſt throughout all the worlde, in all tymes and ages. whereupon it belongeth euen to vs alſo, as many of vs as bee in the Church of Chriſt. For albeit the Epiſtles be intituled to the Romans and Galathians: yet ſoloweth it not therefore, that they bee not ours. And hee writeth expreſſely to the Churches of Aſia, and not to the Churches of Hieruſalem or Jewry: thereby to ſhewe, that the kyngdome of Chriſt, is comen all ready to the Gentiles. And as God from the begynnyng choſe Iſraell, in whom to ſet forth a perſite example of a Church, and common wealth: ſo from the begynnyng of the newe Teſtament, hee choſe thoſe ſeuene Churches of Aſia, for an example to the whole Chriſtē worlde. But in caſe Rome had been ſet in the firſt place amongeſt the Churches, as Ephesus is: good God, how much would the Romiſh ſort make of it, for ſtabliſhing of their ſupremacie?

The forme
of the Apo-
ſtles bleſ-
ſyng.

And the maner of the Apoſtles greetyng wiſheth grace and peace. Grace is the fauour of God, and the reconcilment, whereby God the father is made at one with vs, our ſynnes pardoned, and we adopted to be his children, for Chriſtes ſake. Whereof ariſeth the peace and tranquillitie of mens myndes, and the deſire of con corde with all men.

And here he ſheweth aboundantly, who geneth the Church his bleſſing, that is to ſay, grace, reconcilment, and peace: euen God: namely God the father, the ſonne, and the holy ghoſt, thre in perſons, and one in eſſence. And here he diſcerneth the perſons very well. From him that is, to ſay, from the father: And from the ſeuene ſpirites that is, from the holy ghoſt: And from Jeſu Chriſt: this is the diuerſity of perſons. And the ſignification of the vnitie is, when after the proprieties of the perſons is declared, he addeth: I am Alpha & Omega.

mega. &c. And whereas the holy ghoſt is ſet here in the middes, it diſordereth not the miſtery of the Trinitie: but it appeareth to be an argument that he is the ſpirite as well of the father, as of the ſonne, and that he proceedeth from them both. As it is alſo proued by the wordes of our Lord, the, xiii. xv. and. xvi. of Iohn. Here is alſo deſcribed the whole hoſſome miſtery firſt of Chriſt, than of the Catholicke ſayth, and of our redẽption, ſo that herein you may finde the chiefest Articles of the Apoſtles Crede, and haue here a moſt goodly deſcription of Chriſt our Lord. Hereby all men ſhall indge, how truly ſome men ſay, that this booke, contrary to the cuſtome of the Apoſtles, maketh litle mention of Chriſt and of ſayth.

The holy
ghoſt is pla
ced in the
middes.

The father as fountaine and originall, of whom the ſonne is begotten, is deſcribed firſt: namely that it is he which is, which was, & which is to come. Thoſe wordes tooke Iohn out of Moyses in the. iij. and. xxxij. chap. of Exod. and out of many textes of Eſay. And hee meaneth nothyng els, but that God the father is an eternall eſſence, which conſiſteth by and of it ſelfe, and is and geueth lyfe to all, & in all preſerueth the ſame: And that this eſſence is ſuch, that it hath been alwayes without begynnyng. For this is it, that he meaneth by ioynnyng the forebeyng to the preſent beyng. And he addeth, which is to come, or (ερχόμενος) which ſhalbe, and conſequently which ſhall remaine euen to the ende, and vnto euerlaſtyngneſſe without ende. The Greekes deriue the word Theos (which ſignifyeth God) of y word Theein which ſignifieth to come: bycauſe he intermedleth hym ſelfe with all thynges by comynng and runnyng vnto them, ſo as hee is preſent euery where, either ſuccouring the godly, or byde-lyng the vngodly. God is, he that is, he that was, and he that ſhalbe, or which continueth for euer.

The father
which is,
which was
&c.

And whereas the holy ghoſt is but onely one: yet notwithſtandyng, by reaſon of his ſeuenfold (that is to ſay his vniuerſall) grace and manifold giſtes, hee is termed here by the number of ſeuen. And from the vii. ſpirites (ſayth Iohn) that is ſeē that ſpirite, which is indued with the ſeuenfold grace. Thoſe diuers giſtes are after a ſort declared of Eſay in the. xj. chap. and els where in the Scriptures. He is ſayd to be in the preſence of y throne, that is to ſay, before y throne of God, ioyned verely in gouernemēt with the father and the ſonne. For the throne is many tymes vſurped for the kyngdome. The holy ghoſt therefore is of all one glory, power, and maieſtie

Seuen ſpi-
rites.

ieſtie

testifie with God.

The description of Christ.

Christ a saythfull witness.

Math. 18.

2. Pet. 3.

Iohn. 3.

Math. 7.

Math. 17.

2. Pet. 1.

Christ is the first fruite of the that rise.

Christ is Prince of kynges.

Now is hee comen to Christ, whom by his properties he describeth most abundantly. You know, that Iesus is the proper name of Christ: which Mathew expoundeth, a Saviour: and Christ is the surname of his office and dignitie: as you would say, annoynted, that is to say, byshop and kyng.

1 First he calleth Christ our Lord, a saythfull witness, & that out of the. xlix. and. l. chap. of Esay. For he was sent of the father to the world out of heauen as an Apostle, to testifie the will of God, what hee would haue done with men: That is to wyt, that hee would saue the world by his sonne, and by such sayth in hym, as is obedient to the law of God. For he must do the will of his father. This Christ is a saythfull witness, that is sure, constant and true: Of whose doctrine no man ought to doubt. No man hath seen God at any tyme: The onely begotten which is in the bosome of the father, is he that hath reuealed hym. He therefore is the Byshop and vniuersall teacher of the Church. who so euer dissent from him, are to be eschewed. Heare him, saith the father. Math. 17. and. 2. Het. 1.

2 He is the first begotten of the dead, for he dyed for our sinnes in very dede and rose agayne from the dead, & became the first begotten of the dead, & the Lord and conquerour of death: In whom we see that we also shall rise againe, and in what sort. Concerning whom looke the first of the Corintheas. xv. And lyke as in the first propertie hee shadoweth the manhode of Christ, wherein he taught and also his Godhead, wherein he was our saythfull, true, & vniuersall Byshop, & is yet at this day: So in the second, the articles of our beleefe concerning the death of Christ, and his resurrection are confirmed. To these also may be added the article of the resurrection of the dead.

3 Christ is prince ouer the kynges of the earth, a Monarke verely, and Lord of all Lordes: which hath receiued a name aboue all names, the Lord of angels, and of all creatures, to whom all thyngs be subiect: As the Apostle declareth. Col. 1. Phil. 2. And he doth not abolish lawes and Magistrates, in that he will be kyng of kynges, and Lord of Lordes. For if there were no kynges, how should Christ be kyng of kynges? The most sacred Emperours, Constance, Constantine, Theodosius, Iustinian, knew them selues to be Christes vassals, and that the kingdome was Christes, & they his subiectes. These Christ acknowledgeth for his, by whom he gouerneth those he hath redmed with his bloud, They that proudly reigne

ouer

ouer the people, boasting them selues to be Lordes of all things, and acknowledge not Christ to be monarch ouer all, be starke mad. And herein are comprehended such thynges as we confesse in the articles of our sayth, that Christ ascended into heauen, & sitteth on the right hand of the father: that is, that he hath receiued high power of all thynges in heauen and earth. Ephel. 1. Actes. 2.

4. Christ hath loued vs with incomparable loue. For he hym selfe sayth: greater loue hath no man, than that a man should leaue his lyfe for his frendes. This loue the Apostle amplified vs.

fieeth in the v. to the Romans. And it was an exceeding great loue that moued Christ to come downe from heauen and to be incarnate, and to redeme vs by his death. with a free loue hath he loued vs, unprouoked thereto by any desert of ours. For as this same John in his Epistle Canonically speaketh lykwise of the father: In this is loue, not that we haue loued God, but that he hath loued vs, and sent his sonne to bee the propiciation for our sinnes: So is it to be vnderstand of the sonne, that he hath and doth beare vs great good wil, not moued thereto through our loue, wherewith we haue imbraced him. And of that free loue toward mankynd, he gaue him selfe vnto death, and washed vs fro our sinnes. For streight wayes is added, by his owne blood. where thre thynges seeme to be obserued. First that Christ washeth, purgeth, wypereth or clenseth the saythfull: and that not partly, but fully. He alluded to the washynges of the law, which he expounded also. For Dauid sayth: Dourge me with hyssope, and I shalbe made cleane, walhe me, and I shalbe whiter than snow. The same phrase of speach repeareth Esay in hys first chap. Micheas also sayth: The Lord will reurne & will haue mercy on vs, he will treade vnder foote our iniquities: And thou shalt throw all their sinnes into the bottome of the sea: And the Lord sayth, I will cast cleane water vpon you, and you shalbe clenfed from all your filthynges. The Lord Christ accomplisshyng these sayynges, washeth, purgeth and thoroughly clenseth vs, aswell from the fault, as fro the payne. He clenseth vs from our sinnes, not from one, but fro all. The which thyng is proued both by former testimonyes, and agayne in the first Epistle of S. John, the first & second chapters. Lastly, the maner also of purifyng is set forth: namely by blood. For without shedyng of blood no remissio was made. Therfore through the mediation of death and bloodshedying there was full remission of all sinnes obteyned for the saythfull.

Christ loued vs.

Christ washeth.

Miche. 7.

Ezech. 36.

Christ washeth all sinnes.

Wee wa=
sheth by
bloud.
Heb. 9.

The effect
of Christes
redemption
in the sayth
full.

Wee bee
kyngees.

Wee bee
Priestes.

1. Pet. 2.
Rom. 12.
and. 15.
Phil. 4.
Heb. 13.
Exod. 19.

The glory
and kyg=
dome is of
God.

They that byyng forth any other maner of forgiveness of sinnes, are iniurious to the death and bloud of the sonne of God. And here we may see playnely set forth this article of the Apostolicall Creede: I beleue the forgiveness of sinnes.

In the v. place is shewed the effect of our redemption and cleansing. For Christ hath brought to passe, that as many of vs as beleue in the father by the sonne of God, should be kyngees and priestes to God his father. Aretas and the cōpye of complute read not kings but βασιλείαι, that is to say, kingdome: the which is not read amisse. For we be the kingdome of God, bycause God by his spirite, not y flesh nor the world, ought to reigne in vs. And when we permit the gouernemēt to the spirite, we be the kingdome of God: which thyng S. Paule handleth at large in the vi. chap. to the Romains. More ouer we be made kinges, that is free by Christ, that we shuld not serue the deuill, the flesh, and the world, according to that saying of Zacharie, that beyng deliuered from the handes of our enemyes, we might serue hym without feare in holynes and righteousness before hym all the dayes of our lyfe. And Christe hath consecrated vs Priestes with hys spirite and bloud, that wee should offer vp to God spirituall sacrifices, that is to witte, our selues pure, and prayers, and prayles, and almesdeedes. For that these bee spirituall oblations, Peter and Paule do testifie. And S. Iohn tooke these things out of Exodus: For we of the Bētils that haue beleued haue succeeded in the place of the people of Israell whiche reiected Christ through vbelefe. And these things giue a light to that Article of the Creede, I beleue the holy Catholicke Church, the communion of Saints. For as many of vs as beleue, are the felowshyp of Gods people, sanctified through Christ, to the seruice of God. And thus much concerning that matter.

In the vi. place, in the descriptiō of Christ he sheweth that glory and dominion is due vnto God alone through Christ in the Church for euermore. we geue glory vnto God, when we ascribe our saluation, and all goodnes, not to our owne strength and merites, but to his goodnes. we geue hym dominion, when we acknowledge hym to be Lord and head in the Church, workyng by hym selfe and not by the Saintes in heauen, as though he had graunted his power to them: nor by the Pope as though he had hym his deputie vpon earth. The whole glory and dominion is Christes.

Seuenthy in the description of Christ, there foloweth hys commyng vnto iudgement, and the maner of his commyng.

For

For as a cloude tooke hym vp from the eyes of the Apostles, **Chyist** will euen so shall he come in cloudes to iudge the quicke and the dead, accor dyng as the Scripture witnesseth. And he addeth, **Chyist** come to iudgement, that the eyes of all men shall see the iudge, euen the eyes of those whiche haue pearled hym. Whereof we gather two Math. 24. things: first, that the iudgement shall be vniuersall. wherin Actes. 1. men shall arse and see **Chyist** with their owne eyes. And se- 1. Theff. 4. condly, that **Chyist** shall come to iudgement in the same flesh, in which he was wounded & stiked, hanged vpon the Crosse, Iob. 19. buried, and rose agayne. This place is taken out of the xiiij. of Zachary, and is cited also in S. Johns Gospel. And it be- Zacha. 13. houeth that his body bec shewed to the whole world full of Iohn. 19. printes and markes, that it may be iudged thereby. The one sorte bycause they haue committed their selues to such a rede- mer: and the other sorte bycause they haue reiected and contē- ned such a one. Of these we vnderstand this that is added: And they shall wayle: *χοινοται*, that is, they shal rend, teare, & destroy them selues, namely because they haue neglected their owne saluation: which the wise man discourseth at large. Sap. 3. 5. Moreover lest any man should doubt of those thynges that are spoken of **Chyist** iudgement, & of the lamentation of **Chyist** wicked, (accor dyng as S. Peter sayd, that there should be contēners spoken of the iudgement and mockers of the iudgement) he addeth a kinde of a confir- ment are certain. mation, euen so. Amen. It is certainly true. 2. Pet. 3.

In them also is expounded the article of the Creede concernyng **Chyistes** comyng to iudge the quicke and the dead. He concludeth this place with these wordes: I am Alpha & Omega. That which foloweth (namely **Chyist** begynnyng & end) is omitted in some copies: As though the interpretatiō of the sayd wordes, I am Alpha & Omega, had crept in out of the margent. This saying of I am Alpha & Omega, is a prouerbe of S. John the Apostle. Diuerse heretickes, as Baslides and Valentine, made a wonderfull descanting vpon letters. But agaynst those lettered heretickes John speaketh playnly by the mouth of **Chyist**, I am Alpha & Omega. If any thyng ought to be ascribed to letters, I am all **Chyist** whole. For I am that euerlastyng vertue, essence, and eternitie. For the sense is, that God is the begynnyng and end, that is to say, eternal, vspeakeable, best and greatest. Here agayne are repeated, the foresayd wordes. He that is, which was, &c. which were expounded before: whercunto is added, almighty. For hereby is declared the vnitie and maiestie of God, of whom the Trinitie also hath bene opened before, And hereby the

authoritie of this booke is confirmed, wherof the sayd eternall and almighty God is shewed to be the authour, to who be glory. Amen.

¶ Of the narration of this booke, wherein is also shewed the place and tyme, and the authour of this Revelation.

The fourth Sermon.

Iohn your brother and companion in tribulation, and in the kyngdome and patience which is in Iesu Christ, was in the Ile of Pathmos for the word of God, and testimony of Iesu Christ. I was in the spirite on the Sonday, and heard behynde me a great voyce, as it had bene of a trompe, saying: I am Alpha and Omega, the first and the last. That thou seest write in a booke, and send it to the congregations which are in Asia, vnto Ephesus, and vnto Smirna, and vnto Pergamos, and Thyatyre, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

Narration. The last place of the first part sheweth vnto vs a brief narration, wherin the Apostle S. Iohn declareth the tyme and place of this Revelation, and by whose commaundement he wrote and sent the same to the seuen Churches in Asia.

And agayne now the thyrde tyme is the name of Iohn rehearsed. He saw vndoubtedly, that there would be some (which to the end they might take away the vse and fruite of this booke) would doubt of the authour: Agaynst whom he repeteth and rehearseth his name so oft, lest we should doubt and lacke the great commoditie of so worthy a booke.

S. Iohn is
the brother
of the sayth
full.

And vnto his name, he addeth certeine thynges, which instruct vs touchyng the state of the Apostle, and other profitable matters. First he calleth hym selfe a brother, namely of those seuen Churches, and of all ours: Accordyng as I haue admonished you, that in the number of vii. there are comprised all Churches of all tymes throughout the whole world. So many of vs as beleue, are all children of the one heauely father: And therfore all spirituall brethren in Christ, be coinheriters with Christ, & heires of God. which thyng S. Paul taught after Christ. Then sayng our dignitie is so great, let vs once be ashamed of our misdeedes, least our memory be
put

Rom. 8.
Math. 23.

put out of this most noble and celestial familie. It is a shame that the brother of Christ, of S. John and of all the Apostles should degenerate. &c. But why haue not the Rosaries of the blessed virgin Marie and of the Saintes as instantly urged this brotherhode, as the Monkes haue called vpon vs for their owne forged brotherhodes? Bycause that was free, and cost nothing: But the Monkes sell theirs deare. They be therfore deceauers and seducers.

Afterward he calleth him selfe their partaker in affliction, or oppression and persecution, as he that was euen then banished by the Emperour Domitian, and liued in exile. So he seperateth not himselfe from them in aduersitie, but ioyneeth with them: which is the proprietie of all saythfull brethren. And verely the persecution that vexed the Apostles, and which tormenteth vs at this day, are both one. Let vs therefore reioyce that we haue the Apostles and all the Martires of Christ fellowes of our trouble and affliction. And let vs not be discouraged with the burthen of miseries. Let vs be patient and long suffering. For it is not enough to be afflicted, and vexed with all kinde of euils (for many indure most greuous paynes without any fruite or prayse at all) But it becommeth vs to be also patient in aduersitie. Therefore S. John at this present ioyneeth with it patience. For the Lord sayd in his Gospell: In your patience shall you possesse your soules.

The persecution of John and of the whole Church.

Furthermoze, vnto tribulation and patience, he addeth a kyngdome, yea verely a heauely kyngdome, but not an earthly kyngdome. And he bringeth in the kyngdome for the comfort of the patient people. For also the Apostle S. Paul sayd: It is a sure saying, if we die with Christ, we shall lyue also wyth him: If we suffer, we shall reigne with hym. &c. Let vs alwayes comfort our selues herer in aduersitie, for we are thrust downe, that we myght be exalted agayne in time to come. 1. Cor. 4. And all these things are concluded in Christ Iesus, by whom we be both the children of God and brethren, and suffer many thinges patiently, and are made partakers of his kyngdome. For eue for all these things must we thake hym, and his merites, and not our owne desertes.

A kyngdom prepared for the patient.

Let vs here note also, what and how great the humilitie of that great and worthy Apostle of God hath beene, and what was his state: namely, not voluptuous, but painfull, howbeit yet pleasaunt through Christen patience. But where be they now, that glory in the name of Apostles? who in the

The state of humilitie of that apostle

meane tyme swell with pride, and welter away in filthy pleasures? Of whom I geue warning, that we may flee from them, as from Apostataes.

The place
wherein the
revelation
was shew-
ed.

And now he sheweth the place, where this diuine reuelation was shewed him, where also he was commaunded of God to write the same. The place was the Ile of Patmos. Plini in the xij. chapter of his iij. booke, reckoneth it among the Ilands called Sporades. It lay ouer against Asia, and the citie of Ephesus, and was in the sight bothe of Europe and Affricke, so that it seemed to be as it were a middle seate, or holy chayre for Christ to preach out of, from heaue to y whole world, by John. And in deede the ordinaunces of God are wonderfull, and his goodnes is vnspokeable, which reuealeth so great misteries to his faithfull ones, as it were in the Romishe prison or Babilonicall captiuitie.

John per-
secuted for
the Gospell.

Neither hydeth he the cause of his coming into the same Island. I was there (sayth he) for the worde of God, and the testimonie of Iesu Christ. The worde of God is the very sonne of god, called of John (by a singular proprietie of speech) the worde or speech of God, as appeareth in the first of John. And the testimony of Iesu Christ is the Gospell it selfe, which Iesus testified, and which his disciples haue testified of Iesu. Therefore for the confession and preaching of Iesu Christ, and of his hollesome Gospell (for so he expoundeth also how he is made partaker of the affliction) John was apprehended in Asia, and by soldiors led to Rome, to plead his case before y Emperour Domitian, who of his cruel nature condemned him guiltlesse: and he was put into a catwapon of whote boyling oyle. Out of the which, when he had escaped without harme, he was carped into Patmos. The case y he mayntayned before Domitian, was none other than the very same y Paul had maintayned a 27. yeares erst before Nero. This was done in y 14. or 15. yeare of Domitian, & the xxij. yeare after the destructiō of the citie of Hierusalem, And after the byrth of our Lorde. xcvi. Domitian who would needes be counted & called a God, was slayne of his owne men, and so after many vilanous deedes, & vnnaturall murders, dyed with dishonor in the xv. yeare of his reigne. The authours hercof are, Suetonius in the lyfe of Domitian, Tertullian in y heretic. prescript, Eusebius in his Chronicles, & in the 17. & 18. chapters of his third boke of church matters: with whom also agreeeth the commō consent of all writers.

Moreouer, he noteth the time wherein these misteries be-

gan to bee reuealed to hym, ἐν τῇ αὐτῇ κυριακῇ ἡμέρᾳ, in that solemne day of the Lord, namely the Sunday. For so haue the auncient fathers called one of the Sabbothes, that is to say, the first day in the weeke, wherein Christ rose agayne from the dead. Math. xxviij. and Mark. xvi. And this day haue the Churches chosen to them selues in stede of the Sabboth day, as holy in the remembrance of the Lordes resurrection, therein to keepe their sacred and solemne assemblies. For that this day was solemnised and consecrated for assemblies in the congregation of Corinth: it appeareth manifestly in 1. cor. xvi. chap. of the first Epistle to the Corinthians, where the Apostle commaundeth to lay a part their collections in one of the Sabbothes: The same day also the saythfull dyd celebrate their seruice with S. Paule, in the. xx. of the Actes. Therefore wheras Sozomenus reporteth in the. viij. chap. of the first booke of the story Triperitice, that great Constantine made certeine holy dayes, and the Lordes day for one, whiche is called of the Heathen the Sunday: it is to be vnderstand that he rather renewed the custome of the Apostles and Catholicke Church, than newly instituted the same. And freely of their owne accord haue the churches receiued that day: for we read not that it was any where commaunded. And the congregations saw how it was altogether necessary that there should be a certein tyme, in the which the Saintes should meete and come together. They chose therfore the day of the resurrection, neither dyd they maliciously contend among them selues for these thynges, as the histories testifie was done in the Church afterward. And at this day it were good that the superstitious holy dayes were abrogated, and that some certeine should be obserued in measurable number, with preservation of quietnesse in the Church. Now then forasmuch as the Apostle knew, that the saythfull serued God in all their assemblies on the Sunday: although he could not be present with them in body: yet was he present with them in spirite and contemplation. And as he was thus in the spirite and contemplation of matters diuine, & in holy prayers, he heard a voyce, whereof we wil speake hereafter. But here we are persely taught, what is the religio of the Sunday, and how it is meete to obserue it. Finally worldly men are reprovied, which pollute and breake it with worldly & unholy workes. Dauid what tyme he suffered persecutio of Saul, lamented chiefly, that he might not come to the Lordes tabernacle. But our men accompt it great felicitie, to kepe themselves alwayes out of the fellowe-

The tyme of the resurrection, and of the sonday.

The Sunday ought to be kept.

The fourth Sermon

shyp of the Saintes, and to abuse the Sunday, in gamenynge, drynkyng, dauncynge, and worldly businesse.

By whose
commaun-
dement he
wrote and
sent the A-
pocalypse.

These thynges beyng on this wyse declared, he commeth at length to the reuelation: setting forth first the expresse commaundement of God, wherby he was commaunded both to write the thyngs reuealed, and also to send them to the seven Churches of Asia. And it maketh greatly to the maner & maiestie of the Reuelation, that he heard a voyce, yea and a notable mighty voyce, as the sound of a trompet. For we read that the lyke was done at the givynge of the law vpon mount Synay. Now is declared whose voyce it was, and who was the authour of the reuelation. Merely the eternall God, which calleth himself Alpha & Omega, that is the begynnyng & the end: Or as it is sayd in Psalme, first and last. wherof els where.

Now followeth the commaundement whiche hath two partes. For first the Lord commaundeth S. Iohn to write: And to write such thynges as he saw, that is to wit, the Apocalypse. And that he should write neither in the sande, nor on a walle, but in a booke: Merely for the edifyng and profite of the Church present, and of all posteritie. After he is also commaunded to sende those wrytynges to seven congregations, & consequently to all the Churches of the whole world in all tymes & ages. Therefore these thynges belong to the profit of all congregations, yea euē of all that be, haue bene, or shalbe.

Autho-
ritie of the
Scripture.

Hereby we learne, how great the authoritie of the Scripture is. It was not written and compiled in bookes, but by Gods commaundemēt. There be notable testimonies of the bookes of Moyses, in the xxxiii. of Exod. and. xxxi. of Deut. And (to say nothyng of y residue of y prophets,) is not Hieremy commaunded to write his Sermons agayne, which kyng Ioaquim had cut in peeces & burnt? Doubtles S. Peter beareth manifest witnes, that the Prophetes receiued the mysteries of Gods kyngdome to none other end, but to reueale them to vs: which in deede could not be done, but by wrytyng. And now is Iohn openly commaunded to wryte. Yea and he is also commaunded to send his wrytynges to the congregations: wherby we gather agayne, that God meaneth very well to all congregations, yea and euē to every one of vs. Let vs take heede that we put not Gods so great benefites from vs through our owne misdealinges. To hym be prayse and glory.

The scrip-
tures are
ours.

The

The begynnynge of the worke is made, and a most goodly description to vs exhibited of Christ Kyng and Bysshop in glozy, and neuerthelesse workynge in the Church.

The fifth Sermon.

AND I turned me, that I myght see the voyce that spake with me. And when I was turned, I saw seuen golden candelestickes: And in the middes of the seuen candlestickes, one lyke vnto the sonne of man clothed with a linnen garment downe to the grounde, and gyrded about the pappes with a golden gyrdell. His head and his heare were white, as white wolles and as snow: And his eyes were as a flame of fire, and his feete lyke vnto brasse, as though they brent in a founnace: & hys voyce as the sound of many waters. And he had in hys right hand seuen Starres, and out of his mouth went a sharpe two edged sword, and his face shone euen as the Sunne in his strength.

The thynges that haue bene treated of hetherto in this booke be in stede of a Prologue or Preface, as they terme it. *The same of these thynges vnto the iij. Chapter.* Now will we go in hand with the matter it selfe. Here therfore foloweth the second part of this booke or worke, which reacheth to the iij. chap. Herein is Christ and his Catholicke Church described vnto vs. For first here is set before vs the most sacred Image of Christ our Lord, shewyng vs in what wise he is on y^e right hand of his father in glory, & how he sitting on y^e right had of his father, worketh neuertheles in his Church continually, neuer absent, but alwayes present. And in those seuen Churches here is figured vnto vs the state of the whole Church vpon earth. Here therfore are shewed the excellent giftes of Churches, & agayne the shameful errours: How the Lord Christ confirmeth such as are ready to fall, establisheth those that stand, comforteth the weake harted, restryketh the foolish hardy, & preserveth thynges that are corrupt: Finally, how faythfull Pastours of the Church must worke and trauell, with the people committed to their credit. For here it is exceedyngly well taught, in what wise churches are to be repayed & maynteyned. And there also shall a bryef summe of the whole Ecclesiasticall and holsoine doctrine be
D. v. brought

brought into an abridgemēt, and set before vs. For Christ being in glory, deliuereth from heauen a rehearfall of the doctrine of true religion, which he had set forth more plentifully, when he was here on earth, and most aptly applyeth it to the Churches, accordyng as the case of them requireth.

The wordes also are knit together, in very goodly order: and likewise the whole booke is written in playne wordes, hangyng right well together: so as they are deceaued which thinke it to be lose besomes or broomes vnboūd. John heard a voyce behynd hym cryyng: wherupon he turned backward that he might see the voyce speakyng, that is to wit, hym that spake. For Aretas also admonisheth, that there is a figure in the wordes. For a voyce is not sene, but heard. And turnyng hym to see, or as he turned hym self about: he saw a figure of Christ our Sauour. Therfore when y^e Lord speaketh, let vs turne also with all our hart, that we may likewise deserue to see the mysteries of the kyngdome of God, for he gladly reuealeth hym selfe to such as turne, and desire heauenly things: And from those that neglect the mysteries of the kyngdome of God, all thynges of saluation are hidde.

Let vs
turne to the
Lord
speakyng.

The image
of Christ
is set before
vs.

1. Iohn. 2.

Furthermore, S. Iohn exhibiteth to vs the Image of Christ, our soueraine kyng and hygh Bysshop sitting in glory: in the which descriptiō are comprised the chiefeſt matters of Christ. For such a taste of Christ is here geuen vs, as in this world may be of our weake fleshe perceaued. But at the length in the world to come we shall see him such as he is, in the fulnes of his maiestie, wherin shalbe ioy and life euerlasting: which thing in this corrupt world, is yet graunted to no man. Therefore so long as we liue in this worlde, we be permitted to see no more but so much as is profitable for vs, and as our infirmities may conceaue. And that sight is not litle or nothing: but great and large and very full of spirituall pleasure, I meane if we beholde these mysteries of God wyth a saythfull eye, and wyth a mynde desirous of godly matters. And doubtles they be thynges certayne and true, that are reuealed here vnto vs, for they be reuealed by the very soune of God. Let vs not wysh than to see more, or desire greater thynges than these are: but let vs take pleasure in those which Christ hath graunted vs. And let vs know for certaintie, that God bestoweth a wonderfull benefite vpon vs in this vision. For who would not couet to see Christ in glory, sitting on the right hand of the father: who desireth not to know what our Sauour doth in heauen? And how being

in heauen, he is neuertheles present with his church in earth: But this sacred & holy Image instructeth all faithfull Christians most fully in all these pointes. And this Image of Christ is to be expressed, not with coulers, for no coulers can attaine to the maiestie therof: but with ecclesiasticall doctrine, which hath the promise of the spirite of Christ: and is therefore moze euidēt, and onely meete for the true expressing therof. Let vs also print the same Image, not vpon any dead table wyth coulers that will perishe & fade, but in our harts through the liuely spirite of God, which may also keepe it in our myndes, neuer to be wipt out. The things that are spoken in the second and third chapter of this booke, are deriued out of this description of Christ, to the end that the maiestie of the thing might inuite vs to a singular diligence, Otherwyle the matter is very playue.

First we are taught who it is, whose Image is to vs exhibited: Not the sonne of man himselfe in his owne substance, but one lyke the sonne of man. The sonne of man after the phrase of the Gospell, is called Christ hymselfe very God & man. Here he shewed not himselfe to be seene of John in his owne substance, but in the fourme of an Angell, that represented Christ: which thyng is oftener the once founde in this booke. we must therefore referre all these things vnto Christ, and not to the Angell, which is the minister of Christ in this misery. we shall then see Christ in his owne substance, what tyme our base body hath beene departed, and is reysed from the dead and is glorified. In the meane tyme, from the death of the body till it ryse agayne, the soule shall clearely haue the fruition of the syght of Christ: wherein, as I sayd before shall be the chiefe ioye and felicitie. we shall now therefore see Christ as it were in a glasse, and so much as shall suffice vs: The Lord open to vs the eyes of our mynde.

He telleth mozeouer, where he sawe Christ, namely in the middes of seuen candlestickes. By and by we shall perceiue that by the candlestickes must be vnderstande the Churches. Christ then is in the middes of the Church. He sitteth verily on the ryght hand of the father, and after the proprietic of his humayne body, he is but in one place, and in no moe, as S. Augustine declareth aboundauntly in his lviij. Epistle to Dardan. Yet forasmuch as he is also very God, he is lykewyle in the myddes of the Church, as he promised in the Gospell: whersoever two or thre be gathered in my name, there I am in the myddes of them, And agayne: beholde I am with you

An Angell
representeth
Christ.

where
Christ is
abiding.

Math. 18. 28

The fifth Sermon

you at all tymes vnto the worlde's ende. Therefore by the power of his Godhead, Christ remaineth and worketh in the Church present, and not absent. (Leaue then to inquire, what Christ doth on the ryght hand of hys father, whether he sitte continually or no.) And he is verely in the myddes of the churches, fixed to no place, but shewyng hymself indifferently to all egall and helpful. For he neyther accepteth peris, nor sleepeth: He is not painted, he is not idle, he is not careless of the matters of the Church: But is chiefly and only attentive to the saluation of the same. Such a one he promysed hymself to be in the 14. 15. and 16. of John. And seeing Christ is in the myddes of the Church, what Vicar moreouer shall he haue? Shall he haue that enemy which is directly against him? For a Vicar is one that supplieth the roome of him that is absent: but Christ is in the middle of the Church, present, and not absent.

Christ hath
no Vicar.
1. Thess. 2.

In the text following Christ is described at large, & many thynges are ascribed vnto hym: And it is declared in what sort Christ is in the myds of the Church. First it is shewed what garment he hath on: To wit both priestly and princely. By the which thing is figured, what maner of one Christ is in heauen and in earth: To wit both Bishop and kyng, intercessour, mediatur, and sacrifice, a most perfect sanctification and iustification, a redeemer and deliuerer of the faithful to his father, euermore working the saluation of his faithful: As S. Paule teacheth, Rom. 8. Heb. 7. Poderes is found amongst the apparell of Aaron, and it is a priestly garment. wherof S. Hierome writeth to Fabiola concerning the priestly garment. The second vesture of linnen is a coate downe to the foote, of double laune: which Iosephus calleth *Bisnā*, or silken. And it is called in Hebrew *ketheneth*, in Greeke, *χιτων*. This cleaueth iust to the body, and is so narrow and strayte sleued, that there is no wrinkle at all in the garment, and it came downe to the calfe of the legge. This was verely white and cleane. For the Lord Christ is an vndefiled priest Heb. 7. Neyther weareth he agayne a soule vesture, as he did in Zachar. 3. Nor a purple, as in the 19. of John. But a bright one as he that hath obteyned a name aboue all names. A sword-girdle is a badge of a souldyer, and of such as tryumph, and it signifieth the royall dignitie in Christ. For Christ is the kyng, deliuerer and redeemer of the faithful. His victory is ours. He hath overcome Sathan, hell, synne and death. But the belte or girdle of Christ is not set in the wonted place,

Girdle or a
belte.

place, to wylte, about the loynes. For as Aretas hath also admonished, there are no concupiscences to be restrained in Christ. Therefore he is not gyrded after the maner of sinners, but about the pappes or brestes: to the intent we should vnderstand by the gyrding, that he is kyng of kynges, voyde of all affections: most righteous and holy in iudgements and gouernement: But yet in the meane tyme furnished for the defence of his Church, as we haue read it written in the 93. psalme. The Lord hath put on strength, and gyrded hymselfe. &c. Christ myght seeme to haue gyrded hymselfe otherwyle than priestes or kynges vse, for that he hath obteyned a more excellent priesthode and kyngdoine, induryng for euer. To accomplishe these thynges, it behoued hym not to vse a transitorie temple and palace, but heauen it selfe. Heb. 8. & 9. Yet in the meane tyme his workfulnesse perceith euen into y very Church, so as he is present in the Church also.

But the head of Christ appeareth hoare, and hys heare white, lyke most pure wolle, and white snow. Such an head is ascribed also to the father of our Lord Iesu Christ, in the seuenth chap. of Daniell. For they be of the same essence. And hereby is signified wysdome and age, and also the eternitie and Godhead of Christ. And by reason that Christ is God, therefore is he head of the Church, ministring to the body, life, spirite, wisdom, and all giftes celestiall. Ephes. v. Can the pope of Rome, that most wicked man of sinne do this: what an head is he than? without lyfe, without braynes, and most foolish. As he is described in the. xi. of Zacharie. And it is a shame, that we will not see these thynges, but wilbe euer blind. Christ is euermlasting, almighty and knoweth all thing: And he may be the health and head of his body. John in the begynnyng, sayth he, was the word, and the word was with God. &c. Christ him selfe sayth, before Abraham was, I am. Therefore the Heretickes lye, which deny Christ to be very God, of the same substance with the father. He is the wisdom of God, all thynges are subiect to hym. Ephes. the first. And he him selfe fulfilleth all thynges and by meanes thereof is present with his Church.

Moreover his eyes also are not darkened nor blynd, but fiery and bright. For Christ knoweth all thynges. Christs eye is watchfull, nothyng is hyd from hym, he seeth all thynges that are done, both good and euill. And he seeth to the intent he may iudge and require. He is light in darkenes, and the sight of Christ is to good men ioyfull in perils. Finally the iudge-

The head
and heares
of Christ.

The eyes
of Christ.

iudgementes of Christ are righteous. And therefore the Prophet Dauid sayth. The eyes of the Lord, are vpon the iust, & his eares are to their prayer. Agayne: The face of the Lord is on them that do euill. And like as the head is not plucked fro the body, so Christ can not be absent from his Church. And sayng that his eyes are quicke sighted, and that the Lord seeth all our thynges, and hath the charge ouer vs, how is he absent from his Church? what needeth there any vicar?

**Brazen
feete.**

*The same metall accordyng to the Ruste wher of it is made & accordyng to the resemblance of the Greeke name, may more fitly be called in Englishe Amber-gold or Goldamber. Eusebius.

And the feete of the Lord are of Copper, or like to Incense-brasse burnyng in a fire. For Incense-brasse is a word compounded of Brasse and Incence. Eusebius reporteth (and he sayth) that Suidas also auoucheth the same) that there is a kynde of Copper more precious than gold: which he sayth is made of Saltpeter and of a kynde of stone. Plin. in his xxxiii. booke & ii. chap. calleth it a kynde of brasse, which is digged out of the baynes of the earth, in tymes past had in price. It should seeme to me to be the same, whiche in the first and x. of Ezechiel is called Hasmal, a present remedy agaynst poysons. For if poysoned wyne be put into a cuppe of that Copper, it will hisse. And so is the death & poyson detected. These most cleane brazen and fyre feete, do signifie the conuersation, and wayes of the Lord, to be blamelesse, and his iudgementes right and iust. And that he so walketh in the Church, and gouerneth all thynges, that in the meane season all vncleanes is detected & consumed, but he him selfe remaineth alwayes most holy and pure. For fyre purgeth: and God is a consuming fyre.

**The voyce
of Christ.**

Rom. 10.

Also the voyce of Christ, is as it were the noyse of many waters, not so much for that all natiōs & people do comende and prayse hym: as for that the Gospell and word of God is come into the whole world. In such wise, as the puissantest kynges are lesse able to restraine it and keepe it vnder, than to withhold the gushyng of waters, & to tye vp the wyndes in sackes. Therefore by the power of preachyng the Lord, is alwayes present in his Church.

**The right
hand.**

The hand is an instrument of all instrumentes, especially the right hand. In this Christ holdeth seuen Starres, to wit seuen Prelates or Pastours of Churches in Asia: And euery all the Bishops throughout the whole world. Christ by hys power geueth to vs as Pastours, and instructeth, comforteth, confirmeth, and defendeth them, to the end they should preach his word, thereby to ioyne hym and his Church together. Christ worketh by the in the Church, & preserueth them.

The same is more lyuely expressed in the wordes that follow.

Ioh. For a sharpe y. edged sword commeth out of the Lordes mouth. The sword, is the word of God, as it is right well declared in the sixt to the Ephes. and fourth to the Hebrewes. And this word or sword hangeth not vpon a walle nor sticketh fast in the sheath, nor hangeth by his side, but commeth out of his mouth. He sayth not, it came forth, or it shall come forth: But it commeth forth, as the thyng that is in continuall operation, or perpetuall preaching throughtout the world. And it is two edged, sharpe and pearling, aswell in the hart of the godly vnto saluation, as in the hartes of the wicked to payne and condemnation. And yet at this day that sword cometh out of the mouth of Christ by the mouthes of his ministers. The word of Christ is in deede cōtēmed of the world, & is called of many, a fable or popish iest: But it is a sword, yea and a sword out of Christes mouth. All the vnfaithfull do finde and shall finde this, how soeuer they resiste. With this sword Christ killeth the wicked. And the effect of this sword is greater than was the sword of Alexander, Pompey, Julius Caesar, or Marius, Attille, or Tamerlane. Neither maketh it any skylle, though the world now acknowledge it not. It shall do in tyme to come to their right great miserie. Doubtlesse with this breath of his mouth the Lord continueth alwayes to comfort and gouerne his church, so that he is neuer absent from the same.

A two edged sword
out of
Christ his
mouth.

Finally the countenance of Christ shineth as the Sunne doth in his greatest strength about none, when it is most bright, cleare, and pleasaunt. The countenance is the chiefeest thyng that we know men by. Therfore by the countenance we know Christ. The countenance of Christ is light. Christ therfore is light: Yea verely a diuine and eternall light, lighting all mē, that they may also be made the children of light: & that the faces of the Saintes may shine in that day, as bright as the Sunne, and as the face of Christ shone. Math. 13. & 17. And seing that Christ doth thus communicate his light vnto vs. (John. 1. and 1. John. 1.) how is it to bee thought that he should be absent frō his church? Thou seest how he is present.

And so hath our Lord Christ exhibited hym selfe to vs to be sene vnto saluation, and hath opened hym selfe wholly vnto vs, as hee is, what hee doth for vs, and how he is in hys Church. In these thynges are all the mysteries of the Gospel comprehended. For what can you say of Christ, that you haue not herein compyled? Let vs therfore remember them, and write them in our myndes, that we may embrace Christ
out

our Kyng and Bysshop, and that we may neuer let hym departe out of our armes. To hym be glory.

How John was mynded at the sight of the vision to hym exhibited: the comfort of John, and the exposition of the vision, applyed vnto consolation.

The sixt Sermon.

ANd when I saw hym I fell at his feete euen as dead: And he layd his right hand vpon me, saying vnto me: Feare not, I am the first and the last, and am alyue, and was dead. And behold I am alyue for euermore, and haue the keyes of hell, and of death. Write therfore the thynges which thou hast sene, and the thynges whiche are, and the thynges which shalbe fulfilled hereafter: the Sacrament of the seuen Starres whiche thou sawest in my right hand, and of the seuen goldē candelstickes [is such as this.] The seuen Starres are the Angels of the seuen congregations: And the seuen candelstickes which thou sawest, are the seuen congregations.

It foloweth how blessed S. John was moued with that celestiall & wonderful visiō: And how he receiued consolatiō, & moreouer an exposition of the visiō applyed to his comfort, with a commaundement to indite all these things diligently.

John fa-
leth downe
and lyeth
lyke one
swere dead.

What time he had fully sene this diuine and heauenly sight of Christ our Lord, sitting on the right hand of God in glory, his strength fayleth hym, & falling downe vpon the earth, lyeth at the feete of the Lord, like a dead body. We read that the same chaunced to Daniel in the .x. chap. And other men of God also haue bene feared with the visiōs of Angels. The women also in the new Testament trembled when they saw the Angels at the Sepulcher. Peter was amased at the greatness of the miracle in Luke. v. And falling at the knees of the Lord, crieth out, go from me, Lord, for I am a sinnefull man. For Diuine visiōs bewray our infirmitie: Neither be we apt or sufficiently purged, to behold those supercelestiall thynges with these eyes and myndes of ours which are yet diseased & scarcely well cleared. Therfore must the elect be cleared in another lyfe, that they may be made partakers of the glory cele-
stiall,

The weak-
nes of mān
vnderstan-
dyng.

shall. In the meane season here all godly are humbled and abased by hygh visions and reuelations. For they aduance not themselves proudly through the glory of reuelatio: But perceiving their naturall corruption, they craue pardon, and the augmentation of the supercelestiall grace and lyght. For vnlesse we be illumined with the spirite of God, we shall lye lyke dead folke, howsoeuer we receiue the heauenly visions with our bodely senses.

But they that humble themselves before the Lorde, fynde present consolation at the Lordes hand. By reason whereof, there came immediately vnto Iohn also, a comfort performed both in worde and deede. For the Angel representing the person of Christ, layeth his right hand vpon Iohn: The which is a token of amitie, protection, and present helpe, For in expressing this manner of speaking in Dutch, we say: he holdeth his hand ouer hym. And therfore by laying on of the hand, is signified, that Christ is good to Iohn, & ready to helpe hym. And this he confirmeth incontinently in wordes, saying, feare not. which saying is common euery where in the story of the Gospel: And therfore is most gospel lyke, that is to say, most lucky. For God commaundeth the humbled to be of good hope, and to lye assured vnder the protection of the highest. which verely we vnderstand to be spokē, not to Iohn alone, but to vs also, that we in lyke maner, albeit that we seele the infirmities of our flesh, should yet hope well of the goodnes and mercy of God. Here followeth the cause more fully declared, why Iohn should not be affrayde. For the shewing of this vision was not exhibited to put Iohn in feare, but to make hym perceiue how great and myghtie he is, which is prepared for the defence of him and of all the faythfull. As though he should say: In as much as thou seest how great he is, which hath taken vpon hym to defend thee, and finally to protect and gouerne the whole Church, there is no cause why thou shouldst be affrayde: but rather execute boldly, that which he commaundeth thee. wyte that he commaundeth to be written, be not affrayde of men, feare God rather. For if good men be so sore affrayde at the sight of hym, where shall the enemies and contemners of God appeare?

Therfore consequently he expoundeth the vision, teaching who he is, which was seene lyke to the Sonne of man walking amonges the golden Candlestickes. And he applyeth this exposition vnto comfort: that both Iohn and euery faythfull person may perceiue how myghtie Christ is, and what

A division.

Christ is
represented
by the same
visio, what
he is, and
how great
he is.

Christ is
egall with
the father.

the faithfull haue by him obteyned. For the Angell so tempereth his speech, that we may seeme to heare all things spoke to vs not by the mouth of the Angell, but of Christ hymself. And this exposition hath his parts. For first he declarerh (as I sayd euen now) whole Image it was that was shewed. Then is annexed a commaundment to write thys booke. After that is opened the misterie of the starres. Finally, the secretres of the candlesticks is reuealed: And all these things are done right playnely and bryfly.

First thou hast seene (saith the Lord) a vision, wherat thou wast amased: but feare thou not. For thou hast not seene any euil or fearful spirit, bodening any misfortune: but my shape, which am thy redeemer and Lord. I am first and last. And this maner of speakyng (as I warned a little before) he toke out of the Prophecies of Esay, as it is to be seene in the 41. 44. 45. and 48. chapters. And he signifieth hymselfe to be coequall, and of the same substance woth the father in all points very God, eternall, and incomprehensible. For looke what thynges the father attributerh to hymselfe, the same also doth the Sonne vsurpe. But there is no order or ryme certaine to be vnderstoode in first and last, but playnely euerlastingnes. Therfore Christ here signifieth, that he is very God, egalle, and of the same essence woth the father fro all eternitie. And the same is also much confirmed in Iohn. 1. 5. 10. 14. and 17. chapters. This sighereth against the Heretickes, which at that time denyed the eternall Godhead of our Lord Christ, lyke as the Secretanes doe also at this day. So then, if we know and beleue that Christ is very God in deed, we may receiue saluation by hym: But if Christ be not very God, he is not our saluation. For I am God, sayth the veritie: And besides me there is no God, no saluation.

Secodly he sayth, I am liuing, and was dead: wherby he signifieth that he tooke y true humane nature vpo him. The which thing many also at the same time denyed: In lyke case as there be some at this day, which doe playnly derogate the manhode of Christ. Agaynst all such manner of heresies, the Lord confesserh hymselfe that he was dead. wherby it is now manifest, that he is very man, as he is also very God, of the same essence with his father in Godhead, as he is also of the same substance woth vs in manhode, lyke vnto vs in all thinges, sinne excepted. For he tooke not the nature of Angels, but the seede of Abraham. And it behoued in deede that the sonne of ma should be incarnate, to the end he might
both

both dye and shed his blood: For a Testament or last wyll is **Heb. 9.**
 neuer in full force till the partie be dead: neyther is there any
 remission made without bloudshedding. The Lord therfore
 dyeth, and sheddeth bloud, to the intent he myght geue full re=
 mission of sinnes, and cōfirme the newe Testament. Yet ne- **Christ that**
 uertheles, euen he that was thought to be dead, now lyueth, **was dead**
 and is the same that is alpye, who hauing vanquished death, **lyueth.**
 the thyd day rose agayne from the dead, and repayed life for
 all beleuers, and inspireth into them his owne very lyfe.

And therfore he addeth immediatly: beholde I am alpye
 for euer and euer. For now Christ dyeth no more, death shall
 not rule ouer hym. Nay rather he is the lyfe of all hys sayth=
 full, who by his owne rysing, hath brought lyfe agayne, yea
 euen euerclasting lyfe, to indure (I say) for euer and euer: ac=
 cording as he himselte declareth more at large. John 5. 6. 10.
 chapter. And thapostle to the Rom. 4. 1. Cor. 15. & 2. Tim. 1.

Moreouer, forasmuch as many are wont to doubt of thys
 lyfe gotten and repayed by Christ: the Lord hymselfe confir=
 meth hys wordes with an othe, saying: Amen. As though he
 should say, this that I say is altogether true and vndoubted.

Fynally he addeth, and I haue the keyes of hell, and of **Christ hath**
 death. By the which words againe he comforteth exceeding- **the keyes of**
 ly, and expresseth his power: and declareth how great he is, **hell and of**
 and what we haue of hym. Here by the way we must speake **death.**

of the keye. The ordinary glose sayth very well, he that hath
 the keyes of any house (sayth he) letteth in whom he will, &
 keepeth backe whom he will fro entering in. Therfore Christ
 possesseth the keyes of death and hell, because whom he wyll,
 he deliuereth from perpetuall condemnation of death: And **The keyes.**
 whom he will, he suffereth to remayne iustely in the same
 daunger of damnation. And verely I say in the 22. speaketh
 of Eliachim, who he sayth should be made Iudge in y^e court
 of Ezechias, sayth: I wyll lay the keye of the house of Dauid
 vpon his shoulder: he shall open, and no man shall shut: and
 he shall shut, and no man shall open. Therfore in the scrip=
 ture, keyes are put for the charge & gouernement of a house.
 Eliachim shall gouerne all thinges in the Court of Ezechias
 vprightly. whatsoeuer he determineth no mā shall infringe
 it: and whatsoeuer he abrogateth, no man shall restore it.
 Christ therfore (a figure of whom Eliachim represented) shall
 hymselfe haue also the chiefe gouernmēt in the house or king=
 dome of God: so that whom he will, he may quicken, & pluck
 backe from hell and from damnation: And agayne whom he

Ose. 13.

1. Cor. 15.

The keyes
of heauen
geue to the
Apostles.

The keyes
of the By-
shop of
Rome.

Apoca. 13.

Daniel. 7.

John is
commaun-
ded to
write.

list to condemne, he may destroy by his iust iudgement. For he hath full power ouer death and hell: for he hath overcome both of them, and bereft them of their strength. And these things comfort the saythfull most strongly, and retein them in all godly duties. And this is a thyng chiefly to be obserued, that he sayth not, he had the keyes, or shall haue, but I haue, sayth he, I haue I say. He gaue not his power to the Byshop of Rome, but hath it hymselfe, and will keepe it stil for euer. And he gaue not the Apostles full power of life and death, of saluation and damnation, and so vnarmed himself: but as vnto his ministers and seruitours, he gaue them the keyes of opening and shutting heauen by the preaching of the Gospell: wherby to what belouer soeuer they promised lyfe, to hym shoulde Christ performe lyfe for the trueth of hys promise: and to whomsoever they threatened damnation, them shoulde Christ hymselfe condemne for the trueth of his word. We see therefore that the Lord keepeth still and exerciseth the power, and that his ministers doe put the thyng in execution, by preaching, but not by absolute power. Therefore the Hope is Antichrist, which vsurpeth and taketh vpon hym this full power and authoritie in Heauen and in earth, and in the middes of the earth also, or beyonde all the earth, in those vnforsunate Ilandes, I meane in Purgatory. By the which craftie deuise he hath subtilly emptied the purses, Tosters, garners and wyne cellers of foolyshe people y^e swarne from the articles of the Apostolike beliefe, to wit, I beleue the forgiuenes of sinnes, the resurrection of the fleshe, & lyfe euerlasting. That beaste dare vsurpe the two hornes of the Lambe, namely the authoritie of kyng and Byshop, & therefore to hange two keyes vnder his triple Crowne: that elien by these armes all the world may perceiue, that this is very he, which hauing subdued thre kynges or hornes, is croopen vp, and challengeth to hymselfe all power in heauen and in earth, signified by the two keyes. And surely the blyndenes of our tyme is wonderfull, and to be lamented, that hauing eyes, it seeth yet nothing. Let such as be wise, beare in minde that Christ hath still the keyes of death and hell, and that his ministers haue but the denouncing of life and death.

And now when he had declared these great and holesome matters, and had comforted the mynde of John, he addeth the commaundeinert: write the vision exhibited, finally write those thynges also which must be done shortly after this. He placeth in the middes, And those that be: that is, which are

in dede, and true, & be not falſe. And theſe thinges ſerne to get authoritie to this booke, conſequently to the whole Scripture, which is revealed with lyke truth by the ſelfe ſame aurbour. And as Iohn is commaunded to write without feare, ſo are we commaunded to preache & publiſh the ſame boldly, though the world be neuer ſo mad thereat.

He addeth mozeouer the expoſition that remaineth, and ſayth: The Sacrament of the ſeuē Starres. &c. The ſentence ſecmeth in a maner vnperſite. Therefore we muſt ſupply it thus: This is y^e ſacramēt of y^e Stars & of y^e cādleſtickes: ſo as it may be as it were a propoſition, and the expoſition thereof ſhould ſolow immediately in this wiſe: the ſeuē Starres, are ſeuē Meſſengers. &c. And by the word Sacrament vnderſtand thou a ſecret or miſtery, and the very expoſition of the miſtery. As if you would ſay, this is the meanyng, vnderſtādyng, or ſignification of the Starres and the lightes. Here is to be noted the goodnes of almighty God, which declareth to vs hym ſelfe the hardeſt places of the Scripture. where be they therfore that accuſe the Scripture of obſcurenes, and cōtende that it cā not be vnderſtāded: let vs here marke alſo the common maner of ſpeakyng of the whole Scripture: ſeuē Starres, be ſeuē Meſſengers: The ſeuē candleſtickes, are ſeuē Churches. For ſignes receiue the names of the thyngs, although they be, and remaine in their owne ſubſtaunce, and be not chaunged into the other. This is acknowledged euen of the contentious perſons them ſelues, who in the wordes of the Lordes Supper, This is my body, will acknowledge no figuratiue ſpeech at all.

The ſcripture expounded.

The phraſe of ſcriptura

Theſe Starres be called Aungels, and Aungels be Gods Meſſengers, and ſo are the paſtours of Churches called in the ij. and iij. chap. of Galachie. For God ſendeth preachers as Ambaſſadours to the people, and will haue them to bee heard in lyke caſe as hym ſelfe. Luke. x. Iohn. xij. Let no mā therfore tary till the Lord hym ſelfe come down from heauen agayne, and preach vnto vs. Euen now he preacheth to vs by his Meſſengers, which preach his, that is to ſay the word of Chriſt, if you contemne them, you contemne Chriſt. Preachers be called Starres, by reaſon of their bright and heavenly doctrine, and for their pureneſſe of lyfe. Beware therefore you preachers, that you be not wanderyng Planettes, ſo as ye haue no lyght at all, neither in doctrine, nor conuerſation of lyfe. For than ye ſhall bee lykened to Starres that fall downe out of heauen, as ſhall happen here after in this

2. Pet. 2.
Iude. 1.

booke to the false teachers.

The stars
be in the
ryght hand
of Christ.

And those Starres are not in the head, or in the secte, or on the backe or sides; but in the right hād of Christ. which thyng hath in dedde a great consolation. For the Pastours be in the right hand of God, in Gods protection, neither shall any mā take them out of his hand. God hym selfe also geueth Pastors, and furnisheth them with gooddes necessarie for the Church. Therfore is the whole gouernment and glory hys. By reason wherof the Apostle also sayth: he that watereth & planteth is nothyng, but God that geueth the increase.

Candel-
sticks.

Furthermore as concerning the Candelstickes: there was one in the Tabernacle of Moses with seuen sockettes, to set in seuen candels. In Salomons temple were x. candelstickes. The one represented a figure of Christ: And the seuen thereupon, and the ten, betokened the vniuersalitie of Churches, which are all inlightened by the onely light Christ, & haue of this one, what light so euer they haue. And those candelstickes are of gold. The mistery wherof Aretas expoundyng: They are all gold, sayth he, for the puritie and preciousnes of fayth lying hidde in them. And in dedde the candelstickes of them selues geue no light, but be receptacles of lyght. So of vs ariseth no light, but darkenes. But if in case that the light euerslastyng, set a light in the candelsticke, the light shyneth: if Christ illumine the Church with fayth and puritie, than faith sheweth forth her selfe in open confession, and purenes of life and conuersation. And this the Lord requireth of his church in the v. chap. of Math. So let your light shyne &c. And the Apostle in the ij. to the Iohil. In the middest of a froward and crooked nation shyne you lyke lightes in the world.

And hetherro we haue handled the consolation of Christ and the exposition of that great and celestiall vision, whereby we haue learned the mysteries of the fayth of Christ & of hys Church: to the ende we should know that Christ is the Lord reignyng in his Church, and applying all thynges to the saluation of his faythfull: That he sendeth preachers, teacheth by them, and keepeth & defendeth them. To hym be glozy. &c.

¶ Of the Epistles reuealed out of the throne of God from Christ by an Angell, & receiued & sent of John. Where also a part of the Epistle to the Ephesiāns is expounded.

The seuenth Sermon.

Vnto



Vnto the Messenger of the congregation of Ephesus write: These thynges sayth he that holdeth the seuē Starres in his right hand, and walketh in the middes of the seuē golden candellstickes. I knowe thy workes, and thy labour and thy patience, and how thou canst not forbear them which are euill: And examinest them which say they are Apostles, and are not: And hast founde them lyers: and hast suffered, and hast patiēce: and for my names sake hast laboured, and hast not faynted. Neuerthelesse I haue somewhat agaynst thee, because thou hast left thy first loue.

Your charitie hath seene a certeine Image of the Lord *Christ is* Christ, sitting on the right hand of the father in glory: yet so, *prelate of* as in no wise hee either forsaketh or neglecteth his Church. *Church.* Now foloweth it more fully and playnely how our Sauour Christ in heauen executeth the office of the high Byshop, and teacheth the whole Church by his ministers, rebuking, comforting, and reueinyng her in her duetie, and finally euermore turning all hurtfull thynges away from her, & aduaucing her to greater thinges. For here follow seuē Epistles, to the *Seuen* *Epistles.* seuē congregations: that is to witte, vnto all the Churches in the whole world. For this most ample and holisome doctrine may not be restreyned to a few, since Christ is Byshop vniuersall.

And great is the authoritie of these Epistles. For they are *The autho-* reuealed from the throne of God, by the sonne of God, speaking by an Aungell, which prescribeth what is to be written *city of these* in those Epistles: S. John receiueth and writeth the same, *Epistles.* through Christes commaundement, and sendeth them to the seuē congregations: And verely they apperteine no lesse vnto vs, than if the messenger should now presently enter into the Church and deliuer these letters vnto vs.

Moreover in these seuē Churches is figured vnto vs, the nature, maners, vices, medicines, rebukes and prayes of all Churches in all tymes, and what soeuer is wont to chaunce about them. They be examples of all sortes of Churches, of *The Epi-* excellent, of meane of hypocriticall, of wicked, and of myn- *stles be v-* gled. And these our Lord doth evidently instruct, reprove, re- *niuersall.* buke, blame, prayse, correct, moue, exhort and comfort: also he threatneth them and promiset them, ioyfull thynges. &c.

This is no light nor commō example, but the example of the sonne of God, the high and most blessed Bishop teaching vs, how we should deale with all congregations after the capacitie and disposition of euery one.

And not without cause he choseth vnto him seuen of the noblest Cities of Asia. Certaine it is, that Asia was the first that was inhabited by men, and that from thence they were dispersed into other partes of the world. Certaine it is also, that the deuill set vp his throne in Asia, and there reigned in men through Idolatrie, murder, ambition, auarice, vncleanes, and filthy pleasures. For the Proverbe of the Iouiike laughter is well knowen: And it is knowen what the Apostle wrote to the Ephesiāns in the iij. and v. chapter. Therefore our Sauour Christ ouerthrew that throne of the deuill, and set vp his owne throne of righteousness and holynes: by reason wherof he first and chiefly to them of Asia, that by their example the whole world might be corrected and amended.

Ephesus.

The temple
of Diana.

Actes, 19.

This scrip-
ture is au-
thentike.

Amongest other Cities of Asia and Iouia, Ephesus was most famous and it was called in old tyme the lyght of Asia, and most reioyced to of the xij. Cities of Iouia. Neither was there any Temple in all Asia to be sene or heard of, more rich & beautifull, than the temple of Diana at Ephesus. It moued vp in the middes of the Citie, as a spectacle of the sumptuousnesse of the Greekes, as Plinie writeth. This temple is sayd to haue bene two hundred and twentie yeares in making by all Asia: And it was set in a fenny ground, that it should feele no earth quakes nor openyng of the earth. The length of it was, 425. foote, the breadth, 220. It had pillers an hundred & twentie and seuen, dedicated by so many kyniges. Seeke the rest out of the abridgement of the famous D. Ioa-chim Vadiane. The Apostle S. Paule first illumined this Citie with the beame of the Gospell. whose Epistle to the same Citie remaineth, and a plentyfull story in the Actes of the Apostles. After Paule was executed, John went to Ephesus, and from thence preached to all Asia, from thence also was he brought to Rome to the Emperour Domitian: and thether he returned after his exile: and there at length as the ecclesiasticall storyes do testifie, he fell a sleepe in the Lord.

Before euery of these Epistles, and therefore of consequence before the Epistle to the Ephesiāns, here is set a commaundement, write. This commaundement geueth authoritie to the writing, so that we may not aske, whether this writing, ought to be credited, or why it should be beleued. For here is
the

the expresse commaundement of God, and the diuine authoritie, whereof curiously to inquire is thought not without cause vnlawfull. Moyses wrote by the commaundement of God. And by the same commaundement of God wrote also the Prophetes & Apostles. why then are not their writings belened to be authenticall? Certes Iohn sayd truely and wisely: he that knoweth God, heareth vs: he that is not of God, heareth vs not. 1. Ioh. 5. Curious questions cease in this case, where the mynde of the godly, yea and euery poore sheepe knoweth the voyce of his Lord and shepheard.

And let no man thinke, that this Epistle beyng written to one Aungell, that is to one Byshop or pastour, apperteyneth nothyng to the Church. For to the ende of the Epistle, here is added an acclamation. He that hath an eare let hym heare what the spirite sayth to the congregations. Therfore the pastour is named, and the sheepe are not excluded. All degrees and states in the Church know what is sayd vnto the. Ignorauce sayth: That which is written to the Romanes, concerneth me nothyng. Yet neuerthelesse it is intituled to the aungell, to the intent the pastours may be admonished, what the state of the Church is.

The argument of the first epistle is this. Christ declareth that he ruleth ouer his church, that he taketh charge and gouernement of the same. Some thyng therein he prayseth, and somewhat he blameth: In the meane tyme he exhorteth to repentance, threatening greuous thynges, and promisyng most ioyfull. And also he applyeth this epistle to all churches and communicateth it to all congregations in the whole world. But the epistle is exhortatiue, for it instructeth, exhorteth and directeth the Churches.

And first he sheweth who he is, frō whom the epistle proceedeth, that he may geue authoritie therunto: and also shew how he is the head, the Byshop, the guyde and gouernour of his Church. This part is take out of y image set forth in the first chapter. And it followeth the propheticall maner of speaking: Thus sayth he which holdeth the seuen starres in his ryght hand. For the Prophetes say lykewyse: thus sayth the Lord God of Israell, thus sayth the Lorde of hostes. Thus sayth the Lord, which brought thee out of Egypt. &c. And he repeateth two especiall thinges of the former description, wherby he will be knownen, and doe vs to vnderstand, how he being Lord and Bishop ruleth and worketh in his church. First he affirmeth that he holdeth in his hand the seuen stars. Christ.

The argument of the epistle to y Ephes.

Seuen starres in the ryght hand of

To walke
among the
Candle-
sticks.

The hand is a token of working, of protection, and of deliuerance. The starres we haue heard to be the ministers, and the ministerie of the word, or the Church. Therefore Christ vpholderth y^e ministerie of the church, & by ministers worketh the saluation of the faythfull. Afterward he affirmeth that he walketh, and not that he sleepeth, or is vncoccupied in the myddes of the seuen golden candlestickes. And he sayd in the myddes, to the ende we should vnderstand, that he geueth himself indifferently to all men, and ruleth ouer all with like care and gouernement. Full well wrote hercof D. Fraunces Lambert. What, sayth he, is meant by walking or beyng in the myddes of the congregations, but that he is present with them, preseruing them, teaching them, helping them, & by all meanes watching ouer them? In which respect he sayth also in the last of S. Math. Behold I am wyth you alwayes vnto the worldes ende. Hereof you haue a most apte figure in the lawe: wherein amonges other thynges which appertayned to the ministerie of the hygh Priest, he had the charge of oyle and of seue candels, for those must he pource & snafte, and poure in oyle when it wanted. So Christ the hygh and true Byshop, hath the charge of the seuen candels, that is to say, of all congregations: and is carefull that they want not that oyle which is mentioned in y^e 44. Psalm. He watcheth, that they want not the fyre and lyght of the truch. Finally, he snaftech and pourgeth by sayth, what thyng so euer hath neede to be purged in them. Thus farre sayth he. which thynges, when they heare which make the Byshop of Rome head of the church, it is maruell if by and by they vnderstand not their folly and madnes. Here the Lord addeth also, that he knoweth all workes, to witte, both good and euill, aswell of the Byshop as of his Church. For the Lord knoweth all thynges, and is head Bishop of the Catholicke or vniuersall Church, and he seeth the thoughtes of all men in the worlde at one instance: beholding what is done, and what is not done, and what thinges are needfull, so as nothyng escapeth hym. And such in dedde ought he to be that is the vniuersall head of hys church. And this sentence (I know thy workes) is repeated in the beginning of euery epistle. And verely it is full of comfort, when we heare that Christ knoweth all our doynges, For we beleene also that he hath a faythfull care of all our matters.

Furthermore, this great Byshop comendeth some things in thys congregation of Ephesus. For good workes in deed
are

are allowed of Chriſt, and he prayſeth the ſame, to the end to ſpur them forward which are running in his way. For firſt he alloweth the labour and patience, both of the Biſhop and of the church. Labour comprifeth thought and care in ſeeking of God, mortifying of the fleſh, ſtudy of good workes, and chiefly the croſſe and perſecution, which the ſtorieſ teſtifie to haue bene extreme and cruell in the tyme of Domitian. And except the perſecuted haue patience, they can not indure the labour. Holy patience keepeth vs in worke and holy labour.

Labour & patience.

But leaſt that patience ſhould be ſtretched to thoſe things wherein is accounted prayſe worthy to be impatient, he addeth the ſecond point which he prayeth in them, namely thou caſt not beare euill me. And by theſe euill, he meaneth not weaklynges, or ſuch as erre without maliciousnes: But the Prophet Dauid ſayth alſo, Pſalm. 119. I haue hated the wicked, thy law haue I loued. What we ſhould doe wyth the weak in ſayth, or wyth them that erre of ignorance, rather than of obſtinate ſtubbernes, the Apoſtle hath taught vs in the xiiij. to the Romaines. The example of our Sauour hath taught vs alſo in bringing againe that ſtrayed ſheepe vpon his ſhoulders into the ſheepfold. Therefore the Lord ſpeaketh here of the obſtinate, of the deceauers which deſyght to erre themſelues, and to draw others with them into errors, no Chriſten patience biddeth vs beare wyth ſuch men.

Not to beare euill.

And in the wordes followyng, he declareth of what ſorte thoſe euill men were. Thou haſt examined them which ſay they be Apoſtles, and be not, and haſt found them lyers. Loe he ſpeaketh of falſe Apoſtles, of whom in S. Iohns tyme there was exceeding great plenty. For there were Nazareans which myxed the lawe wyth grace, and attributed iuſtification to the lawe, and to our owne righteousnes. whom the holy and great counſell at Ieruſalem condemned, as appeareth in the xv. chapter of the Actes of the Apoſtles. Such a falſe Apoſtle was Hebion, of whom Euſebius maketh mention in the third booke of his Eccleſiaſticall hiſtory the xxvij. chapter. Hereunto was added Cerinthus that hereticke and falſe Apoſtle. There were moe alſo, whereof ſome denyed Chriſtes manhode, and ſome his Godhead. Againſt whom Iohn wrote in his Goſpell, and in his Epiſtle, and Ireney in his firſt booke agaynſt heretickeſ. Theſe the Lord denyeth to be Apoſtles, or Apoſtolicall: which thing the Apoſtles alſo denyed Actes. 15. And lyke wyſe the Apoſtle S. Iohn in his epiſtle canonically: who is a lyar (ſayth he) but he that denyeth

Of falſe Apoſtles in the tyme of S. Iohn.

Troubling
of Churches.

nyeth Iesus to be Christ? &c. But if such trouble were in Churches whylest y Apostles were yet liuyng, if there were than so many deceauers, what maruel is it, though the number of them be not small which are to be found in the dreggs of the world, to witte, in this our last tyme: where be they now that wrestle dissentions and troubles to the defence of their errour? The Gospellers themselves (say they) are at dissention. God is the God of concord, how than should I beleue that God is among those that dissent? So might the Sophisters also haue reasoned in the Apostles tyme.

How we
should deale
with hereticks.

And here haue we a perfect way, in what sorte the Churches should deale when troublesome persons lyke false Apostles attempt to deuide the Church a sunder. For such ringeladers must be tryed and examined: and tryed must they be after y Christe beleife, and doctrine of the Apostles: and inquisition must be made whether they be Apostles & true mē, or false apostles & lyers. Whē we shal haue found them to be false apostles & lyers, and that they goe forward obstinately in their wickednes, they be not to be suffered: as in deepe the Ephesians did not vouchsafe to beare wyth such naughty packes. And it is to be vnderstoode, that the not abydyng of open hereticks, must be after one sort in the Pastours, after an other sort in the Christe magistrate, and after a thyrd way in the common people. For the Pastour not onely beareth not wyth them, by dissemblyng and takyng heede of those wolues, as to himselfe warde: but also assaileth them wyth holsofne doctrine, and repulseth them from the sheepfoldes of Christ. As for the Magistrate, because he is a Christe magistrate, and by his office is bound to serue Christ, not onely as a priuate person, but also as a magistrate: he ought also to driue away popson from the Church by the sword of Justice, and to punish manifest blasphemies. But the people are commaunded, neyther to heare heretikes, nor to receiue them, nor to haue any thing to doe wyth them, and so not to abyde them. They therfore which thinke it no shame to mayntene heretikes, and to flatter the manifest enemies of Christ and the church, may be ashamed of their naughtines, and of their pretence of vntoward patience, Isal. 15. He is prayled, which maketh not much of the wicked: that is to witte, in whose sight the wicked man is vile. Therfore he is rightly blamed whosoener flattereth the vngodly. And such hatred in deepe is rather agaynst wickednes, than agaynst the person of the wicked, which of it selfe is commaunded to be loved. The

The hatred
that y godly
beare to the
wicked.

Denill

Denill at this day rasech vpon the olde heresies of Hebion, Cerinthus, and of others in Serudus the Spanyarde, and in the Anabaptistes, Libertines, and other seditious: so that theyng it selfe, and the daunger thereof, commaundeth vs to watch, and to drie away those most cruell wolues from the holy Church of Christ, which neuerthelesse doe set forth nothing more then patience and charitie, to the intent onely that they myght be spared, and teach what they liste agaynst Christ, and worke agaynst his Church, yea teare it in peeces woth their wicked teeth vpon mynion.

But when these euill men which seduce and be seduced, are not suffered, but impugned, a great cōflicte wyseth whereof agayne spring labours, thoughts, carefulnes, watchings, iniuries to be suffered for the name of Christ, and the defence of the trueth. For if we be not diligent and patient in this behalfe, the deceauers wyll get the upper hand. But herein the Church of the Ephesians behaued it selfe notably well, in so much that the Lord commendeth exceedingly the patience and constancie of the pastour and of this Church. And truly these thinges are not to bee taken as though we should refer them vnto that patience, whereby euill men are suffered, and permitted to p̄sterde in their malice and deceitfulness. For so should this place strue agaynst those thynges which went a litle before. which thyng the common interpretour mynded as it seemeth to haue eschewed. For thus he readeth: and thou hast patience, and hast suffered, where as it is in the Greeke, & thou hast suffered and hast patience. He altered the order, & would not set, hast suffered before, but hast patience: lest any mā should vnderstand that they had suffered the false Apostles. But see patience afore and put sufferance after: That we might vnderstand how they suffered not euill men, but euils wrought by euill men. And so they labored patiently for Christs glory, that is to wit for the mainteinace thereof agaynst wicked heresies. And he addeth, thou hast not fayned thorough weynesse nor bene discouraged with paynes taking. For we are taught to ouercome through patient constancie, which is rightly called in dedde the accomplishment of euery good worke.

Patience &
constancie
in battell.

All and euery of these thinges we must apply vnto our selues and vnderstand with what thynges we may now also at this day please Christ our redeemer, kyng and Bishop, which truly must be done by walkyng in the same steppes, where in we see the congregation of the Ephesians to haue walked.

It foloweth what thyng he blamed in the same Church: namely that they haue left their first loue. what tyme they first receiued the Gospell by S. Paul, and after by John, and other godly men, there was sene a great seruientnesse in the wordes and dedes of the saythfull: which thyng may be gathered both by the Actes of the Apostles, and also by the Epistle of S. Paule to the Ephesians. They loued God & their neighbours with a most seruient zeale. They burned in refoymyng of maners. But in processe of time this heate was wel cooled, and they waxed colder in true godlynes. This great mischief he rebuketh in the, and desireth to haue it redressed, as shall folow anone after. And here we may note how not onely the reuoltyng to Idolatrie, and other great crimes are imputed to the Church; but also if we slacke any thyng in holy zeale: so that hereby we may learne, how we ought to be holy and blameles before God. Doubtles we of this Church who haue bene seruenter xxx. yeares ago than we be at this day, cannot excuse our selues in this behalfe before the maiesty of God. &c. Our Lord God kyndle our myndes, that we may please hym. To whom be glory.

Here is expounded the second parte of the Epistle to the Ephesians where mention is made of Penance and of Nicolaites.

The eight Sermon.

Remember therfore from whence thou art fallen, and repent, and do thy first workes. Or els I will come vnto thee shortly, and will remoue thy candelsticke out of his place, except thou repent. But this thou hast, because thou hatest the dedes of the Nicolaitanes, which deedes I hate also. Let hym that hath eares, heare what the spirite sayth to the congregations. To hym that ouercommeth I wil geue to eate of the tree of life, which is in the middes of the Paradise of my God.

The end of
the Lordes
rebukes.

The accusations which our Sauour Christ bleseth agaynst sinners and agaynst his seruantes, tende not to this ende doubtles, that me beyng ouerwhelmed with reproche should be put to shame, and so dispayre, and perish: but rather that they should amende, be restored and lyue. Therfore alioone, as our Lord Iesus hath found fault with them, by and by he anne=

annexeth an exhortation to repentance; that they may be saved: And there withall describeth the true & lawfull penance.

For we heard what thyng he rebuked in the congregation of the Ephesians: now let vs heare also what he requireth of the same, and how he seketh to haue the errour reformed, verely by repentance, whereunto he exhorteth. For we haue sayd that the Lord striketh and healeth: chiefly in this case. which doctrine surely is incessant or perpetuall to the church of Christ.

He mentioneth chiefly thre thinges in this matter, and in his counsell or exhortation to amendement. First he counsel-

leth or exhorteth to remember, *ποθεν ἐκπεπνυγας* from whence

they are fallen: that is to say, with how great loue they haue

burned hether to, and now how cold they bee waxed: In

how fortunate and blessed a state they haue stode hitherto, &

in how vnhappy and shameful case they lye now. For the ac-

knowledgyng of the trespass is the beginnyng of repentaunce,

if sayth inlighten vs througely to consider well, what bene-

fites we haue lost, and what miserie we now are in. He that

weneth he hath lost nothyng, will neuer be moued to make

any search or inquisition: and he that thinketh him selfe to haue

fallen from no felicitie, will take no thought how he may be

restored. Therefore in amendement of life it behoueth that the

acknowledgyng and confession of sinnes go before, so as we

lament our ponertie and wretchednesse before God. And in

dede they fall not from felicitie, which neuer were in any fel-

icitie. Therefore we learne that holy men may fall, and also be

restored by repentance. Then after the acknowledgyng of

our miserie there followeth repentaunce: that is the comyng

agayne to our mynde, that we go not forth on alwayes lyke

mad men and fooles, walkyng in the way of vanitie and vn-

righteousnes. For repentance is a returnyng a conuersion

and chaunge, whereby we are turned away from euill, and are

conuerted to good, by returnyng to our right wittes and by

workyng righteousness.

For last of all followeth that, which expoundeth this re-

pentance. Do thy former workes: To witte, be hote agayn

in loue, worke the workes offayth, which are frutes that be

scene repentance. Behold there nede no new lawes, or long

disputations concernyng amendement. Briefly, do thy for-

mer workes, not of the flesh, but which thou beganst when

thou first receiuedst the Gospell, and wast bozne agayne in

Christ. Finally true reformatio is to do the former workes

He exhorteth to repentaunce.

The know ledge of sinne.

Saintes fall.

Repentaunce.

True satisfaction.

of God, and not the latter workes which the errour of the world hath deuised. Finally the true repentance is, and alwayes shalbe this: namely, the acknowledging of the sinne, the conuersion vnto God and to good, and the turning away from the deuill and from euill, and the working of the first good, or of godly righteousness thorough sayth in Christ. There be many and sondry disputations of repentance and of the partes of the same: of the contrition of the hart, of confession of the mouth, and of the satisfaction by the worke: But lyke as there is none brierer than this which Iesus Christ teacheth, so verely is there none better or more certaine.

He threat-
neth.

To these his exhortations and godly counsels he addeth threatnynges most greuous, if happely perill might prouoke them whom loue could not allure. And truly he speaketh but few wordes. But he meaneth a great inconuenience that can not be spoken nor declared. Except thou repent, I will remoue thy candellsticke out of his place. The candellsticke, as the Lord him selfe hath expounded it, is the Church: which standeth in her place, as long as she leaneth to Christ: and is of Christ preserved, so long as the preaching of the truth is mainteined in her, and so long as she is in dede the Church of Christ. And she is remoued out of her place, whē she is without the preaching of the truth, and leaneth no more vppon Christ, nor is defended by him, but is forsaken, and is no longer in dede the church of Christ. This is done of Christ hym selfe, by his iust iudgement, what tyme our vnthankfulness, & vnrepentaunt life, dyueth God to depart from vs, to leaue vs to our owne etroure & darkenes, & to deceitfull men. &c. This sense Aretas acknowledgeth: who sayth, that to remoue the Church, is to leaue it bare and destitute of Gods grace: by reason of which nakednes, it lyueth in doubtfull perplexitie and in tormes that are cast vpon her by wicked men. And verely we see how at this day the Church of the Ephesians is remoued out of her place, and no longer inioyeth the holysome doctrine of Christ, nor standeth vppon the healthfull rocke Iesus Christ: But is oppressed with the pestiferous madness of Mahomet, and lieth in sorrow vnder the feete of the Turkes. We see at this day in Germany (the more is the pitie) many candellstickes remoued out of their place, not without the great triumphe of Sathan, and losse of mens soules. Moreover this is also to be obserued in this threatnyng, that not without terrour he sayth, I wil come to thee shortly. For it is a phrase of speech. For we say also, I will be with you by
and

and by: that is, I wyll come to reuenge and punishe, & that The Lord peradventure sooner than thou lookest for. Most certainly, cometh to whensoever I chaunce to come, I will take punishment of vs shortly. Let no man therfore thinke to escape unpunished when he liueth without repentance.

Agayne, where the Lord repeateth, except thou repent, he plainly testifieth that the bosome of Gods mercy and clemency, is ready open if we doe penance, howsoever we haue offended him before. In the meane tyme we learne here openly and most certainly, that we can by no counsels or consultations, by no armies nor pollicies preuaile one whit in our perils, viles we repent. Therfore vlesse we wyll haue our Churches to be subuerted, and geuen ouer to be seduced and destroyed by the deuill and his seducers, let vs repēt in time, and receiue agayne the first loue.

Againe, he comēdeth a singular vertue in this cōgregatiō, Thou hast namely, that they had hated y^e doings of y^e Nicolaites, which God himselfe also hateth. Let vs here marke euery worde. He sayth not, thou didst flee, eschew, or cōdemne: but thou hast hated. The force of hatred is great, mouing thee eue to persecute the thing that thou hatest. There is no fauour at all.

Moreover he sayth not, thou hast hated the Nicolaitans, but the workes of the Nicolaitans. For we ought to hate the person of no man for it selfe, but the vice in the man: so that when he shall haue forsaken his vice, we must loue the man wyth all our hart. And great must that euil needes be, which euen God confesseth hymselfe to hate. Here all congregations shall vnderstand that they ought also by all meanes to hate the heresie and abomination of the Nicolaitans. Albeit that at this day the name be extinguisht, yet the heresie and abomination of the Nicolaitans remaineth.

This Nicolas was of Antioche, one of the seven Deacons, of whom mention is made in the 6. chap. of the Actes. He is sayd to haue reuolted from the puritie of sayth, as Judas did: and where he was before a Gētile. (for it is sayd how he was a Proselyte) he recourned in certeyne thinges to gentilitie as a dog to his vomite. The Gnostikes also and the followers of Carpocrates are also Nicolaitans, a filthy and most wicked kynde of people. Clemens excuseth this Nicolas somewhat in Eusebius in the 3. booke 29. chap. of the Ecclesiastical history. But that excuse seemeth not sufficient or iust, since all the ancients with one mouth, and specially the very iudgement of God in this present epistle, and in the epistle follow-

ving accuse hym. Ireneus condemneth him by this same place, in the first booke agaynst the Valentiniens chap. 27. &c. So doth Tertulian in the end of Heret. prescript. And in this present place the Apostle doth wittingly glaunce at the doings of the Nicolaites & detest them, passing them ouer without laying of them forth. Epiphanius in the 25. 26. 27. and heresies 31. & in other places hath in order layd forth their vspeakable & abhominable dealings which are not once to be spoken of, or thought of, and also their beastly filthines, such as neuer was heard of: but whether it was wysely done of hym or no, I know not. Philastrius also and S. Aulken haue touched the Nicolaitans, either of them in their register of heresies. Shame will not suffer me to recite their doings. It is inough for vs if we know that which the Lord hymselfe setteth downe in the epistle to Pergamus, where he calleth the doctrine of y^e Nicolaitans, the doctrine of Balaam the fouthlayer. And who knoweth not what counsell he gaue to Balaac kyng of Moab, and of Madian, and how he sent out fayre wenches to the yong men of Israell, whose acquaintaunce entiled them both to defyle themselves, with fornication, and also to eat of meates offered vp to Idols, by meanes whereof they became partakers of Baal Idol. Let hym that will, read Iosephus in the iij. booke of antiquities. chap. 6. And doubtles the sacrifices of the Nicolaitans seeme to differ nothyng from the secretes of Priapus, or Berecinthia, or the mother of Gods, & the nightly seruice of Bacchus. Ireneus affirmeth opely that the Carpocratites, who are called also Gnostickes, did not abhorre Images, but painted & fashioned to themselves the Images of Iesus and Paule, wyth the Images of certayne Philosophers: and that the Image of Iesu, (as they saulke) was made expressely by Pilate, who commaunded the face of Iesus to be painted liuely. &c. But howsoeuer y^e case stode, this is certaine, that the actes of the Nicolaitans were euill reported of for their fornications and adulteries: and that the Nicolaitans abstained not from Images, nor from meates offered to Idols. Agaynst the which errour S. Paule also hath written many thynges.

1. Cor. 8. 9.

10.

Fornicatio.

Hereby let vs learne to abhorre and flee fornication, and neuer to thinke of restoring the Stewes or other places of whozedom. Fie for shame. Let vs learne hereby to kepe holy virginie, single lyfe and lawfull maryages, and let vs flee those dogs the Nicolaitans. Let vs learne hereby to keepe well our selues from Idols, idolatry, and all strange kindes of worshippings: for God hateth all those thynges.

He beatech at the eares of all men wyth an outcry, mouing all men to attentiuenes and holy obedience. And therewith= all he applyeth thys doctrine to all tymes, and to all congregations in the world, vsing his wonted speech, repeated so ofte in the Gospell: He that hath eares to heare, let him heare. Not that it is in our owne power to heare and obey God: for God prepareth our eares, and with his grace frameth & draweth our hartes. Let them to whom the grace of God is graunted, beware that they lose it not through their negligence, vanitie, and lightnes. Let them shewe such diligence, as God in his worde requireth and prescribeth. They that do this, haue eares to heare. He sayth therefore, you to whom God now speaketh, and whose hartes he now styreth and mouerth, take ye heede that you lose not this grace through your negligence: Be diligent, attentiu, and circumspect, and Dirre by ye the gift of God in your selues.

Furthermore, also he prouoketh vs to diligence by authoritie diuine. The spirit of God sprakerth and reucaleth these thinges, and not the spirite of men or of error: for god speaketh by his spirite, which is read to be the spirit bothe of the father and of the sonne. Moreover he applyeth all and euery of these thinges to all congregations, in that he sayth, 'what the spirit sayth to the congregations, not to the congregatiō. Now then it is manifest, & out of all cōtrouersy, that those se= uē churches doe represent a figure of all churchesthroughout the whole world, and that all they be instructed in those seuē.

Furthermore, least any thyng shoulde want to the full exhortation vnto repentaunce, sayth, and diligence: Lastly, he annexeth a most ample promise, & vseth an allegorical speech, that it myght haue the more grace wyth it. To them that ouercome, he promiset to geue the fruite of the tree of life, planted in the paradise of God. wherein he alludeth to the 2. chap. of Gen. And he translateth the sence from earthly thyngs to celestiaall thynges. The paradise of God (by the which some vnderstand the Church) is that euertlasting blisse and felicitie, wherof the Lord spake to the theise, saying: This day shalt thou be with me in paradise. Herein is the tree of life, Christ, who communicateth to vs his eternall lyfe: which we shall enioy by being conueyed into heauen by hym, to lyue there wyth hym. Finally, this is that Ambrosia or immortallitie, which the heauently father geueth vs to drinke. But thys great and wonderfull good thyng chaunceth not to euery one, but onely to hym that ouercommeth. Adam ouercame not,

The spirit
speaketh
these thinges.

These
thinges ap=
pertain to
all churches

A most am=
ple promise.

paradise.

but was overcome and dyed. If we therefore overcome the flesh, the Devill and the world, through Christ, we shall live also in the world to come with Christ.

Of my
God.

The copie of Complate hath, which is in the middes of the paradise of my God. And Aretas expoundeth it, and sayth: let no man be offended hereat. All humble thinges agree to the the office of his manhode which he tooke vpon hym for our sakes: in respect whereof he himselfe in the Gospell sayth: I ascende vnto my father, and your father, to my God, and your God, &c.

And thus farre hether to concerning the Epistle of Iesus Christ, written by Iohn to the Ephesians, and what profite our Churches also, and euery of vs may receive thereof. The Lord lighten the eyes of our mynde.

The second Epistle of Iesu Christ by Iohn to them of Smyrna is expounded. And is an exhortation to patience, and consolation in afflictions.

The ninth Sermon.

AND vnto the Angell of the congregation of Smyrna wryte. These thynges sayth he that is fyrst and last, which was dead and is alyue agayne. I know thy works and tribulation, and pouertie, but thou art riche. And I know the blasphemie of them which call themselves Iewes and are not: but are the congregation of Sathan. Feare none of those thyngs which thou shalt suffer. Beholde, the deuill shall cast some of you into prison, to tempt you, and you shall haue tribulation ten dayes. Be faythfull vnto the death, and I will geue thee a crowne of lyfe. Let him that hath eares, heare, what the spirite sayth to the congregations, he that overcome shall not be hurt of the second death.

The Argument of the
second Epistle.

Iesus Christ from the right hand of the father, through the ministerie of an Angell by the Apostle and Euangeliste S. Iohn, exhorteth the congregation of Smyrna, then afflicted with all kynde of euils for the worde of God, vnto suffering, and comforteth the same sighing now vnder y^e crosse, promising great thinges to them that overcome, And verely there

there can not of this manner, and in this matter a better or brierer exhortation and consolation be found. For it is couched in such wise by the eternall wisdome of the father as it may right well agree vnto all times, and all persons that mourne vnder the Crosse. For lyke as Christ at the right hand of the father is the Catholike or vniuersall byshop: so verely is his doctrine generall, which he him selfe also applyeth to all congregations in the end of this Epistle, and in others. And so he declareth that he loueth his Church, and is present in the same by his power and ayde.

And verely it is to be marueiled, that nothyng is blamed in this church, since that some fault is founde in maner with all others. Therefore was the Church of Smyrna right excellent, howbeit not vnto any wem. For the Lord of his goodnes doth not impute vnto vs our small faultes (of the which the Prophet speaketh, who shall say, my hart is cleane? And from my hidde sinnes cleanse me) so there be a feruent desire or zeale of godlynes in vs, and that we be voyde of great enonimities.

First is shewed, vnto whom this heauenly letter is sent: namely to the Angell of the Church of Smyrna, that is to say to the Pastour of the church of Smyrna, and to the whole flocke. For a captaine is sayd to haue foughten, or fled, or to haue taken peace, when the whole army together with hym hath done it. And the storyes beare witnes that Policarpus was that same messēger or pastour of the church of Smyrna, ordeined Byshop there by the Apostles them selues, namely by S. Iohn, and that he liued in the ministerie of this cōgregation. 86. yeares. For so many he accompteth hym selfe before the Lieftenaunt Herode, what tyme he was brought to execution. For in the fourth persecutiō of y church when Aurelius Antoninus, & Aurelius Comodus, were Emperours, he was taken and brought to the gouernour: And at length for the open and sincere confessyng of Christ he was burnt. He had this very much in his mouth: That nothyng ought to be receiued for true, vntlesse it were knowen to be set forth by the Apostles. Ireneus affirmeth that when he was a child he sawe this old father a man of great yeares and reuerence, in the iij. booke and iij. chap. agaynst heresies, where he telleth many thynges of hym besides. So also doth Eusebius in the fourth booke of the Ecclesia. history the. xiiij. and. xv. chap. and S. Hierome in the register of the famous writers of the church. Eusebius in his Chroni, noteth that he suffered Martyrdom

A generall
comfort &
exhortation
to patience.

The cōgre-
gation of
Smyrna
is excellent.

The epistle
is written
to y shepe-
heard and
the flocke.

Policarpe.

In the yeare of our Lord a. C. lxx. whereby it appeareth that he was made Byshop of Smyrna in the yeare of our Lord. lxxxiij. or there about. For we sayd eue now, that he had bene in that ministerie. 86. yeares. And therefore had he bene Byshop of Smyrna many yeares before the setting forth of the Apocalipse which was witten in the. xcviij. yeare. would God all pastours would set before their eyes this good Policarpus to be folowed, of whom there remaineth a notable Epistle to the Philippians.

The autho^r of the Epi-
stle.

Afterward the authour of the Epistle is declared agayne: which is set forth with two titles, taken out of y^e former visiō of Iohn and the descriptiō of Christ. Thus sayth the first and the last, &c. whereby is signified the eternall Godhead of Christ, which wanteth begynnynge and endynge, and of hym selfe is euerlastynge. There is added, that he was dead, and liueth agayne, that is to witte, hath risen from the dead. And this begynnynge accordeth right well to the matter. For they perceiue, that who soeuer are afflicted for Christ and his Gospel by most mighty kynges and Princes, haue a Lord & patron more mighty and more saythfull, which in no wise can be ouercome. who verely endureth longest (for all tyrantes must forgo their glorious courtes, and no man ouerliueth God) and who is able to saue his, euen in death lyke as he rayled vp Christ from the dead, to the intent we might haue an open testimony, that we shall lyue with Christ, euen in death it selfe.

Christ knoweth y^e woorkes of hys.

And now commeth he to the matter it selfe, and (which he repeterh in all the Epistles) he sayth here also: I know thy woorkes, to witte both good and euil. Thinke not that I neither know nor care for thy matters. Thou art verely witten out in my handes, I know, see and care for thee and all thine. And these thynges both prouoke vs maruelously to vertue, when we know that God looketh on vs, and hath a care of vs: And also comfote vs greatly, when we vnderstand, how he that loueth vs, and in no matter neglected vs, hath vs alwayes as it were before his eyes.

T^riections.

And here particularly he declareth what he knew: And first he sheweth the afflictions. which they suffered in that present persecution of the Emperour Domitian. And affliction is as it were a generall word, to the foure kyndes folowynge. For he rehearseth, touching their substance the spoylynge of their goodes, and their pouertie: In their name and estimation, slanders, reproches, or blasphemies: In body, imprisonmēt, and

and bondes, yea and death also. For with these afflictions, do the wicked persecute the godly for the truthe sake. And in these may be comprised all other kyndes of tribulation. The which the Epistle of Iesus Christ reciteth in a godly order. There is nothing therfore of these matters which the Lord Christ knoweth not.

Pouertie hath the first place. Neither ought we to take it here spiritually for the modestie and humblenes of mynde: although it be certaine, that the church of Smyrna wanted not the same vertue: But there was pouertie and lacke of all thynges by reason of the spoyling of their goodes. For in tyme of persecution, by vertue of kynges promotions, the goodes of the faythfull professors of Christ are confiscated to the kynges vse, or permitted to the souldiours, nobles, or promoters to take at their pleasure: The faythfull beyng thrust out of their houses, are either driuen into exile, or go a beggyng: would God we wanted examples thereof at this day. Let vs hereby learne to beare and suffer paciety the lyke chaunces also assuring our selues that God knoweth our necessitie. And bicause it is an hard thyng for an honest man to hunger and want with his familie: for a comfort and consolation he addeth, but thou art rich.

The pouertie of the faythfull.

This to the world seemeth a paradoxe, or incredible. What will they say: is he rich that hath nothyng, and is brought to the state of beggers? Doubtles the goodes and riches of the mynde are much better than corporall substance. For this may be had, without the true felicitie, of riche men of this world, that lyue a most miserable lyfe. Agayne you shall see a poore man, concerning worldly goodes, but furnished with the richesse of the mynde, to be happy and most blessed in that respect alone. For he coucteth nothyng, he is content with his vocation: Neither would he chaunge his state with most wealthy and riche kynges. Contrarywise you shall see riche men but of an euill conscience, and therfore thoughtfull and burthened with cares, and neuer mery. You shall see poore men leade a mery lyfe alwayes ioyfull at the hart. Why then should it seme a maruell, if he that is spoyled of his worldly goodes for Christ, and enriched with the giftes of the mynde, is glad and reioyseth in God, and taketh in good parte all chaunces, and for the same cause is iudged to be verely riche? Doubtles the wise men of this world saw also, that the onely wise mā is truly rich, which thyng is eloquently discoursed by Cicero. Aretas sayth, in spirituall matters hauyng a

Spiritual riches.

treasure hidde in the field of thy hart, which is Christ, by reason of whom thou art rich also: Since thou hast hym thy protectour, who also when he was riche, became poore for our sakes. &c.

Blasphemie
agaynst the
faythfull.

In the second place is recited blasphemie, by the which we vnderstand all maner of raylynge and sleaunders, whereby the name and estimatiō of the faythfull is hurt. Of the which sort are these. They be heretickes and schismatickes so many as be fauourers of this new religio: They be wicked people, despisers of God and his Saintes, the enemies of all Gods seruice, and therfore the plagues of the cōmon wealth, which if they be suffered, the cōmō wealth must nedes be destroyed. And these thynges in dede many tynes were good men more greuously, than the losse of their goodes. For who will not let more by a good name, than by great riches? Therfore the Lord in the Gospell of S. Mathew the 10. chap. with many wordes healeth this disease: And exhorteth his that for the auoyding of that infamie, they should commit nothyng unworthy the name of Christians.

what their
persecuters
be.

There withall also he declareth that he knoweth the authors of this mischief, whom he blameth exceedingly to the intent that the godly should vnderstand, how greatly those enemies of all godlynes are misliked of God: And therfore he would haue men to care the lesse for their hatred and persecutiō. They say in dede, that they be Jewes, where as they be nothyng lesse. Thus also S. Paule handled the Jewes in the. ij. to the Romans. The Jewes are called confessours, honoyers, & the faythfull seruauntes of God. But these blasphemie Gods name, impugne the true fayth, and oppresse them that professe and worship God. Therefore be they not Jewes. What than? The Synagoge, congregation or assemblee of Sathan. Thus the very sonne of God plucketh of the diuerne from these varlets, to the comfort of all those that suffer persecutiō, at their handes which set forth the selues with stoute titles, to the end it should neuer greene them, that they are condemned of such harlots, the children of the deuill. Christ attributeth to them the true title, and calleth them not the old, holy and catholicke church of God, but the conspiracie and schole of Sathan, as into whom the spirit not of God, but of Sathan, inspireth lyes, iugglynges, disceiptes, blasphemies, fires and slaughters. Therfore let it not greene thee at this day, in case it be thy fortune to be condemned for the Gospell, by those that call them selues most holy,

holy, most shynynge, most reuerent, and most irreprehensible
 Reliques and patrones of the old church, religion, and catho-
 licke fayth, which haue on their side, counsels, fathers, so ma-
 ny successions of Bishops, the prescript of so long tyme, and
 consent of so many Realmes. They be nothyng lesse than that
 they desire to be called: But rather the champions of Anti-
 christ, and the professed enemyes, and treaders vnder feete
 of all Christen Religion. For whom is prepared enetlastyng
 destruction.

After this he putteth forth an exhortation and a consolati-
 on most eident, before the which he setteth also the summe
 thereof, and sayth: feare nothyng of all that thou shalt suffer.
 The sonne of God hymselfe feared the crosse and death, and
 it is a naturall thyng to feare euils, and death. Therefore we
 are not commaunded that we should not be men, or that (like
 stockes) we should say the thynges greue vs not, which ne-
 uertheless exceedingly: but the faythfull are in-
 couraged, that they should stand strong in the fayth, and not
 doe any thyng vnworthy the same for feare of punishment.
 We be therfore commaunded boldly and chereky to contynne
 or suppress feare, and to craue strength by the spirite of God,
 and to exercise it in temptations.

These follow reasons, whereby to obteyne that which he
 hath perswaded, and to confirme, comfort and exhort them to
 patience and constancie. He prophecieth therfore to the god-
 ly, what thing they shall suffer, and also toucheth the thynde
 kynde of affliction, namely imprisonment and bondes, vn-
 der which we vnderstand all punishments, whereby our bo-
 dyes are tormented. But to be warned of an incommenience
 afore hand, is a great benefite. We are more easely ouercome
 by vnforeseene perils. And therfore the Lord in the Gospell
 after S. Math. the x. chapt. and after John in the xv. and xvi.
 chapters, telleth his disciples of many euils that should come
 vnto them, and addeth thereto: These thynges haue I spokē
 to you, that when the tyme shall come, ye myght remember
 them, that I haue tolde you before. So now also he faythful-
 ly forwarneth the faythfull in this Epistle.

And he toucheth the authour of these euils, saying: The de-
 uill will cast some of you into prison. Therefore we perceiue
 that those euils spring from the common enemy of mankind,
 and of the saluation of the faythfull: wherof we may conie-
 cture, that he goeth about to intercept our saluation, and that
 we ought therfore to stand more earnestly against hym. The

souldiours whē they heare that their olde enemy is at hand, wake not sluggishe, but cherefull. But the deuill inspireth euill men, and corrupteth Princes and Magistrates, which attempt persecution agaynst the church. So we reade that Sathan afflicted Job, that is to say, prouoked the Chaldeis and Sabeis to kill his seruantes & drine away hys cattell. Here therefore they may see, wyth what spirite they are incouraged, which at this day persecute the church of Christ, for the profession of the trueth. The godly haue that which may comfort them: For they heare that the foule beast which setteth hymselfe agaynst them, is but the same whom Christ & prince of the saythfull hath vanquished so often, and therefore may be ouercome by & faithfull also through Christes helpe, in manner wyth no adoe. And verely the Lord permitteth the deuill and deuilshe men to haue power ouer his seruantes. If thou maruell why: heare. That you may be tempted. God permitteth not Sathan power ouer his seruantes to the end they should perishe, but to the ende they should be tempted & tryed. Therefore to a good ende are we deliuered to the tryer, that we myght be pouerged from our filthynes, that the vertue of our sayth myght shyne, and God myght be glorified, and we made the purer. Who therefore wyll hereafter be impatient, when we heare that our beyng deliuered into mysetrye, is to our great benefite? we read in the iij. of wisdomer: As golde is tryed in the tryer, so are the saythfull proued. This parable hath S. Peter expounded at large in the iij. Chapt. of the first Epistle. where he that wyll, may haue it more abundantly.

The end of
afflictions.

The tyme
of the afflic-
tions of the
saythfull.

Moreover, the tyme also of tribulation is assigned, namely for ten dayes. The number of ten, signifieth a multitude. For Jacob sayth to hys father in law: Ten times hast thou chastised my wages. Gene. xxi. and Rumerij. xiiij. He sayth he was tempted ten tymes, that is, ofte, and many tymes. Job also affirmeth hymselfe in the xix. chapt. To haue bene injured ten tymes. The Lord therefore sayth at this present: You shall be diuersely and much molested wyth euils. Notwithstanding forasmuch as he putteth not monethes, yeares, nor ages, but dayes, he prophecieth that the euils shal be continuall, but that there shall alwayes be spaces betwixt to breath in: so as it shalbe better from day to day: Merely, first Esay the 26. chapter, and secondly S. Peter in the first. Pet. 1. Doe comfort the faithfull wyth the shortnesse of their persecution. It is not the part of the saythfull to prescribe God: But
whether

whether we be put to payre a long tyme or ſhort, ſo take it patiently. Let vs thinke rather, that in the long continuance of euils, there is ſome ende alſo foreſeene of the Lorde: And that in the ſame tyme of breathing, we muſt repayre the euils, and returne vnto battell.

Laſtly the godly are encouraged by a moſt ample & large promiſe, in the which is included the fourth & moſt greenous kinde of affliction, and alſo the bitter death it ſelfe, through ſyer, halter, ſword, water, &c. Now if in caſe thou be not afraid of death, but vanquiſhe it alſo, and offer vp thy ſelfe vnto God, then will I geue thee, ſayth the Lord, a crowne of life. Herunto is annexed the ſtate of the Epiſtle, and ſumme of all. Therefore be thou ſaythfull, cherefull, and conſtant, euē to the very death. For the Lord ſayth alſo in the goſpel: who ſo perſenereth to the end, ſhall be ſaued. And we read that the Apoſtle hath ſayd, if we dye wyth Chriſt, we ſhall lyue wyth hym. And truly the crowne of lyfe is none other thyng thā eternall lyfe, and that euerlaſting, celeftiall and vnſpeakeable ioy. And the Lord alluded to battels, after the lucky finiſhing wherof, the conquerours haue garlandes or crownes ſet vpon their heades. Blessed is the man, ſaith the Apoſtle S. James, that ſuffereth temptation: becauſe that when he is tryed, he ſhall receiue a crowne of lyfe, which the Lord hath promiſed to thoſe that loue hym. Lyke thynges hath the Apoſtle S. Paule wyitten alſo in the fiſt to the Corinthians the ix. and in the ſecond to Tymothy the 4. chapt. Therefore let it grieue no man hereafter to loſe thys temporall lyfe, ſith that by loſing the ſame for Chriſtes ſake, we ſhall receiue euerlaſting lyfe: and otherwyſe, wyl we, nill we, we muſt dye. Let vs therefore be content rather to die bleſſedly, than to liue miſerably, ſo we ſee we may pleaſe God thereby.

Finally, lyke as in the ende of the fiſt Epiſtle, he communicated and applyed the ſame wholy to all tymes and Churches, leaſt any ſhould ſuppoſe that theſe thynges concerned hym nothyng: So in y end of this epiſtle alſo, he both auoucheth the holy Ghoſt to be author of all theſe thinges, and exhorteth all men to heare and obey diligently, and affirmeth them to be wyitten vnto all congregations in the worlde, for their edifying. Moreover, he communicateth the promiſe of lyfe to all, ſaying: he that ouercommeth ſhall not be hurte of the ſecond death. This (If thou ouercome) is ſpoken to all, men and women. Therefore muſt we overcome the worlde, the deuill, the fleſhe, and all temptation. And we muſt overcome

Promiſe of
lyfe.

All theſe
thynges ap=
pertainc to
all Churches.

The first
and second
death.

come by hym, which sayth: by his spirit dwelling in vs: and we must walke that way wherein he hath comaunded vs to walke. If thou overcome, thou shalt not be hurt of the second death. Thomas of Aquine sayth: that the first death is of sin, the second of payne. we vnderstand plainly by the first death the naturall seperation of the soule from the body, which also commeth to vs for sinne, as appeareth in the 3. of Gen. That same is comon to good and euill: for we be all earth, and into earth we shall retorne. And by and by followeth the second death, and the second lyfe: They that beleue in Christ and overcome, feelee nothyng of the second death, but lyue, as the Lord hymselfe assureth vs in the 3. and 5. chapter of Ioh. He shal not come into iudgemēt, but hath passed fro death to life. But the wicked or vnbelleuers are conueyed straghtwayes from the corporall death to death, euerslasting: Not that their soules can dye, that is to say, not that their soules can cease to be, or that their bodyes shall not rylse agayne: but that they shalbe bereft of that heauenly & ouerlyfe which is in Christ, and shall feelee euerslasting tormentes, which state verely is rightly called death. These thyngs are vnknewen to worldly men, which know no other lyfe or death but this temporall: But Gods trueth teacheth vs, that there is bothe an other lyfe, and another death after this, to witte, the lyfe celestiall, and death infernall, or full of perpetual sorowes. Surely it is right comfortable whē we heare that the saythfull shal neuer feelee tormentes any more, after they haue once payde the debt of this temporall death. what than doe the monkes and Fryers prate of purgatory? bables. &c. Let vs prayse our Sauour Christ, which hath deliuered vs from death, and geuen vs the hope of lyfe euerslastyng, to whom be glory, prayse, &c.

There is expounded the first part of the third Epistle concerning constancie, and the confessing of Christ in the tyme of persecution.

The tenth Sermon.

And to the Angell of the congregation in Pergamos wryte: This sayth he which hath the sharpe sworde with two edges. I know thy workes, and where thou dwellest, euen where Sathans seate is, and thou keepest my

my name, & hast not denyed my sayth: And that in the dayes, in the which Antipas was, my saythfull witnesse, which was slayne among you where Sathan dwelleth.

The third Epistle amongst those seuen heavenly epistles proceeding from the right hand of God, is written to the pa-
The Argument of the Epistle.
 nour and congregation of Pergamos: wherof the contentes are these. First he commendeth the constancie of their faith in cruell persecutions: next he rebuketh those which cleaued to the secte of the Nicolaitans. Afterward he exhorteth them to repentance. And this doctrine he applyeth afterwarde to all congregations throughout the world. Lastly he promi-
The Church of Pergamos a type.
 seth most ample rewarde to the faithfull. Hereby we vnder- stand that the cōgregation of Pergamos, is set forth as a pa- terne or a glasse to all Churches, how it behoueth them to walke before the Lord: First, so oft as persecution shall arise: Secondly, when heresies breake out. For by the exāple ther- of he teacheth all men to suffer aduersitie patiently, and open- ly to professe the true sayth: And also to reprove heresies by the Scriptures, and to shunne them by treading them vnder foote.

Howbeit all the Epistles in maner haue certeine thynges comimon: And especially three. For there is expresse playnly, to whom the Epistle is sent, as in this present, to the messen-
Thynges common to all these seuen Epistles.
 ger of the congregation of Pergamos, to witte vnto the Pa- nour whosoener he was (peraduenture Antipas) and to the whole congregation, as is sayd before. It is shewed moreo- uer, who he is that speaketh here, or who is the authour of this Epistle: Euen the Lord hym selfe, wherby authoritie is purchassed to the writing. For it is not to be thought that the word of God is not y same it is sayd to be, bycause it is writ-
Of the au- thoritie of holy Scrip- ture.
 ten by man, indicted by mā, written with inke, yea and writ- ten with blottes that shall perish, in a corruptible substance, as in paper or parchement. For these make no more that the word of God should not be the word of God, than that wa- ter should be water, if it runne out of a conduite of woode, lead, brasse or stone. For water euermore remaineth water. The diuersitie of the Conduite pypes maketh it not that it should be no water, as his substance is in dede. So saith S. Paule, that he is bound, but the word of God is not bounde. A man may be stoned, hanged or burnt, beyng a preacher of
God know- eth all
 Gods word: But the word of God that was put in y mouth of y preacher is not burnt. The Lord putterh it in the mouth thynges.

of an other, that the truth should not be extinguished, but continually sounde in the Church. Finally not without cause, in the begynnyng of euery Epistle, Christ doth intimate, that hee knoweth all thynges of the Church. I sayd before that this is as it were the foundation of the feare of God, and of hys true seruice. For put the case a man were fully perswaded in hym selfe, that God neither seeth what men do, nor knoweth what they thinke in their hartes. Shall not this man, thinke you, fall into all vngodlynesse? He would cry, let vs do what we list, sith God knoweth not what we do. Agayne who wil not cast of the hope of reward, & the loue of good workes, after he be once perswaded that God knoweth not our workes? But if hee know them not, how shall he iudge the world?

Out of
Christ his
mouth a
two edged
sword.

Neuerthelesse in euery Epistle there be certeine especiall and peculiar thynges. Of which sort in the Epistle of Pergamos is, that out of the first vision and description of Christ, in the begynnyng of the Epistle he taketh to hym the sword, enē the sharpe and two edged sword, which we haue heard to come out of the mouth of Christ. By this is signified the iudiciall power full of equitie and iustice, and also the deliuerance of the good, and the punishment of the euill. For the sword is geuen to the Magistrate, as an authoritie to punish the euill, and defend the good. Christ hym selfe defendeth hys seruantes, and his aduersaries hee beareth in pecces. The sword is the very word of God most sharpe, two edged and pearling the very hartes. For it emboldeneth the godly, and discouragerh y wicked. Christ therfore gouerneth his church, as a Iudge and defendour most ryghtfull and iust, whiche hath his sword not in his hand, but in his mouth: and with his spirite and word, he comforteth and preserueth the faythfull: and prayeth and woundeth the vnbeleuers. Full rightly therfore is this begynning applyed to the case that followeth touchyng the crosse of the faythfull, and the expulsyng and eschewing of the Nicolaitanes. For it is Christ, by the vertue of whose word these thynges are luckely brought to passe.

In this
Church are
some thynges
commended,
and some
disprayed.

Moreover the particular workes of this congregation follow. In this Church he prayseth singular constancie in fayth, and profession of the same, in most dangerous perils, temptations & persecutions. And it semeth to be a playne rehearsall or declaration that the Lord knoweth what they suffer, and how greuouly they be afflicted: but prayse is mixed there withall. And this commendacion serueth to encourage them

them to proceede in the doyng of the thyng which they dyd.

He sayth how he is not ignoraunt where the Church of Pergamos dwelleth: euen there verely where Sathan hath settled his seate or throne. That is to say I know in what case thou art, in what daungers, & with whom thou art matched. He sayth not, I know that thou sittest in the seate of Sathan: but, I know that thou dwellest there, where Sathan hath his seate. Christ therfore is not ignoraunt of the labours, sorowes and temptatiōs of the faythfull. And the knowledge of Christ hath a certeine peculiar propertie. For Christ lo knoweth þ matters of the faithfull, as he is both touched with the same, and hath also a consideration of respect of hys seruantes. And we see how Christ placeth hys throne there, where the Deuill hath his seate iust by. But at the length he thrusteth hym out of his seate.

The Church dwelleth where Sathans seate is.

And for two causes Pergamos seemeth to be called the seate, throne, and kyngdome of the deuill. For first Aretas hath admonished, in superstition and worshyping of Idols it passed all Asia, which neuertheles was most corrupt. Pergamos was the most auncient and famous Citie of Asia of Asia and Phrygia, renowned by kyng Attalus and Eumenus. For the same was the princelike palace of kyng Attalus, which came into the handes of the Romanes by the legacie of kings, and yet was a most earnest mayntainer of Idolatrie. Strabo speaketh much hereof in his 13. booke. Moreover this place (as Plinie seemeth to signify in his 5. booke, the 30. chap.) was most noble & frequented, by reason that þ liferenant or gouernour inhabited there, who at the commaundement of the Emperour Domitian, persecuted the true sayth of Christ; imprisoning, scourging and afflictynge all that professed Christ. By good reason therfore is Pergamos called the seate or throne of the Deuill. For he is a lyer, and the father of lying, and a murderer from the begynning: which the Lord also testifieth in the 8. of Iohn. For alinuch then as heathenishnesse, lying, Idolatrie, superstitiō, and murderynge of good men reigned in Pergamos: it is rightly called the seate or throne of the deuill. This appeareth to be a sclaunder not to be dissembled, or suffered. For Rome seemed to her selfe established for euer, and to be in fauour with the Gods, as who seemed to haue sent them victory ouer great nations, and to haue geuen them the Empire of the whole world: In which Citie Iustice and Religion might seeme to be obserued. And therfore that this seate of Iustice and Religion should be called the seate of Sathan:

Pergamos the seate of Sathan.

Rome the seate of Sathan.

it might be thought both blasphemie, and treason. But this doth the onely begotten sonne of God from the right hand of his father pronounce agaynst Rome, agaynst Pergamos, and agaynst all the companions of Rome. who shall accuse hym of rashnes, of want of discretion, or of bitter speakynge? Truly, light persons, yea and arrant strompets wilbe displeased if they be called by their right names, or termed to be that which they be in deede. For such is the glory of vertue, that all men couet the same, yea euen the open enemyes of vertue, so that no man will seme to be voyde of vertue and such is the corruption and darkenes of mans mynde, that he would bee that he is not, and would not be that he is: Therof commeth all this impatience in the whole world: when a mattocke is called a mattocke, and a figge a figge as the proverbe is. Is an harlot therfore no harlot, because she will not be called an harlot: yea verely is she an harlot, and a shamefull harlot: & though she deny neuer so oft that she is a whore, yet is she an whore neuerthelesse, and remaineth a whore. So the seate or throne of Sathā is at this day Rome it selfe, which will seme to be the seate of Christ & the seate Apostolicall. For the working and instinct of the deuill abound therein. Finally all Cities, Townes, and places, where truth, godlynes, religion & vertue are exiled, where the preaching of Gods truth & the correction of most corrupt maners haue no place: where filthines and vncleannes, bawdy songes and not spirituall psalmes; where craft and disceipte, surfering, murder, aduoultie, oppression of good people and of godly Religion triumphe, be the seates of Sathan, how soeuer they be called most Christen and Catholicke cities, and mayntainers of the right and Christen sayth. This thyng Iesus Christ the very sonne of God sayth, crieth, affirmeth, repecteth, and euen with Antipas pronounceth. For by and by after the murder of Antipas, he addeth: where Sathā dwelleth. And these things are doubles true, which Christ sayth and pronounceth in the Church: & most false be the thyngs which this most sinnefull world here alledgeth agaynst the wordes of Christ.

where is
the seate of
the deuill.

To dwell in
the midst
of a frow-
ward nation.
Ephe. 5.

But the Lord commendeth hyghly this one thyng, that in so slipper and vnfortunate a place they haue stode vpright hitherto, and could not be subdued in the very seate of Sathan. Heare we learne, that it is lawfull, as occasion shall serue, to dwell in the middes of a froward nation: yet so as we be not made conformable to them in any wise either in maners or superstition. And for as much as it is dangerous to dwell
amongest

amongest the heathenish sorte, and as it were to touch pitch with our handes: Thou shalt nothyng offende agaynst the Lord, if thou get thee to a safer place, wherein is lesse danger and more occasion of all godlynes. Yea rather when thou mayest conveniently passe vnto such places: thou stickest dangerously vpon the stony rockes, where thou mayest chaunce at the last to suffer synnwake.

And two thynges he alloweth chiefly in this Church: first that they hold the name of Christ. For the Greeke word *κράτειν* is not to touch lightly, but to hold fast, so as the thyng which a man holdeth cannot be plucked away by any force. And so they held Christ most depely fixed in their myndes. The name of Christ is the holsoome workyng of our redemption and sanctification, besides the which there is no other name, as S. Peter sayth, whereby we may be saued. They cleaued therfore vnto Christ, as we read of y Apostles in the 8. of Iohn. And necessary it is y euey one of vs hold fast the mysterie of saluation rooted in our hartes. Secondly, it is not inough to retaine the mysterie of saluation in our hart, vnlesse we professe it also with full and open mouth: wherupon he addeth straigher wayes, and hath not denyed my sayth. Behold how he calleth it sayth now, which of late he called the name of Christ. And he calleth it properly his sayth, as the which is not diuised or inuēted by men: but set forth of Christ hym selfe by the word of his truth. It is not any maner of sayth, but it is this true, solid, and catholicke sayth, which we must confesse without denyng: yea and we must confesse it expedy, both in word, and dede.

Religion
must be hol-
den fast.

Religion
must be pro-
fessed.

Christ and his Gospell are denyed by moe wayes the one. They are denyed by silence, when we holde our peace, what tyme we should speake chiefly for the glory of God. Christ as gayne is denyed through dissimulation, as where Peter saith: I wote not what thou sayest. For he knew right well what he mayde sayed: but feare caused hym to dissemble. Also, he is denyed, when he and his trueth are denyed roundly, and in open wordes. He is denyed by coloured confession, what tyme we confesse somewhat, but yet so darckely and so diffusely, as it is vnknown what it is that thou professest. He is denyed, when we pretend to keepe the true doctrine in our hart, and deny it in our workes, bowing our selues before Idols, by comyng abroad into heathenish Churches, by communicating in the ceremonies of Antichrist: and by kneeling on the ground, and worshipping that thing which our

The ma-
ners of de-
nying the
Lord.

conscience gaue vs, and the sayth set forth by the Apostles taught vs to be no God. And verely all this deniall arseyth of feare, and of our corrupt affections. If thou wert as sure to be rewarded by men for confessing of Christ, as thou art sore assayde to be put to payne in case thou doe confesse hym; there would seme no difficultie at all to profess Christ sincerely. Where therefore thou deniest or dissemblest, thou doest it for feare. But such timorous and fearefull denyers, the Lord smytheth out of his kyngdome. The world therefore must be despised, and the name of the Lord must be confessed boldly and without feare, accordyng to the doctrine of Christ. Mat. 10. 34. Mat. 8.

We must
than pro-
fesse where
persecution
is hote.

And this confession of the congregation of Bergamos is amplified and highly commended by reason of the tyme. For it is a great matter to profess Christ, not in quiet, but in most trouble some tymes. But it is manifest, that the Church of Bergamos confessed Christ in the middes of the persecution, wherein Antipas Christes holy Martyr was executed. Where of it followeth, that the profession was noble. It is commonly sayde, that when the eye seeth that which neuer came afore in the hart, then the hart doeth that which it neuer thought of before. But these men sawe Antipas slayne, and yet coulde not be feared from the true sayth. And these thinges are set forth in fewe wordes, but in sence most ample, to be followed of all Churches. Some others reade here, in my dayes. But the compilation copie is better whiche hath, in the dayes wherein Antipas, &c. As though he should say: And thou hast confessed my name in those dayes, wherein Antipas was my saythfull wienes, who for the same cause was slayne also.

The prayse
of Antipas
& of mar-
tyrs.

Antipas is comended, and as it were canonised by the very soune of God. And he is praysed, that he was a witnesse, that is, a Martyr, yea and in deede a saythfull wienes, in testifying, teaching, confessing, and keepyng his faith to the Lord, euen to the ende. Actes. 13. Paradyllure he, or some other man of singular constancie amonges the saythfull, was Pastour of the Church. Lettes, sayth, and not torment, maketh Martyrs. And because this martyr is praysed of Christ, we vnderstand that the agonies and conflictes of martyrs should be preached in the Church of Christ, to the ende that manye may be stirred vp and incouraged to followe theyr stepes. Wherefore we affirme that the holy martyrs of God are to be honoured, but not to be worshipped or called vpon, we condemne all those that speake agaynst holy martyrs, & we put them

them into the number of those that slew them. But touching the worshipping of Saintes; I haue spoken els where more at large. we learne hereof also, that they die not for euer, that die in this worlde for the name of Christ: neither that Martyrs be polluted with worldly reproche, considering how they be commended by the mouth of God: To Christ therefore kyng of Martyrs, be honour, prayse, and glory worlde without ende. Amen.

The latter part of the third Epistle is expounded, & therein is spoke of the Nicolaitans, which are damned. And exhortation is made to repentance.

The xi. Sermon.

But I haue a fewe thyngs agaynst thee: that thou hast them there, that mayntayne the doctrine of Balaam which taught Balacke, to put occasion of sinne before the children of Israell, that they myght eate of meate dedicate vnto Idolles, and commit fornication. Euen so hast thou them that maintayne the doctrine of the Nicolaitans, which thing I hate. But be conuerted, or els I will come to thee shortly, and will fight against the wyth the sworde of my mouth. Let him that hath eares heare what the spirit sayth to the congregations. To hym that ouercommeth, I will geue to eate Manna that is hidde, and geue hym a white stone, and in the stone a new name written, which no man knoweth sauing he that receiueth it. Name. 24.

In the first part of this epistle, the Lord hath commended many thinges in the Church of Pergamos: and in the second part he will repprehende a fewe. And he sayth a fewe thinges, not that the errour of the Nicolaitans is a lyght offence, but y^e the sinne is in others rather, then in the true Church it selfe: to witte in them, which notwithstanding that they were not of the body of the church in deed, yet did they ioyne with the Church outwardly, and would be taken for members of the same. After he speaketh modestly, least by exasperating ouermuch the sinne and errour in the saythfull, he should trouble their myndes and discourage them viterly. There is a mea-

The Lord repprehendeth a few thinges in the Church of Pergamos, how.

The
Church
hath al-
wayes that
may be re-
prehended.

sure in all thynges, as the common saying is. Now if Christ fynde some thyng blame worthy, in so commendable a church: what shall we say of those that be lesse commendable: yea why should we not in all churches alwayes see somethyng to be founde, that may be blamed: not so much for that y^e Saintes are alwayes troubled wth the infirmitie of the flesh, as that euermore hypocrites and corrupt persons ioyned themselves to the Church of God: such as were here of the Nicolaitans, and as Judas the theefe and traytour was in the number of Apostles. In Christ the church is without any spot or wrin- cle as the Lord sayth in the 13. of Iohn. And in the countrey to come it shall be made full and perfect in all pointes, which thyng S. Austen also affirmeth.

They of-
fende that
haue them
which main-
taine wic-
ked doc-
trine.

And the Lord Iesus blameth the church of Pergamos, not for maintayning the Nicolaitan or Balaamiticall doctrine, but that doctrine. They offended therefore, for that they did not hate the Nicolaitans so much as the Ephesians did: of whom we heard in the first epistle, that they could not abyde the wicked. wherfore least the sowrenes of the leauen should creepe further through out of the whole lump of dowe, the olde leuen must be purged. It is allowable if you neither fa- vour heresies, nor cleave to them. But the Lord requireth yet a further thing: namely, that we should not nourishe them, but that we shoulde persecute them wth an holy hatred, whereof is spoken in the first epistle.

what is the
error of
of Nicolai-
tans.

Moreouer, hee describeth the heresie of the Nicolaitans, to the intent we may see wherfore he blameth it, wherfore he condemneth it, and wherfore it ought to be hated. And he describeth it trinely after the maner of the Scripture, so as chaste eares or chasteities may not be hurt or offended. I tolde you before, how they were most filthy thynges, which the auncient writers report of y^e Nicolaitans: But all things are most aptly and chastly declared by Christ. They are take out of the 22. 23. 24. 25. chapters of the fourth booke of Moses called Numery. He calleth the Nicolaitan doctrine, the doctrine of Balaam, by a similitude. In Balaam the soothsayer these wicked crymes mixt together: whereby it may easily appeare, of what sort his doctrine was. First he tooke the rewarde of iniquitie, as S. Peter termeth it: and would curse them whom God hath blessed, doing cleane contrary to his owne mynde. Secondly he geueth the kyng most pestilent counsell: which the Scripture therefore calleth a stumbling- blocke or offence. For he taught the kyng a way or meane, whereby

wherby he might entice the people of God into certayne deſtruction: namely, by inticing them to moſt vncleane feeding of meates offered vnto Idols, and to the committing of moſt filthy whoredome. All thoſe therefore ſhalbe counted maintayners of Balaams doctrine, which in hope of filthy lucker, contrary to Gods word and their owne conſciences, doe teach Idolatry, vncleane feeding, & fornication: or which reprove not the thing that they know to be filthy, but rather counſell men to it. Euen ſo the Nicolaitans, in ſpeaking euill of the trueth and of chriſten purenes, gaue naughty counſell to many, that they ſhould be partakers of meates offered vp to Idols, and comple with harlots, as in the firſt Epiſtle I declared moze at large.

Here we perceiue by the example of our Sauour Chriſt, how heretics ſhoulde be confuted, not with brawlyng nor rayling wordes, but rather by the places & examples of holy Scripture: like as the heretic of the Nicolaites is moſt ſtiely condemned here at this preſent. And being once condemned by the Lord, it abydeeth condemned for euer: neyther neede we any newe counſels, wherewith to condemne vncleaneſſe. Agayne, in caſe all the counſels in the worlde decree the contrary, yet remayneth this true and ſure, which the Lord Chriſt pronounceth here: and accuſed be he that determineth otherwiſe.

And here it ſeemeth good to conſider, whether y^e Balaamitical & Nicolaitane doctrine be cleane extinguiſhed in y^e church at this day. Merely, all of vs abhorre y^e name of Balaamites & Nicolaites: but y^e thing it ſelf, aſwel in the ſtates of meⁿ ſpiritually as temporally, is moſt openly founde. For there be meⁿ in high authoritie, in ſundry kyndes of learning right excellent, moſt expert in the lawes both of God and men, who neuertheleſſe beyng blynded with the reward of iniquitie, curſe both the perſons and thynges, which they know that God hath bleſſed. Of theſe S. Peter alſo made mention in the 2. chap. of the 2. Epiſtle. The ſame do ſuggeſt euill counſels to kynges and princes, tending to the deſtruction both of the preaching of the Goſpel, & of ſafegarde of the Church. The ſame beyng geuen to Idolatry, and drowned in fleſhy pleaſures, eate of the ſacrifices of the dead, and ſcede euen of Idol offerynges, and runne of ryot in fornications. Conſider I pray you what be the moſt part of Popiſhe prieſtes, whereupon they lyue and be fed, what opinion they haue of holy Matrimony, and how much they abhorre aduoltry &

How heretics muſt be confuted.

Of the Nicolaitans of our tyme.

whoredome. They dare be bold to condemne Matrimony, & to iudge whoredome better: so they may enjoy the sacrifices of the dead, and many wayes take their pleasure. If any for the aduoyding of whoredome be ioyned in lawfull Matrimony, he is thought unworthy to sacrifice or to come at y^e altar: but whoremongers are admitted thicke and thre fold. And all they for the most part are most beastly bondslaves of the bealy, of whom you may beleue that the holy Apostle of Christ S. Paul hath spoken: whose God is their bealy, and their glozy in reproche, seeking earthly thynges. And who will not acknowledge and affirme these to be very Nicolaitans: mainteyning the doctrine of Balaam the inchaunter, amongest the tēporalitie you shal finde men of all sortes which let more by the doctrine of Balaam, and the wantonnes of Zamber, thā they do by modestie, grauitie and Christē sinceritie. They loue the libertie and wantōnes of the flesh. They will not haue youth and free people to be restrained by vertuous lawes. They will euen at this day banquet and maske with the maydens of Gadian, and follow their fleshly lust. For they mainteine surfetting, dronkēnes, and whoredome. And these be also very Nicolaitans. And the fauourers of the be neither a few nor of the rascall sort: neither haue they light or few reasōs whereto mainteine their race before y^e world.

Numc. 25.

God hateth
all backslan-
ders.

But let vs heare what Christ hym selfe, sitting on the right hand of his father, iudgeth of them. Those persons or that same thing which these men thinke, teach and do, I hate, sayth the Lord. what thyng can be spoken more greuously, than that God hateth the doctrine of the Nicolaitas: For the whole Scripture of both Testamentes condemneth this sect of the Nicolaites.

He exhorts
teeth to a-
mendment.

After this description and representiō of the Nicolaitans, he proceedeth like as in the former Epistles, to exhorte them to amendement, or repentance. For where he sayth, repent, he vnderstandeth or comprehendeth all penance, or repentance. I haue told you how repentance is a turnyng vnto God, wherby we amende euill thynges into good, relinqui- shyng that is euill, and in steade thereof placyng that is good: and that the same must be done througħ sayth in the sincere loue and feare of God. Thou shalt amende therefore in case thou doest abstaine from meates offered vp to Idols & from fornication, & receiuest the true Religion instituted by Christ, and doest possesse thy body in honour, and not in the lust of concupiscence: as S. Paul sayth 1. Thessa. 4. The Church of
Jer=

Bergamos repented, in case they dissembled not nor wynded at the filthines of the Nicolaitans, but stoutely withstode the same. The Nicolaitans repented, if laying their filthynnes aside, they receiued agayne the puritie of sayth and lyfe. And to all and singular is sayd, repent.

The Lord diuerceth them now also to repentance with greuous threatnyngs: except thou amende (sayth he) I wil come to thee shortly: of which maner of speakyng, hath bene treated before. He addeth, and I will fight with them with the sword of my mouth, with whom? with the impenitent, and especially with the Nicolaitans. He threatneth not utter destruction or desolatio to the Church, wherof there was great hope that they would purge the old leuen: but he threatneth the vnpentant people. And like as a iudge, or magistrate, or souldiour, vseth the sword, so doth Christ vse his word. And the word in derde woundeth or slepeth no man: But lyke as the preaching of Gods word goeth before: so doth the execution of Gods power insue. Therefore looke how Christ warneth vs by his word, so doth he also fight. For he telleth vs that he wil iudge or punish Idolaters, belly gods, swyne, dogges, & whozemongers: And as he threatneth, so he doth. Thus fighteth he with the sword of his mouth. we haue an example in the Israelites, of whom xvj. thousand men were destroyed, for folowyng the doctrine of Balaam. After were destroyed also the Moabites and Amadianites, neither were the corrupt womē spared. which Moles in the. 31. of Rume. discourseth at lēgth. we see also at this day the sword of God to go throughout the world, & to ouerthrow now these, now them, for none other causes, than for the which the Lord slew and destroyed Balaam with his adherentes. Therefore let vs feare the Lord, and walke in his commaundementes. For he will strike farre more greuously with his sword, whē he shall pronounce in iudgemēt, go ye cursed into fire euerlastyng. &c. Math. 25. And he sayth not expressely, I will cut you with the sword of my mouth. For we are many tymes lacerd and cut with the word of God, to our great profit and discipline, and for amendement: At this present he sayth he will fight with his sword: behold he will fight, namely agaynst his enemies. Therefore he threateneth destruction. And we doubt nothyng but that the impenitentes of those and of all tymes shall be destroyed. For (as I sayd euen now) at this day we want not examples.

Threatnyngs agaynst the impenitent.

Christ fighteth with his sword.

Agayne lest that notable and holsome doctrine should
B. iij.

seme

This doctrine is
common of
generall.

seme to apperteyne but to a few men of Pergamos, & not to all in the whole world: he applyeth this profitable doctrine to all Churches. Of the which application we haue spoken once or twise in the former Epistles.

Finally after his maner, to the entent we should all be more strongly moued to repentaunce and obedience, he propoundeth a promise most ample: and that is done to the that strine and ouercome the flesh, the world and the deuill: but not to sluggardes, nor to such as lye in the mire of mischiefe. We are incouraged therfore with the promise, which is of thre sortes. First, he promiserth Manna, yea eue the hidden Manna. The outward Manna which is knowen to all mē, is not the true Manna. For the vnrhankesfull Israelites do loth it, as a meate most light: and had rather haue the flesh portes of Egypt full of meate, onions, leckes & garlickes, that they mought care their fill. They see not how the outward Manna is a counterfigure of the heauenly Manna which giueth all sweetness and spirituall pleasure: The saythfull see, that this hidden Manna is Christ, as he him selfe expoundeth it in the vi. of Iohn. Christ therfore geueth him selfe to them that ouercome, he giueth hym selfe to be their meate, yea euen a meate which hath suffisance in it. He that shall once with true sayth haue tasted Christ, will wishe to haue none other meate geue him. For in Christ he hath all thynges, in Christ he is complete, & with all good thynges fully satisfied. O that our subtil disputers vnderstode these thynges: then would they make no reasonyng at all of the merites and intercession of Saintes & such other thynges, whereof whilest they reason after their wonted maner, they declare them selues not to haue tasted as yet how godd and sweet the Lord is.

Manna
hede.

A whyte
stone.

After he promiserth to geue vnto the victours a white stone to witte absolution and remission of all sinnes, yea vndoubtedly euen to the full. For Christ doth verely absolue vs from our sinnes and from the paynes due for the same, and from condemnation. And he alluded to the custome of the auncient men in iudgements, in the which they condemned men with blacke stones, and quyte men with white. For these verses of Ouide Metamorphosi

*In iudgements men of auncient tyme, did se stones blacke and whight,
To cast offenders with the blacke, the white to cleare them quight.*

And here we geue warnyng, that the remission of sinnes is not graunted to men luyng for their worke or merite: but that sayth is the victory, that ouercommeth the world. The
which

which S. Iohn him self testifieth: And the sayth in dede sight scoutely in our hartes, but in the meane tyme it acknowledgeth in all thynges the grace of God, neither maketh it voyde the meritie of Christ. For as it is not scouthfull, so is it agayne fearefull.

Last of all he promisseth, that he will write in the stone a new name, yea, such a name as no man knoweth, sayng he that inioyeth the same. Christ will not geue vs onely remission of our sinnes, but the glory moreouer and communion of his heauenly ioy vnspeakeable. Of this new name both Esay & other Prophetes haue made mention. Conquerours had famous names. If we ouercome we inioy the glory celestiall, which is so vnumeasurable that it may onely be perceyued by feelyng, but not by speakyng. For what soeuer thou shalt say be it neuer so great, famous, or excellēt, that is greater, that shall be geuen to the ouercomers. For the Apostle S. Paule citeth out of Esay: That which the eye hath not sene, nor the eare heard, God hath prepared for those that loue hym. And in this present world also is geuen vs a quiet conscience and ioy vnspeakeable: which they in dede feele, that do inioy the same. They that haue not tasted thereof, can neuer beleue that it is so much, as it is in dede. wherupon S. Paule sayd, and the peace of God which passeth all vnderstandyng. &c. such myndes so affected our Sauour Christ graunt vs. Amen.

The Epistle to Thyatira is expounded, wherein are sundry vertues commended, and the vice of Iesabell reprehended.

The xii. Sermon.

And vnto the Messenger of the cōgregation of Thyatira write. This sayth the sonne of God, which hath his eyes lyke vnto a flamme of fire, and whose feete are like brasse: I know thy workes and thy loue, seruice & fayth, and thy patience, and thy deedes which are more at the last, then at the first. Notwithstandyng I haue a few thynges agaynst thee, that thou sufferest that woman Iesabell, whiche called her selfe a Prophetesse, to teach and disceau my seruantes, to make them com-

mitte fornication, and to eate meates offered vp vnto Idolles.

The argu-
ment of
the fourth
epistle.

The fourth Epistle written to the Thyatireniās, is more plentyfull then the residue, and with manifold fruites replenished. For it commendeth and prayleth in that Church, excellent vertues, and singular giftes not a few. Streightwayes he reproveth in them, that they suffer ouer gently the wickednesse of Iezabell, which he describeth, what, and how filthy it is. He threatneth them sore, vnlesse with perfitte repētaunce, they amende theyr sinnes and wickednes. Furthermoze he warneth them to looke for no new reuelations, but to perseuer and abyde in those which they had learned hitherto, and in which they now are. Hither also with most large promises he allureth them, and finally communiceth and commendeth this doctrine to all churches. And there is a wonderfull lykenes and correspondaunce in all epistles: As the same may be seene also in all bookes of the prophetes, in the story of the euangelistes, and in Iaulces epistles. whercof it may easily be gathered, that the doctrine of the veritie is most absolute, perfecte, and playne, and agreeable to it selfe in all thynges. In so much that if all the writings of all other Apostles and prophetes did remayne, we should haue had no more in those many and most plenteous bookes, then we now haue in the Bible. God prouided well for vs and for our infirmities by this brieft way. Here be seuen Epistles set in the 2. Chapter: but it is maruell to see how like they be all, teaching in a manner all one thyng.

The vse of
this epistle.

This fourth is chiefly profitable for those congregations which are sounde in the purenes of doctrine, and are pure mozeouer in holynes of lyfe, but are not feruent and zelous inough in persecuting of open heresies. There be also other fruites and commodities, which we will speake of in order. But like as in all the other epistles that goe before, first there is set forth, to whom the epistle is sent, and from whome it

The super-
scription of
this epistle.

commeth: So also in this epistle Thyatirene both the superscription as they terme it, and the subscriptio is expressely set. It is sent to the Messenger of the Church of Thyatira, and so to the whole church, as I haue tolde you before oftentimes.

Thyatira.

And Thyatira is a noble and famous citie of Lydia in Asia, on the ryuer of Hermus: where we reade that the woman was borne, that solde purple, which was conuerted to Christ by S. Iaulc in the 16. of the Actes. It was a populous citie,
and

and much frequented, so that it is no maruell though mē diu-
uersly geuen, vncleane, curious, and heretickes did associate
and ioyne themselves to the Church of God. The Geogra-
phers write many thinges of the famous citie of Asia.

And the authoꝝ of the Epistle is the Lord Christ hymselfe, The authoꝝ
of y^e epistle.
the high kynge and Bysshop, which bleth the Apostle for his
pen, or blessed S. Iohn for his Secretary, by whom he will
haue those thinges published throughout the whole worlde.
And he getteth the Epistle authoritie, by repeating certayne
members of the former image and description, wherthrough
he sheweth himselfe in such sort to be seene of the Church, and
to be viewed by sayth, as they helpe the matter wonderfully.
He seeth here heresies and the secrets of hartes, and treadeth
vnder his most pure and cleane feete, whatlocuer aduanceth
it selfe agaynst Gods glory and trneth.

Now he calleth himselfe the sonne of God, whom before Christ the
some of
God and
man.
we heard to be the sonne of man. Therefore he both is and al-
so remaineth, as well the sonne of God as the sonne of man,
yea euen in glory: beyng all one wyth the father as touching
his Godhead, and all one with vs as touching his manhode,
in all thinges except sinne: neither is any of both his natures
swallowed vp in glory: but two distinct and seuerall natures
without any permixtion, abyde in one person vndeuided:
which in deede be one Christ, very God and very man, to be
worshipped world without end. Herof we haue testimonies
in the 1. of Luke, in the 1. of Iohn, and the 1. chap. to the Ro-
maines. And which of the heretickes or persecutours wyll
make warre wyth the liuing sonne of God?

Afterward he attributeth to hym selfe eyes casting out fire his eyes a;
flame of
fier.
and flame. For nothing escapeth the knowledge and iudge-
ment of Christ our Iudge, he beholdeth the raynes & hartes,
Moreouer, he lighteth some, and some he comitteth to euer-
lasting fire, therein to burne for euer. Now then if any doe
imagine wyth themselves, that they can hyde heresies & ma-
lice in their hartes, they are deceaued. For in y^e eyes of Christ,
the darknes it selfe is light. The same Lord also hath feete
pouged and cleane: he treadeth downe all vngodlines: And
wheresoeuer he walketh wyth his shining feete of brasse, he
cōsumeth immediatly al heresies & corrupt life. Therefore this
prelate which is most pure, most fit & apt to pouрге, & finally
best furnished to boulte out the secrets of hartes, sheweth to
the congregations these thynges that followe: and he him-
selfe walketh and is conuersant in the mids of the Church,
both

both kyng and Priest.

And like as in all the other epistles he hath testified, that he knew the workes of the same Church: enen so he repeateth here also, to the intent we should neuer admit wicked securitie, as though the almightie and alwitting God knew not vs and all ours: of the which matter I haue spoken sufficiently before.

Charitie. 1.

Now doth he trimly set forth euery worke of this congregation, and commendeth fīue most notable giftes or hygher vertues. First Charitie, which compyleth the loue of God and our neighbour: wherby is brought to passe, that we preferre nothing in this world before God, neither hurt our neighbour, but rather heape vpon hym all duties and benefites. This we owe to God and all our brethren in the congregation. Of charitie is spoken els where most abundantly, as in the Gospell and Epistle of S. Iohn. Secondly he prayseth the Deaconshippe, that is, the Ministerye. The which may be expounded two wayes. For eyther he vnderstandeth (as Aretas suppolet) ministeries towardes the poore and needy, that is to witte, the seruice wherewith we serue our neighbours turnes, as the duties and paynes taken about the poore, by lending, relieuing, succouring, speaking faithfully in their cause, in geuing them meate, drinke, clothing, & visiting them. (For so this word Deaconship is vſed in the 2. epistle to the Corinth. &c.) Or els he meaneth the ministrye of the worde, by the which in teaching, exhorting, comforting and rebuking, we aduaunce very much Gods glory, and the health of mens soules. The Thyatirenians were doubtles diligent in eyther of both. And they accuse vs greediously, who being addicted to our owne assayes, doe neglect our poore brethren: and finally make the ministerie of Gods word odious, by our rayling and sclaſdering, especially with them that be ignorant as yet, and haue heard nothyng of Gods worde.

Fayth. 3.

He commendeth also fayth in the Thyatirians. Thomas of Aquine in his commentary vpon this booke, admonisheth vs that fayth containeth not of charitie, because it is found set here in the first place: but that charitie & good workes spring of fayth: And that Iohn hath recited charitie before fayth, because fayth hath her estimation of charitie and workes. Howbeit, howsoeuer it is, fayth seemeth here, not so much to be taken for trust in God, as for faythfulness and trustines, that is to wit, for iustnes, vpright dealing, and trueth. For faithfulness

nes beautifieth all other giftes, and maketh them profitable or fruitfull. Admitte that thou hast men seruantes & mayde seruantes that are lucky inough in doing of their thynges, and that the selfe same be in the meane tyme vntrusty, slipper and deceitfull: what shall it auayle I pray thee, that they be furnished wyth sundry giftes? Imagine agayne that a preacher or Senatour be not so greatly furnished wyth wisdom and experience of matters, but yet neuertheles is saythfull, and with all his hart doth all thynges vprightly, and fauouretch iust cases: shall not his faithfulness here supply his wāt? Great therfore is sayth, that is to say, saythfulness and trustiness: so as it is not for naught that the Apostle required it of the ministers in the 14. chapter of the first Epistle to the Corinthians, saying: And the chiefe poynt whiche is required in Stewardes, is that they be found trusty. This sayth is also required of vs at this day, this sayth good brethren is rare: and therefore haue euils ouerflowed euery where, for there is no saythfulness towards God nor man. Let vs hartely pray to the Lord, that he will graunt vs the same, and that we may expulse vnfaithfulness and deceitfulness out of our brestes.

Hereunto is added patience, which is prayd also in the Patience. former churches, And it is a necessary vertue. For impatientnes causeth vs to murmure and grudge against God, so as we stand not strong in the confession of the sayth, whilest we refuse to suffer patiently such thinges as the enemyes of the sayth threaten to put vs to. But why defilest thou thy selfe with theste? why runnest thou into the warres of a foreyne Prince? why doest thou practise vsurie, and bawdry? For because thou lackest patience in thy pouertie, which thou wilt relieue with wicked doinges.

To be short, the Lorde now reciteth all maner of good workes: wherein hee chiefly commendeth this, that many in good tymes they excelled themselves, in doing more and greater thynges. And this is a worthy prayse. For the husbandman, that is to say, the heauenly father purgeth & cutteth y bynes, that they may bring more plentifull fruite. It becometh not the godly to stand still at a stay, like John a Drones, as the prouerbe sayth, and not to proceede in godlines, And most shame of all it is, to be euer the longer the worse. As the singer, the longer the lesse: which is objected to childe in scholes that learne nothing. Let vs be ashamed of our slouthfulness, &c. Let vs I say way these thyngs diligently in our mindes: and

and think oft, that God alloweth them, and requireth them, and that they be the true scales of the faythful walking in the veritie, and not a bare name without the thyng, of such as boast of fayth onely. If thou feele thy selfe not to be vitterly voyde of these giftes, prayse God: and know that none of all these thynges is of thy selfe, but of grace: And pray for the increase of these giftes. If thou be destitute of these verrues, mourne and lament before the Lord, humbly aske hym forgiveness, and require the aboundaunce of Gods giftes.

what
thynges are
repzched
in the same
Church.

Permission
and cōsent.

In the second place he reprooueth some thinges in the same congregation: namely that they permitted Hezabel to teach, &c. And he termeth it a small thyng: not that the doctrine of Hezabel of it selfe is litle, but forasmuch as though it be founde in others, rather then in the church, yet did the church suffer it too gently, that is to say, shee did not persecute it with sufficient seueritie. But of this phrase of speache I haue spoken also before. We allow not the shamesfull actes of Hezabel, nor cōsent not to the same: But when we might let them by more seuerer punishment, we permit them to abounde and increase. Albeit therefore there be many goodly giftes in vs: Yet hath y^e Lord thus much agaynst vs, that we suffer those thynges, or that we deale slackly in them.

But in case the Lord blameth that same permission, how much more blame worthy suppose we the wickednes it selfe to be. I meane, the doctrine for profession of Hezabell: which how vile and filthy it is, I will briefly declare.

Cataphry-
gians or
Montanist.

In lyke case as before by the example of Balaam alledged out of the Scripture, he confuted the Nicolaitans, euen so at this present he bringeth forth the example of Hezabell, therewith to confute, the Cataphrygians, or Montanistes. Aretas vnderstandeth the whole place of the Nicolaitans, which I dare not agree to by reason of the whole composition of the Epistle. I graunt that the Montanistes were partakers in filthynges with the Nicolaitans: But Hezabell hath a peculiar thyng by her selfe.

The story
of Hezabell.

Hezabell, as the sacred History testifieth in the. iij. and. iij. booke of Kinges, the. xvi. and. xvij. chap. &c. was the daughter of Ierihaball kynge of Sidon: and beyng maryed to Achab, she brought in the worshyping of Baal into the kingdom of Israel, building of a goodly temple in Samaria, & foundyng a great Colledge of Baaltes priestes: For Helias is read to haue slayne of Baalites. For eue of the kynge's chaplayns, and as it were Canons or prebendaries, and. 400. mil-

nisters

nisters or countrey Chapplains that serue in hills, woodes, and groues). The same woman therfore founded this Religion and sought to gouerne the prophesying at her pleasure. For poursewying sore after Helias, she slewe very many of y^e Prophetes: Clerely for that they would not teache after her womanish appetite. Moreouer through Baalles Religion, whoredome and all uncleanes were augmented. King Iehu obiecteth to kyng Ioram her sonne the whoredomes of hys mother. So Jezabell also augmented the eatyng of meates offered vnto Idols, and all Idolatrie throughout the whole kyngdome: Euen then also, when the Lord in a solenne sacrifice by miracle in mount Carmell through the ministry of Helias, had declared to the whole Realme that the Religion of Baal was most wayne and false, and that the Religion of the onely God of Israell was most sincere and true. For Jezabell neuerthelesse tooke vpon her the gouernement in ciuill matters. For she vsurped the kynges seale, and counterfeited letters and sent them in the kynges name to put Naaboth to death, a right good and innocent man. Such in dede was filthy Jezabell.

Now after the example of this defiled woman, there were women in the Church of Thyatira which chalenged to them selues a prerogatiue in the Religion and teaching in the congregation, takyng vpon them the spirite of prophecie, whereby they taught in dede but corrupt doctrine, seducyng them whom God by his doctrine had prepared to be his seruantes. But these false prophetesses, corrupted their myndes, and brought forth a new doctrine and prophecie, & many thinges not set forth in the Scriptures, but fetched out of their owne deuillish dreames and disceiptiues. And amongst other thyngs they communicated with the Nicolaitans, in whoredome, and participaryng of meates offered to Idols, whereof hath bene spoken before. And the Lord semeth playnely to speake of the Cataphrygians or Montanistes, whose foundation beyng layde in the tyme of S. Iohn, dyd after ward in proceesse of tyme (and especially in the Reigne of Antoninus. 12. yeares after the Apocalipse was set forth) breake out more strongly and plentifully. They say how Montanus had Priscilla & Maximilla for hys prophetesses whiche had visions, and brought in wonderfull Reuelations into the Church. Of whom Eusebius treateth at large in the v. booke of the Eccle. Hist. chap. 16. And Epiphanius in the 48. heresie. in *PANATIA*. Certes Iohn, or Christ hym selfe by Iohn, goyng about at
the

women
Prophetesses
that is, he-
retickes.

the first begynnyng to plucke vp and destroy the rootes of this heresie, hath in the example of that wicked woman Jezabel, condemned that same heresie. The Scripture also els where prohibith a woman to rule, teach or minister in the congregation. By and by the Lord hym selfe will confute the new prophesyes, when he shall admonish vs, that he will reucale none other new kynde of doctrine, besides that whiche he hath committed or deliuered to his Church already, also fornication, and the eatyng of meates offered to Idolles, are condemned els where in the Scripture most seuerely, as before is sayd.

But since that those thynges so afflicted and troubled the Church of God in the tyme of the Apostles, it is not hard to gather how vndiscrete they be, which at this day (as I shewed you before) for the hatred of the Religion restored, accuse it of sectes, which boyle vp in such plenty, as though the same filthynes could proue, that the Gospell that we preach were not the Gospell. For the Gospell that was preached by John and the rest of the Apostles, was the most true and most pure Gospell, how soeuer the false Gospellers crept vp to become Nicolaitans, Cataphrygians, and other sectes innumerable. But in the meane season, the Gospell impugneth and condemneth all such maner of sectes, and mainteyneth the Christian veritie and vnitie of the Catholicke Church. Praise be to the Lord our God. Amen.

The Lord threateneth sore punishment to the impenitent, as he that rendzeth to euery mā after his workes.

The xiii. Sermon.

AND I gaue her space to repent of her fornication, & she repented not. Behold I will cast her into a bead, and them that commit fornication with her, into great aduersitie, except they turne from their deedes. And I will kill her children with death. And all congregatiōs shall know, that I am he whiche searcheth the reynes and hartes, and I will geue vnto euery one of you according to your workes.

To the former errors and sinnes of Jezabel he addeth an other sinne nothyng light, to witte, the abuse pea and the con-

contempt of Gods long suffering. God doth not by and by and out of hand destroy such as be in errour, yea or in most greuous sinnes. But sinners are wont for the most part to abuse that long sufferance of God, vnto the occasion and pretence of sinning more impudently, saying: If God abhorred these offences so greatly, hee would haue destroyed vs long ere this: But now he noiseth vs gently, and therefore doth he not so greatly dislike it. But this is an abuse of Gods long suffering. For the Lord sayeth at this present, I haue given Jezabell a tyme to repent her, and to leaue her fornication, & to turne to the Lord: Howbeit she hath not conuerted. which thing the Lord taketh in most euil part, that his grace should be despised and set at naught. wherefore S. Paule to the Romans. Doeſt thou contemne the riches of Gods goodnes, long suffering and mildnesse? knowing not that the goodness of God prouoketh thee to repentance. &c. Then if the Lord hath not suddenly oppressed vs in our sinnes: let vs not thereof take vnto vs a libertie to sinne, but let vs rather amende. S. Peter sayeth, the Lord is patient towards vs, whileſt he will destroy none, but receiue all to repentance. 2. Pet. 3. Certes Jezabell her selfe, when after the death of her husband Achab, and the mortall fall of her sonne Ocoſias she dyd not amende (nor within the. xij. yeares of her sonne Ioram, wherein hee is read to haue reigned) dyd repent her: Felt the wrath of God so much more greuous, for that it was long or it came.

And in the text followyng the Lord Iesus in dede threatneth most greuously the Jezabelines, that is to witte, the Cataphrygians or Montanistes, vnlesſe they will yet repent in tyme. For he openeth agayne the gates of his grace to the penitent, recityng, how he will plague the impenitent. whereby verely he assaureth to drawe the into repentance by threatnynges. For in recityng the kyndes or degrees of punishments, he sheweth also diuers kyndes of them that be in errours, and declareth to euery one his iudgement, which they may by repentance eschewe. And he is thought to haue rehearsed those kyndes for this consideration, that no man should thinke hym selfe guiltles and free, in case he be neuer so little partaker with Jezabell.

First the Lord threatneth Jezabell her selfe, that he will cast her into a bed. He speaketh of the first authours of the euil and of the heresie, vpon whom he manaceth to send sicknesses. For many tymes in the Scripture the bed is taken for

The abuse
or contempt
of Gods
longanimitie.

Soze threatenynge.

Jezabell
shall be cast
into a bed.

the very diseases wherewith they be covered that lye in bed. And the Germaines, and likewise we Englishmen say, that a man lay on his deathbed: when he was taken with a most greivous and deadly disease. And the Lord plagueth the arch-heretickes with sicknesses of body and soule. There withal also he weakeneth the force of the errour, to the intent it may by litle and litle vanishe away.

They that
meddle w
Iezabell
shal be affli-
cted.

Secondly he threateneth great affliction to such as haue to do with Iezabell: that is to say, to such as cleaue vnto false doctrine, receiue errors, delight in heresies, and go about to set forth the same. To these, I say, he threateneth most greivous afflictions, to witte of body and soule, of this present life and of the lyfe to come. He seemeth to haue sayd somewhat more, thā if he had recited some certein kindes of punishment.

The chil-
dren of Ie-
zabell shal
be slayne.

Finally he manaceth death to the children borne of this corruption and fornication, to witte vnto whose sonnes, & bastards. And those are chiefly the childre of heretickes, which styre vp a fresh, and restore newly agayne, the heresies that are already condemned, weakened, & wearyng away. These the Lord destroyed wyth temporall and eternall death. And the ecclesiasticall story doth testifie, that the Lorde hath in deede punished most greivously, not onely the heresie of the Cataphrygians, but all heresies in generall. And certayne things concerning the Cataphrygians or Mountanistes, are touched by Euseb. lib. 1. of the cl. story, cap. 16.

The destru-
ction of A-
chab & Ie-
zabell with
all their po-
teritie.

The Lord seemeth here to me to haue alluded to the olde story of Iezabel and Achab. For euer after the tyme that they begā to worship Baal, he did as it were cast them into a bed, and from day to day vexed them & bring them low with sicknesses. And the people that receiued the religion of Baal, he put to much sorow, euils and afflictions. Finally their children he brought to a shamefull death. Their partakers also were slayne, that would haue had Baals religion safe and sounde, and to haue beene restored agayne. For after the death of Achab his father, not many dayes after, Jehoshias the sonne of Achab and Iezabel, being brusled by an unhappy fall and cast in bed, dyed. iij. Reg. chap. 1. And Joziam an other sonne of Achab and Iezabel being stricken through with an arrowe, was slayne by Jehu. Athalia the daughter of Achab and Iezabel, the wife of Joziam kyng of Iuda, & sonne of Josaphat, being deuised with the sworde of Joiadas, fell downe before the gates of the temple. And Jehoshias kyng of Iuda, the sonne of Athalia and Joziam, was slayne also by the power of Jehu.

Jehu. And afterward the lxx. sonnes of Achab were put to death by the same Jehu. And all the Priestes of Baal were slayne together in the temple, and before the Altar of Baal, and not one of so great a number escaped. Yea the temple, the Idol, and the seruice of Baal were quite and cleane ouerthrowen. This olde maruelous and wonderfull history, the Lord calleth to memory, signifying that he liueth yet a reuenger, and a punisher, who will neyther ouerpasse the instant, nor touch the same out of tyme. For he addeth, and all congregations shall know. &c.

Notwithstanding this thing is notable, and most worthy to bee remembred, and no lesse full of comfort: that in this rehearsal of punishments, he putteth in as it were in the middes, a mention of repentance, as though he should say, let no man thinke in himselfe, that he must be destroyed and perishe through a certaine fatall necessitie. For if any will repent, the gates of the grace of God are set open, his sinnes shall be forgiven, and he shall be taken into fauour, and shall be deliuered from all those euils. And after this, soze also haue the Prophetes, Jeremy in the xvij. chapter and Ezech. in the xvij. chap. taught.

But where as the punishment is not by and by executed vpon the impenitent persons; you shall haue them exclaime, that God is a slepe, & that he seeth or heareth nothing. Therefore the Lord hymselfe answereth them, and sayth: And all congregations shall know &c. when I shall double at the last execute my vengeance in due season. For then shall all men learne, that I neither sleepe, nor neglect my seruantes that he is at any tyme, nor will suffer those that deserue euill of me and of my church to escape unpunished. Furthermore, Christ testifieth that he searcheth the reins and hartes of all men.

And he meaneth, that he knoweth all thoughtes and deuises of the hart, and finally the appetite it selfe and all the desires of man, so as he can iudge truly therof: for nothing, be it neuer so secret, is hidde from Christ. Therefore is he very God. For it is the propertie of God, and belongeth to hym alone to know the hartes of the children of men: As Salomō testifieth in the iij. booke of kyngs. chap. viij. Christ therefore seeth y^e pryncipall & filthy workes both of the Nicolaitans, & of al other beastly mē. which workes S. Iuanie sayth are vnworthy to come to light, or to be expressely declared to mē. & p^rph. 5.

Neither doth Christ onely know all the thoughtes of men whatsoeuer they be: but moreouer geue to euery man after

Hope is
sent open
for the penitent.

The Lord
declareth
that he is
reuerger of
y^e Church.

Christ is
God.

Christ ge-
ueth to eue-
ry man af-
ter hys
workes.

his owne workes. And so the Apostle S. Paul teacheth, say-
ing: The last iudgement of God shall be opened, which wil
rewarde every man according to his deedes, that is to say:
praysse, honour, and immortallitie, to them which continue in
well doing, and seeke eternall life: But unto them that are
rebellious and disobey the trneth, and follow iniquitie, shall
come indignation, and wrath, tribulation, and anguillie. &c.
In the second to the Rom. For workes be the touchstones of
fayth and infidelitie: And workes, whether they be good or
euill, be iudged of God and the godly men, according as they
proceede of faith or of infidelitie. Therefore whatsoener any of
vs shall sow, the same shall he reape also. For God is a most
iust rewarder of good, and reuenger of euill. The same sen-
tence as it is most true, so is it the foundation of the true and
godly religion. Glory be to God.

That the doctrine of godlinesse is so fully set forth to the
church, as there needeth no more reuelations. And of the
most large promyses of Christ made vnto the Church.

The xliij. Sermon.

And to you I say, and to the residue that be of Thia-
tira: Whosoever haue not this doctrine, and which
haue not knowen the deepenes of Sathan, as they say,
I will put vpon you none other burthē, but that which
ye haue already: Holde fast tyll I come. And whoso-
uer ouercommeth and keepeth my wordes vnto the
ende, to him will I geene power ouer nations, and he
shall rule them with a rod of Iron: and as the vessels of
a potter shall he breake them to shewers. Euen as I re-
ceaued of my father, so wyll I geue hym the morning
starre. Let him that hath eares, heare what the spirite
sayth to the congregations.

The great
mercy of
God.

He speaketh here now generally to the Catharygians,
and also to the right beleeuers, & to the faythfull of the church
of Thyatira, and healeth their diseases. wherein appeareth the
unspeakable mercy of God, which ceaseth not to speake vn-
to such as are yet intangled wryth heresie, & to heale their pe-
siferous diseases. And he admonisheth all men, that they
looke

looke for no new reuelations, but know rather that god hath through Chriſt and his Apoſtles ſet forth a moſt perfect doctrine, wherunto he wil adde nothing: and therefore he would haue them to keepe faſt in memory ſuch thinges as they had learned already, and wherein they were already ſetled. For the Cataphrigians, called alſo Montaniſtes, bragged of a newe comforter, and a newe reuelation: as though all thinges had not beene fully ſet forth by the Apoſtles, but that many thinges were left as yet to be reuealed by them. As alſo at this day the mainteyners of the Popiſhe Church moſt ſtife-ly doe affirme. And lyke as the Cataphrigians couered theyr trifles vnder the pretence of the holy Ghoſt: So doe the Popiſtes lykewiſe cloake the vayne conſtitutions of men, and ſet them forth vnder a falſe colour of y^e holy ghoſt. As though the Lord ſpake of their decrees, when he ſayde: I haue yet many thinges to ſay vnto you, which now ye can not heare. Neuertheles the faithfull people of Thyatira, which had not the doctrine of Jezabell, but rather deteſted it, howbeit yet ſtanding as doubtfull, ſayde, that the deuill was a certayne deepe gulfe, And had a thouſand craftes, and could alſo transforme him into an Angell of light: And that they were but ſimple men, who being ignorant of theſe his wonderfull craftes and ſubtilties, knew not what they myght chiefly ſollow, whileſt the falſe Prophetes alſo make their boalt of the holy ghoſt, and ſhine in miracles, and with great conſtancie auouch their doctrine to be true: Ye ſhall finde men at this day which will ſay, I am a playne ſimple man, & know not whether part I ſhould cleaue to, ſince the doctours of both partes affirme with great conſtancie that they haue the truth on their ſide, and therefore will ſome ſay, they ſhall agree betwixt or euer I will beleue any of them all. &c.

The Lord therfore answering to both, ſheweth what they ſhould doe: To you (ſayth he) I ſay that follow the doctrine of Jezabel, I ſay alſo to the reſt of the Thyatirenians, that follow not the doctrine of Jezabel, and yet neuertheles complayne in ſuch diſſentions, and wonderfull craftes of the deuill, that they ſee not what is beſt: To you all I ſay, if ye be ſimple in dee- de, as you pretend, if ye wil with all your heart embrace the truerh: geue your ſelues to the ſimplicite Apoſtolicall, cleauing faſt to ſuch thinges as you haue once learned of the Apoſtles, neyther looking for, nor receiuing any new religions, or additions, conſtitutions or any other thing moreouer, than that you haue learned of the Apoſtles. For

A new holy
ghoſt and a
new reuelation.

what thing
in the diuer
ſitie of opi-
nions the
gode ſhould
follow.

these thinges which you haue receaued are sufficient to obteyne saluation.

The Lord
layeth none
other bur=
then vpon
the church.

And these wordes of the Lord must be wayed more diligently, to the end we may perceiue the great fruite that is in them. ὁ βαλὼν ἐπ' ὑμᾶς ἄλλο βάρος πλὴν ὃ ἐχέτε: that is, I will lay vpon you none other weight or burthen, besides this that you haue. The lord affirmeth that he wil adde nothing more to the doctrine euangelicall set forth by the Apostles, as to that which is most perfecte. Certes if the doctrine of Moyses were so perfect, that the Lord hymselfe did prohibite, that no man should adde or take away any thing froin the same, but onely should doe that which was commaunded, as we reade in the 4. and 12. chap. of Deut. who would thinke that there should want any thing in the doctrine of Christ the sonne of God? He therfore now affirmeth, that he will lay nothyng vpon them, more then he had layd, and than the which, they did beare at that tyme.

what but=
then is.

A burthen in the sermons of the Prophetes is taken for doctrine of graue and weightie matters. The Apostles also call the lawe a yoke and burthen: Therefore where as the lord sayth that he will not lay vpon the church any other burthen: he meaneth that he will not reueale any other doctrine, nor further charge them, with other rites or ceremonies, tha such as he had ordeined & imposed already. And with these words of Christ accord those thynges very well, whiche are read in the Epistle sent by the Apostles that were assembled in consell at Iherusalem. Actes. xv. for by the common consent of the congregation, and after the mynde of the holy ghost, they say they will impose nothing moreouer vpon the Church, than such thynges as they had receiued already of S. Iuaile, and a few thynges that they added for a declaration of the same. wherupon S. Iuaile sayd to the Galat. If an aungell from heaue preach vnto you any other Gospell, belides that which is preached, let hym be accursed.

The doctrine of
Christ is
perpetuall.

What than? ^{neither doo they} hold fast, namely that which you haue receiued, suffering it not to be plucked out of your handes: Hold fast I say, with tooth & nayle, till I come: that is to say vnto the last iudgement. Therefore he testifieth expressly, that this doctrine shalbe perpetuall, and vnrchaungeable; and therefore to be kept most sily of all men, and not to be shynke from, though all the world cry out, & perswade the contrary. He required nothing els of them (sayth Arcas Bishop of Ciesarea) but that they should keepe safely the god-

ly pledge of sayth vntill his coming. If we do this, we may easily eschew the craftes of the deuill, & discomfiable cloudes. For what soeuer they bring forth, what soeuer they forge and faine, or paint with the counterfeited colour of the holy ghost, we must haue alwayes recourse to the simple doctrine of Christ set forth by the Apostles, wherein alone we must rest, reiectyng all thynges that shall not accorde with the same.

And this wholesome doctrine of Christ confoundeth all traditions, and subuerteth all constitutions made since the tyme of the Apostles. The godly may alwayes object this sayyng of Christ to the traditioners. I will lay none other burthen vpon you, besides that you haue: That same hold fast vntill the last iudgement. They must alledge this also: that the Apostles deny that they will adde any thyng more. And Christ spake this in the tyme of S. John, in the yeare of our Lord. 97. Therefore what soeuer lawes, traditions, or decrees haue bene made since that tyme, we know they were not imposed by Christ, which sayth so expressely that he wil lay none other burthen on the saythfull. where then come the decrees and constitutions of worshyping Images in the Church, for the consecration and celebratyng of Masses. What shall we say to the Decretals of the Bishop of Rome? They are all ouerthrowen and stricken downe as it were with a thousand bolt, by this onely sentence of Christ: I will impose none other burthen, then that you haue, keepe that vntill the iudgement. Behold, he sayth, vnto the iudgement least any should imagine in the meane season, that an other thyng had pleased the holy ghost. Let vs therefore perseuere in the same.

Herein also after his wonted maner he annueth most ample promises, that through hope of so great rewardes, he might plucke them from error, and ioyn them to the true Religion. And lyke as in the former Epistles he hath sayd, he that ouercommeth: so here he repeateth the same, admonishing vs not to sleepe, but to watch, and to fight manfully. And he ouercommeth, that keepeth the workes of Christ vnto the end. The workes of Christ by a priuie opposition, are set agaynst the inuentions and workes of men. The workes of Christ signifie both doctrine and sayth, & what soeuer good workes inline vpon the same namely the seruice, or worshyping of God, and the obseruatiō of Gods word. For in the. 28. chap. of S. Math. The Lord saith to his Disciples, teach you them to keepe those thinges which I haue commaunded you. He speaketh with a vehemencie, which I haue commaunded you,

B. iij.

not

Against the traditions of men.

Most ample promises.

The workes of Christ.

not such as you shall haue inuented of your own brayne. For the Lord alledgeth out of the prophet in the .xv. of the same .S. Math. saying: In dayne do they worshyp me, teachyng the doctrines of men. Therefore these workes haue no promise: But the workes of Christ, which he him selfe hath ordeined, & whiche are done of his spirit, and of the true sayth, whilest we forsake our errorrs and cleaue to the truth, haue a very large promise.

The victo-
ry of the
head Christ
and hys
members.

And he promisseth two notable thynges. The first: lyke as my father hath promised me victory, and performed it, that I haue ouercome all my enemies, and triumphed ouer them, so as they are broken in peeces like vessels of clay or earth with out any difficultie: so will I geue vnto you also power and victoery agaynst all the vngodly. And that same promesse at the last shalbe fully accomplished in the last iudgement, in the which all the enemies of godlynes shalbe cast vnder the feete of Christ: As it is declared in the Psalmes, especially in the .ij. and. lx. psalme. And in this world also Christ affirmeth that his seruantes shal spiritually reigne ouer their enemies: Lyke as Christ, although he were tormented and dyed, yet neuertheless overcame his enemyes. The holy and ecclesiasticall storyes beare witnes of these thynges sufficiently.

The mo-
rning starre.

The latter: I will geue hym the morning starre: Either he meaneth the knowledge of Christ increasyng dayly more and more, and so euen Christ hym selfe, in lyke case as the day at the rysing of the morning starre waxeth brighter and brighter: In which sense the Apostle .S. Peter is read to haue vsed this allegory in the .ij. Epistle first chapter: Or els surely hee promisseth a very bright clearenesse. For Daniell sayth, how the saythfull in the resurrection shall shyne lyke the firmament. The which thyng also the Lord Christ alledgeth the .xiiij. of Math. And the Apostle alludying hereunto sayd, that one starre was brighter then an other: So likewise in the resurrection one shalbe made brighter then an other. These promises be most great, neither can I thinke that any greater can be geuen vs. God graunte vs grace, that we may be made partakers of so great thynges.

Finally he applyeth this Epistle to all Churches and ages of the world. whereof since we haue spoken oftener than once, there is no cause that by oft repea-
tyng I should be tedious to any man. To
the Lord our God be prayse and glory.

De

He blaſmeth certeine thinges in the congregation of Sardis: notwithſtandynge he ſheweth ſtreightwayes a remedy, wherby they may be healed, and be ſafe.

The xv. Sermon.



And write to the meſſenger of the congregation of Sardis, this ſayth hee that hath the ſpirites of God, and the ſeuē ſtarres. I knowe thy workes: Thou haſt a name that thou lyueſt and thou art dead. Be awake, and ſtrengthen the thyngs which remayne, that are ready to dye. For I haue not founde thy workes perſiſte before before God. Remember therfore how thou haſt receiued and heard, and hold faſt and repent. If thou ſhalt not watche, I will come on thee as a theefe, and thou ſhalt not knowe what houre I will come vpon thee.

In one congregation of Sardis were two ſortes of people, profeſſing on either ſide the name of Chriſt. But ſome in dede aunſwered but litle to the holy profeſſion, lyuyng more licentiouſly, than became them: And the others in holynelle of lye ſet forth the doctrine of our Saniour that they profeſſed. The firſt ſort the Lord Jeſus accuſeth in the fifth Epiſtle by S. Iohn: And ſheweth alſo a medicine for the diſeaſe. And the later hee exhorteſh to perſeueraunce, commendynge their ſoundneſſe. Therefore this Epiſtle is deuided in two partes, very fit and profitable for our tyme.

Two
kynedes of
men in one
church.

The firſt part of the Epiſtle cōteineth thoſe things which we haue now recited: Neyther doth he procede herein in other order, thā we haue ſcene him to haue proceeded hither-to. For firſt he ſheweth to whome it is dedicated, and ſent: Namely to the Paſtour of the congregation of Sardis, and therefore alſo to y whole church. Sardis is ſayd to haue beene the head cite of Lydia or of Meonia, and the mothercite of that rich kyng Crefſus which was vanquiſhed by Cyruſ as Herodorus reporteth. It is a wonder to tell how it was deſtroyed and renowned, and therefore it was alſo geuen all to exceſſe. For Strabo (who reporteth many other thinges of the ſame cite) ſayth in his xij. booke of Geography, that all the women ſeruaunts thereof were harlots. Certes it ſeemeth

Sardis.

Actes. 15.

Christ hath
and sendeth
the spirite.

The sick-
nes of this
Church.

to haue kept his olde woime, euen at such tyme also as it had receiued the name of the Lord: And therefore to haue beene moze geuen to fornication, and all maner of filthy lust. The which thing the Lord seimeth to haue blained in them, as S. Paul likewise inueyed agaynst the selfe same vice in y^e Corinthians. The world can hardly beleue that simple fornication is sinne. wherupon in that great counsell of the Apostles, both they and the elders, and the whole assembly with one mynde decreed, that the gentiles should abstaine fro fornication. The deuill at this day goeth about many times to defile the church agayne wyth fornication to set vp strewes, that whoredome myght be practised by authoritie and openly. For so being cast out, he taketh seuen worse spirites, entering in to possesse that place agayne, out of which he was expelled by the preaching of the Gospell. we must therefore resist hym, least the Lord Iesus doe accuse vs, as he doth here accuse them of Sardis most greuously. Agayne, the Lord Iesus is declared to be authour of the Epistle, and not without prayse. For he is sayd to haue the seuen spirites of God, that is, to haue the seuen formed spirite, whom he also powreth out vpon the faythfull, or els he is one onely spirite, and not seuen: but his graces or heauenly gistes be seuen, that is to say, of many sortes or manyfolde, as I declared in the first chapter. The same Christ hath also in his ryght hand seuen starres, to witte, the whole multitude of all preachers & ministers, keepyng and instructing them. And this beginning agreeth not awisse wyth thys argument, which he treateth in this Epistle. For of the spirite of Christ commeth lyfe: and of the want of his spirite commeth death. Christ preserveth the ministers, how angry soeuer men are in the church with them, for accusing their wickednes. Primely therfore he warneth them, to craue the spirite, to nourishe the spiritual lyfe: And to trust in Christ, who wyll defende the ministers, and aduance them.

Hereupon he repeateth the same thing here which he hath anonched in all the other Epistles: I know thy woorkes, wherof I haue spoken before. The Lorde, who is also the searcher of mens hartes, is ignorant of nothing that is done in the church. And especially he blameth this in this Church, that they thought her selfe alyue, whereas shee was dead. He speaketh not of the corporall death, but of the spirituall lyfe and death. For Christ lyueth by his spirite in hys Saintes and faythfull, and sheweth lyuely woorkes by them: Like as
the

the Lord teacheth in the vi. of Iohn, and in many other places of the Gospell of S. Iohn. The Apostle sayd also, that he hymselfe liued not, but Christ liued in hym: The same Apostle sayd, that wydowes lyuing in wantonnes, be dead euen while they liue. They be dead therfore which haue not Christ liuing in them by sayth and spirite, and which haue not the vertue of Christ working in them, that is, which bying not forth lyuely workes. For the Lord is read to haue sayd also in the Gospell: Suffer the dead to bury the dead. The Sacerdents therfore had the name of men liuing, that is to say, they were called Christians, spirituall, regenerated and holy worshippers of God: but they were dead, to witte, hypocrites, in whom no spiritualnes nor Christen life appeared. The flesh, the world and corruption, as yet liued in them. But such churches displease Christ: There be many such at this day. But doth Christ reiect them? Merely he blameth such: but not to confound them, (for so the world blameth) but to haue them repent. For he wyileth not the death of a sinner, but rather that he should conuert and liue. And therfore consequently he prepareth a medicine for the disease.

Gala. 2.

1. Timo. 5.

Math. 8.

And first he prescribeth the starres or Bishops, what they should doe in this case: then telleth he also the whole congregation their dutie. whereby we learne, how like diseases of churches are to be holpen. And it belongeth to the Pastours that he commaunded them to watch, namely, ouer the flocke: And to confirme that which remainued of the flocke, not yet in deede lost, but at the point to be lost if they were not holpē in tyme wyth sound and holsome doctrine. Doubtes he aluded to that shepherdy cure and charge which the lord prescribeth in the xxiiij. chap. of Ezechiel. The flocke is confirmed by the word of God: and by the same it is plucked backe from death, and preserved in lyfe. &c.

A medicine
prepared
for the sick-
nes.

Now also he addeth the reason why he commaundeth to confirme the flocke: namely, least they should slyde into death. For I haue not found thy workes full or perfect before God. The Breke copie of Complute and Arcas haue, my God. Thy workes he understādeth all things that are done, words workes, and the whole conuersation of men. The workes doubtles euen of the Saintes be euermore vnperfect, if we haue respect to humane unbecillitie. For alwayes so long as we liue here, the flesh fighteth against the spirite: In so much that Iob sayd; how he feared all his workes; and therefore fled to the clemencie of the iudger. Notwithstanding they be

The
workes of
that church
not full be-
fore God.

per-

perfect and full in respect of Christ. For he is our fulnes, and in hym we are complete, Joh. 1. Ephe. 1. Coloss. the 12. And he maketh vs partakers of his fulnes by faith. They of Sardis were destitute of true sayth: wherefore euery worke of theirs must needes be vnperfect before God, who alloweth nothing but that which is his owne sonnes, and so consequently is most pure. Therfore the Lord commaundeth to teach faith diligently, and to beate it in, that they may be made perfect in Christ. This is the best medicine for the deadly disease of Christs Church.

The true
apostolike
repentaunce.

Here followeth the dutie of the people, how they may be healed, by the Apostolicall repentaunce. Whereof the chiefe pointes is, to remember the Lordes wordes, in what we haue heard and receiued the same. We are not commaunded to deuise new formes of religion and repentaunce: but we are sent to the olde tradition which we haue in the writings of the Euangelistes and Apostles. These, I say, we ought to remember. For through custome of sinning, we forget Gods word. And truely the beginning of Peters repentaunce was, to haue remembered the wordes of the Lord. Therefore such as wyll not be reprobod and instructed by Gods worde, shall neuer come to the true repentaunce. Furthermore it is necessary, that we keepe and reteyne the wordes of God, that is, y true doctrine of Christ, least we forget it straight wayes, or that we set it in vayne contemplation, and not in effectual worke. The doctrine of Christ must be kept, & performed in worke. For in the last place it followeth: and repent. True repentaunce consisteth in worke, by turning away from euill both in body and minde, and by turning vnto God in doing good and in being sorry for our euill factes. And this is the true Apostolicall repentaunce.

By threat-
ninges he
exhorteth to
repentaunce.

Vnto the which repentaunce now, after the diuine propheticall and Apostolicall manner, he draweth them by threatenings. Which are in deede to be referred aswell to the ministers, as to the people, in the congregation. Againe y Lord heareth the parables, which we reade that he vsed in S. Math. 24. Where with the same he exhorteth to watching and sobrietie. which place since it is there expounded at large, I neede not to vse many wordes about it here. To the Lord be prayse and thanks geuing for euermore.

He alloweth and commendeth those that couet to liue godly in the Church of Sardis, exhorting them to holde on and procede.

The

The xvi. Sermon.

BVt thou haſt a fewe names in Sardis, which haue not defiled their garmentes: And they ſhall walke wyth me in white, for they are worthy. He that ouercómeth ſhall ſo bee clothed in white araye, and I will not put hys name out of the booke of lyfe: And I will confeſſe his name before my Father, and before his angels. He that hath eares, let him heare what the ſpíríte ſayth to the congregations.

The ſecond part of this heauenly Epiſtle is conteyned in theſe pointes, in the which is praiſed and commended the innocencie, holynes and integritie of the ſaythfull in the cōgregation of Sardis, in true religion. He exhorteſh them vnto perſeuerance by a very large promiſe. Laſtly he propoundeth agayne vnto them moſt ample rewardes, to the corrupt ſort, if in caſe they amende: and to the ſaythfull, if they continue as they be.

The cōplutentian booke hath thus, ἀλλὰ ὀλίγα ἔχεις ὀνόματα ἐν σαρδίῃ: But thou haſt a fewe names in Sardis. which is as much as if he had ſayde, they be not all corrupt and dead with thee, although in deede thoſe be very fewe. And ſo readeth Acetas, and the common tranſlation in Latin. Other cōppes haue (which Erasmus followeth) thou haſt a fewe names alſo euen at Sardis: that is to ſay, thou haſt ſome names eue in Sardis, howbeit but a few. And he put names for notable men. which manner of ſpeaking is yſe alſo in our language. For we ſay, there is no man of name, for no excellent or noble perſonage. There is no excellent or ſingular thing. Therefore hys meaning is, that there be in the ſame Church noble perſonages, yea, noble euen in ſoundnes of ſayth and in holynes of lyfe: but very few, if they ſhould be referred or compared to the number of the hypocrites or of the dead, which in deede are a great deale mo. Neither ought we here at ſo maruell. For the Lord ſayth alſo in the Goſpel, that many be called and few choſen: And that the greater part of this world walketh in that broad and wide way of perdition, Math. 20. and 7. The which alſo S. Peter repeated in the 2. chapter of his later Epiſtle. So as they are rather to be hiſſed at, than conſured, whiche ſeek to defende their error, by multitude. You ſhall heare very oft at this day, you are but a few

The argu-
ment of this
part.

Names.

Few good.

few

fewe in number, we are innumerable, and therfore our matter is the better.

what is com-
mended in
the Church
of Sardis.

The allego-
rie of appa-
rell in the
Scripture.

To walke
with Christ
in white
array.

But that same excellent thyng is chiefly to bee obserued, that although the good were but fewe, yet neuerthelesse the Lord commendeth and extolleth those few, doubtlesse for the example and imitation of all other Churches. The wordes in dede are short, but the prayse most ample and large, namely: That they had not defiled their garmentes: whiche is as much as if hee had sayd, you haue not polluted your soules with straunge opinions or spottes of heresie. For you haue remayned sincere in the true sayth: your bodyes also, and the whole conuersation of your lyfe, you haue not defiled with filthy lustes, with fleshely pleasures and voluptuousnesse. Doubtes this is the greatest wayle and most certaine signe of perfit godlynes: wherewith I would wishe that mo of vs were marked. But the maner of speech here requirerh also an exposition. The allegory of garmentes is often and much bled in holy Scripture. The vse of apparel inuented by God hym selfe, and shewed to our forefathers, hath this chief propriety, to hide the priuie partes of our body, to beautifie and set forth the body, and kepe of heate and cold. And therefore Christ hym selfe is called the garment of Christians, and in the Gospell in dede the wedding garment, wherupon the Apostle aduisech vs to put on the new man, which is made after God, euen Christ him selfe. Roma. 13. Ephel. 4. Coloss. 3. For Christ couereth not onely our priuie partes, but all the filthyness also of the soule, yea and he adornech and beautifieth vs, and driueth from vs all iniurie, and all euill. And we defile this garment, when neither in sayth nor in holynesse of lyfe we do aunswere to our profession. For Christ is our garment: and Christianitie, sincere sayth, and holyness of lyfe, are our apparell: And so consequently sayth and our conuersation is our garment. For as much therfore as the Sardians were of a sincere sayth, and vncorrupt maners: they are sayd to haue kept their garmentes cleane and undefiled. Furthermore the Lord giveth a reward vnto vertue, and they shall walke with me, sayth he, in white array. These excellent thynges verely doth hee rehearse to receyue the godly Sardians in their durie, to nourish them to greater thynges, and to moue other also to sinceritie and integritie. The Saintes walke with Christ in white array, that is to say, haue fruition of the same glory, wherein we beleue Christ to shyne. For he deliuereth his father, that he will graunt to the saythful, that where

sooner he is, they may be with hym, and see his glory. &c. in the 17. of Iohn. And S. Mathew sayth that at such tyme as Christ was cleared or transformed [vpo the mount,] his face appeared as bright as the Sunne, and his rayment and the rest of his body shone white like y light. So appeared Christ vnto Iohn in the first chap. of this booke, clothed in white as ray. Now therefore sayth he, the godly that haue not defiled their garment, shal accompany me & be clothed with light as wel as I my selfe. He addeth an other thing, for they be worthy. This is the greatest prayse, whē the Captaine sayth, that the souldiour is worthy of honour and glory. The greatest shame or reproche is, when it is sayd with vs, thou art vnworthy. The first kynd of speech sheweth hym to be most excellent in all kynde of vertue, which is sayd to be worthy of eternal light, and by the later is signified, that he which is accounted vnworthy of a good and excellent thyng, is marvellous negligēt and vngacious. But here we nede not to reason of the merite and deserte of worthynes. God pronounceth his to be worthy of glory, and the godly referre all the goodnesse that is in them vnto grace, and still complaine of their owne vnworthynes. Not to reprove God of lying, but to prayse & commend the excellent goodnes that is in hym: acknowledgyng in deede that hee rewardeth good workes, and dignifieth the worthynes of Saintes, who notwithstanding are nothyng proude hereof, but acknowledge all this to come of grace. This appeareth in the doctrine of the Gospell, Luke. 17. Math. 25. where the Saintes beyng commended of God, for the workes of mercy, seeme to acknowledge nothyng thereof.

Howbeit he declareth moze at large the most ample promises of God, wherby he may not onely reteine the Saintes and vndefiled Sardensiens in their dutie: but also reduce all others that go astray at all tynes into the way of repētaunce, integritie, and holynes. And three thyngs he promisseth: first, white apparell, that is to say, glorifyng, & light euerlastyng, and the glorious company of Christ, wherof I haue spoken already. Secondly, and I wil not, sayth he, put out his name out of the booke of life. For like as cities haue bookes, wherin the names of their Citizens are written: right so is God in the Scriptures sayd *ἐν βιβλίῳ τῆς ζωῆς* (that is to say, after the manner of men) to haue a booke of lyfe, or of his elect. what that booke is; and whose name is read in the same, none of vs can tell, sith none hath looked therein. we must learne by

Saintes be
worthy of
glory.

Great re=
wardes of
vertue.

The booke
of lyfe.

the

the Scriptures, who be γ Citizens of the kyngdome of God. For that their names be written in the booke of lyfe no man nedede doubt. And S. Iohn sayth: so many as haue beleued, he hath geuen them power, to be made the children of God. S. Paule sayth: He that hath not the spirite of Christ, he is none of his. And the spirite cryeth in the myndes of the godly, Abba father. The same Apostle sayth: God hath predestinated vs, that he might adopt vs for his children, through Iesus Christ. Moreover: he hath chosen vs in Christ, before the foundations of the world were layde. Therefore all beleuers are written in that heauenly Register. who soeuer then beleue not, or perseuere not in the sayth, either they are not written in the booke of lyfe, or els they be put out agayne of γ booke of lyfe. Finally the sonne acknowledgeth the beleuers and such as perseuer in the true sayth, before his heauenly father, and his Aungels. And here he repeteth the Euangelical doctrine out of the 10. chap. of S. Math. and 8. of S. Marke. And doubles it is a great matter in that vniuersall iudgement, to be knowen of the sonne of God, the hygh iudge, and to be saluted and frendly spoken to of hym, and that to our great prayse. If any Prince would in a great assemble of people know thee, yea imbrase and commende thee, how happy and fortunate wouldest thou thinke thy selfe? But then shall imbrase thee the very sonne of God, Kyng of Kynges, and Lord of Lordes. Let vs thinke of these thynges in tyme, and amende our manners.

For that all these thynges apperteyne to vs, that last and wonted acclamation of S. Iohn proueth: let hym that hath eares, heare. &c. wherof we haue spoken els where. To the Lord be prayse and glory.

The Lord commendeth the vertues, and chiefly the constancie of the congregation of Philadelphia. &c.

The xvij. Sermon.

ANd write vnto the Aungell of the congregation of Philadelphia: this sayth hee that is holy and true, which hath the keye of Dauid, which openeth and no man shutteth: And shutteth and no man openeth. I know thy workes. Behold I haue set before thee an open doore, and no man can shut it: for thou hast a little strength:

strength: And hast kept my word, and hast not denyed my name. Behold I shal geue thee some of the cōgregation of Sathā, which call thē selues Iewes, and are not, but do lye: Behold, I will make them, come and worshyp before thy feete.

In all other congregations the Lord at the least founde The church is not blamed, but yet is it not therfore perfect. some faulte: in the onely church of Philadelphia. he blameth nothing. Not that any man is founde in this chēch so perfect, that he hath not neede of the grace of God. For Dauid cryeth out: Enter not Lord, into iudgement with thy seruauit, for no man liuing shall be iustified in thy sight. But S. Iohn and S. Isaule also make all mē subiect to sinne: which thing 1. Iohn. 1. Roma. 3. also S. Austen discourseth learnedly agaynst the Pelagians. Therfore that he blameth nothing in this congregation, it is not to be vnderstād, as though it were not defiled with daily faultes: but therfore he imputeth nothing, for because the sinceritie and integritie of sayth couereth & hideth what vice so euer there be. For there is no condēnation to them that are grassed in Christ Iesu. And albeit that other churches haue also the right faith, yet this excelleth especially. &c. It might be referred chiefly to the Bpshopp of the same Church.

In this sixth epistle he commendeth the sincere sayth, & constancie of sayth, and admonisheth to perseuer, propoundyng ample rewards. And it hath sundry good lessons, which shal appeare in the treatise thereof.

And the Lord herein followeth the same order, which we see he hath followed in the others. For one self same doctrine serueth for all Churches in all times. First therfore here is shewed, vnto whom the epistle is writtē or dedicated: namely to the pastour and whole congregation of Philadelphia. Philadelphia was a citie of Lydia, neither very famous, nor yet obscure. we read how it hath bene oft shaken with earthquakes, and repayed agayne. Strabo maketh mentiō thereof in his 12. booke of Geography, and so haue other authors also. Yet it made it selfe famous by vertues. Afterwarde the Lord Christ is signified to be authour of this epistle, who at other tymes also hath tolde S. Iohn what he should write.

And to Christ are attributed three thinges, or rather Christ attributeth three thinges to hymselfe: namely, that he is holy, true, and hath the key of Dauid: which thing he hath borrowed out of the Image of the first chapt. Christ is holy, because he is pure and cleane from all filthynes, and from all

Christ the
Sainte of
Saintes.

unrighteousnes, very God, a consuming fier, doing no man any wrong, nor hauing any thing at all that may be blamed. For to him the Seraphims said rightly, holy, holy, holy, Lord God of Sabaoth: *Esay. 7.* Christ is also the holy one of the Saintes, I meane the which sanctifieth all that be sanctified. And he loneth holines in his Saints. Christ therefore is most truly called the holynes of all the beleeuers. Antichrist the Pope hath taken vpon hym this title: which agreeth as fitly to that filthy beast, as if you shoulde call a prinie or Jakes a Rosier. Spit vpon that foule and filthy beast, which suffereth hymselfe to be called the most holy father: and worship Christ the holy of all holies, vnlesse you had rather vnderstand by that holines, not euery holynes, but Popeholynes, that is to witte, stinking & swimming ful of all abominations. Christ is lykewise called true, because he is eternall and saythfull, euermore constant and incorrupt. He ca neyther deceaue, nor be deceaued. But he most constantly keepeth his promyses. All his wordes be vndoubted and true. And albeit that flesh, which can abyde no delay, begin many tymes to doubt, yet no one pointe or iot of them falleth away. The trueth of the Lord endureth for euer. Thou standest vpon a most sure foundation, if thou leane vnto Christ, who in the 14. of *Iohn* also calleth himselfe the trueth.

The keye of
David.

Lastly he addeth, which hath the keye of David. I spake of the keye in the first chapter. He alludeth to the 22. chapt. of *Esay.* wherby is signified the diuine and almighty power of Christ, by the which he bringeth vs purified into the kyngdome of heauen; which worke verely, neyther deuils, nor any power can let. The same casteth downe the vncleane into hell, neither is there any that can disapoint or defer the same. He saith therefore aply and expressely, he hath not had, or shal haue, but he hath now. For he alone hath this power, which he communicateth wyth no man els. The Pope of Rome lieth, which sayth that he hym selfe hath this power. The onely sonne of God excelleth in this prerogative. The apostles as ministers and preachers, haue receyued the keyes of knowledge and of veteraunce, of learnyng, instruction and introduction, by the whiche also in threathenyng they exclude infidels out of the kyngdome of God, and binnde them in theyr sinnes: and almighty God which hath the high power ratifieth the iudgement of the minister, which he pronounced not of hymselfe, but of Christes wordes. But these things agree ygge well with those that follow of the opened doze, which

Keyes ge-
uen to the
Apostles.

no man can shut, and so to the whole matter.

For now the Lord proceedeth to tell, what he meant: And as he hath sayde in all epistles, he repeateth in this also, that he knoweth all thinges of this and of all other congregations.

And he commendeth so the perseuerance in sayth in this congregation, as he signifieth with all, that the same also did no power, proceede of the grace of Christ. Thou hast (sayth he) little power, and as it were no force and strength, which this worlde regardeth, as power, riches, worldly wisdome, lucky successe, plentie of frendes, and such other like thinges. Therfore thou canst attribute nothing to thy selfe, nothing to thine owne strength, not so much as this that thou art a church, and that the veritie of the gospell is freely preached with thee. For I have set open this doze. And by my strength I keepe open y^e same, before thee that no mā cā shut the same doze: that is to say, by no meanes an open prohibit, hinder, or take away the preaching and grace once graunted. To open the doze, is a cominō phrase of speaking, used by thapostle, in the 1. to the Cor. 16. and the 2. Corinth. the 2. He openeth the doze, which geueth an occasion, & prepareth y^e way to enter in. By y^e word therfore was opened y^e doze of life. The faithful might enter in: the infidels could not stop this way. For the hand of Christ held the doze open. And these thinges in dedde doe declare, wherof it is that in cities, townes and villages not greatly furnished with any force or power, the course of the gospel proceedeth wyth so lucky successe: And whereas many goe about by laying waite with craftes, pollicies, threateninges and persecutions to shut the doze, and can not: these thynges are not done through our cunning and wysdome, but through the grace of God. No mā can shut y^e doze.

Howbeit if any man list to vnderstand those thinges, and such as follow hereafter to be spoken peculiarly concernyng the pastour or Byshop of the church, I will not be against it. For in as much as he was humble, and unfurnished of worldly wisdome, howbeit, yet furnished with Gods grace: he opened the way of saluation, which now they coulde not shut vp, as many as sought to put away the preaching of the Gospell. The vertue of Christ kept hym.

And now more expressely he prayseth or commendeth the faithfull constancie in sayth of the pastour and congregation: Thou hast kept (sayth he) my worde, and hast not denyed my name. when the Lord opened the doze, lighted the candel, and gaue heauenly giftes, the pastour with the congregation receiued them: and when they had receaued them, they kept them: and hauing so kept them, denyed them not, ney-

they trodde them vnder foote. This is an excellent prayse. Would God there were many such churches to be founde at this day. Here mayest thou learne also, O thou Church of Christ, here may you learne all and singular, what is the duty of Pastours, of the Church, and of all and singular godly men and women. Thy merite was none at all: God of his grace shone vnto thee. Thy worthynes was none, thy desert, power or authoritie were none: Christ of his mercy hath revealed him selfe vnto thee. Embrace hym therefore that offereth hym selfe to thee, hold fast, and neuer at any tyme let hym goe. &c.

The word
of Christ, is
to be kept.

The word
of Christ is
kept how.

And note that the Lord sayth, my word: not euery mans word, but myne. What the word of Christ is, it is knowen to all men. For that which is written in the Gospell, and first in dede by the Prophetes, & after by the Apostles was set forth in holy write, is the word of Christ. It is not Christes word that strineth with the same, although it be set forth by Councels & holy fathers. Christ doth not acknowledge that word: he acknowledgeth his for his owne: And this must be obserued and kept. The word of Christ is obserued, what tyme it is not corrupted with additions, detractions, & wrestynges, but in case it be kept sincere in his naturall sense. It is not kept, when it is corrupted or depraued with mens inuentiōs, and peruerse interpretations. The word of Christ is kept, when it is not comended with the mouth alone, but is also expresse with godly workes in the whole life, and beautified with holynes. It is not obserued, when men lyue filthely without repentance. Finally the word of Christ is obserued and kept, when it is not cast away, denyed, or forsaken, though any lothsomnesse or impatience of ours. And therefore hee annexeth incontinently, and thou hast not denyed my name. I haue spoken els where largely of the confessyng and denyng of Christes name. These thynges verely byd the Philadelphians, and with these vertues through sayth pleased the Lord. By these also may we commend our selues to our Saviour.

The Lord
conuerteth
the enemies
vnto the
Church.

Furthermore the Lord sheweth, with how great a reward he would honour that constancie of the godly in sayth. Ye haue now, sayth he, many enemies by reason of your pure Religion: but in case ye thus hold on; I will cause that those same enemies shall become your frendes, and finally fellowes of your Religion: In so much that they which haue hitherto condemned you for wicked doers and heretikes, shall come vnto

to you with great humilitie, to aske you forgiuenesse, ready to receiue your Religion, and to worshyp hym whom they haue blasphemed. And they shall come in most humble wise, and with the greatest humility that may be. For so sayd Esay before, that it should so come to passe in 49. chap. whereunto the Lord alluded at this present.

By the way he toucheth the Jewes, the singular enemies of the sayth, whom he calleth the Synagoge of Sathan. For their teacher was none other but the deuill, as in dede they haue no better at this day. He called the false Jewes & Iyars. For neither cōfessed they the Lord, nor glorified God, nor beleued in Christ their Messias. But they that are Jewes in dede, be not such: as the Apostle S. Paul sayd in the 2. chap. to the Romans. The power of God cōstrained many of the to forsake their Jewishnes, & to goe to the Christen religion.

Therefore if we also couet to go about to retaine Gods pure worde in our Churches, and to receiue our enemies humbly: we must not attayne to these thynges by warres or wronges, nor by raylyng and reprochfull wordes: but by constant sayth. But if either we professe not our sayth purely, or beautifie not the same with vertues, what maruell is it, though our enemies abyde our enemies still, and continue to hate vs euery day more haynously than other, and at length oppresse vs, and extinguishe the light of God his word among many: let vs learne deare brethren, to win our brethren by godlynes, constancie and holines. The Lord Iesus graunt vs his grace to perfoyme the same.

How congregations may be kept.

He exhorteth them to perseuer in the true sayth by setting forth most ample rewardes.

The xviij. Sermon.

And they shall know, that I haue loued thee. because thou hast kept the wordes of my patience: therefore will I keepe thee from the houre of temptation, which will come vpon all the world, to tempt them that dwell vpon the earth behold I come shortly. Hold fast that thou hast that no man take away thy crowne.

An excellent vertue is commended in the congregation of Philadelphia: namely that they haue kept the word of Christ.

3. iij.

not

not euery word, but the word of Christ, and haue not denyed it. And he hath begon to rehearse most large rewardes, which both he hath geuen to this Church, and is also ready to geue to any other, like in the scale of godly Religion. For we are assured by rewardes.

Enemies
are made
frendes.

First (sayth he) I will conuerte thyne enemyes, that they may be made thy frendes and brethzen, so as they shall come into the congregation, and worshyp Christ, whom they haue blasphemed hitherto, yea they shall submit them selues humbly and lowly: As we read of S. Paul, who in the 15. chap. of the 1. Epistle to the Corinthians sayth that he is unworthy to be called an Apostle. &c. And this is a wonderfull benefite. For God is glorified by such as are conuerted, and the truth is set forth, and lyng and superstition are confounded. wher of the Saintes can not but be exceedingly glad. The saythfull also are deliuered out of the devils clawes, and are saued.

The church
of God be-
loued.

I than followeth an other benefite of God. The enemyes of God shall know and finde, that the Church, & euery member of the same be the wel beloued children of God. The enemyes of the Church suppose, the faithfull to be wicked, Gods enemyes, heretikes, Churchrobbers, hated of God, and unworthy to lyue. But they shall vnderstand that nothyng is dearer to God than the Church, as for the which he gaue his sonne, and which he chose also for his spouse, and hath made her partaker of his kyngdome.

Of & loue
of god come
vertues.

And out of this loue of God (wherby he, beyng prouoked by no desertes of ours, but of his owne onely grace and nature goodnes, hath ioyned hym selfe to the Church) all vertues do procede: & chiefly that which immediatly followeth, namely that the Church hath kept the word of patience. The same John in his Canonick Epistle sayth not that we haue loued God, but that he hath loued vs. &c. Therefore where the obseruation of the word of patience is annexed as the cause of loue, it must be religiously expounded, that the fauour of God, & all our giftes be verely of grace, but yet that he of the same grace doth as it were require and reward vs for our paynes. wherof the Saintes are not proude, but humbly acknowledge and set forth hys grace euery where and in all thynges.

what is the
worde of
patience.

Agayne he commendeth the perseuerance of the saythfull in the true religion. Thou hast kept, sayth he, the word of my patience. The word of patience is the Gospell of eternall saluation: which is otherwise called of S. Paul the word of the crosse, and that for two considerations. First for bicause it des-

cribeth the crosse and patience of Christ whereby we are saved. And agayne it perswaderh vs also to beare the crosse, and patiently to suffer with Christ. *Math. 16. 2. Tuno. 2.* Neither must any man looke for any perseuerance of him that is impatient. The Lord sayeth in the. *12.* of Luke, in your patience you shall possesse your soules. Therefore hath either the pastor or the church of Philadelphia kept the word of patience, to witte, in reteinyng in their hartes the patience Christ thorough faith, and in shewyng patience in wordes or sayynges, and in susteinyng much traueil of body. which in dede is the best way to kepe Churches, yea and euery one of the saythfull safe and sound. I say, let them kepe the word of Christs patience, and commit the rest to the Lord.

For it followeth: And I will keepe thee agayne from the houre of temptation, &c. The houre of temptation is expounded two wayes. For either he speaketh of heresies and of heretikes, by whose talke, craftie iuggeling, leudenes, and deceitfulness, the sayth, simplicitie, and integritie of the faithfull are tryed: wherof the Lord treateth much in the *13.* chapter of Deuteronomy: Or els he speaketh of the persecutions, stirred up by the Emperours of Rome, amonges whome Traiane a most mightie Prince set forth sore proclamations agaynst the Christians, (wherof Iulius also makes mention in his *10.* booke of Epistles, the hundreth and one Epistle) But Christ preserved the church of Philadelphia, and kepeth also at this day the saythfull by his worde and power in the perils of heretikes and heresies, and finally of persecutions also: so that the saythfull stand sure in all controuersies, and receiue nothing of heretikes, that is straunge from Gods worde, and also geue no place in persecutions. Christ causeth many tymes that their burthen of persecution presseth not so heauely. Therefore let vs alwayes be constant in gods word, and permit the defence to our Lord God. He wyll not neglecte vs, &c.

The houre
of tempta-
tion.

But for as much as in temptations and afflictions the Lord seemeth many tymes to our flesh to tary ouerlong, & in maner to neglect his (for we say commonly, But vnto many good fellowes it is too long or too late) y^e Lord preuenteth, & addeth, beholde I come shortly. Shortly, I say, y^e is to say, in tyme: not too late, nor too hastily. The which we say, neyther too soone nor too late, but in due tyme and season. If the Lord therefore shall seeme to be ouer slow, dispayre not: for he will come tymely inough, when he shall see it good. Doe not thou

The Lord
helpeth in
tyme.

thou prescribe vnto him the manner and meane of deliuerance, but abide the Lordes iudgement. Read what goodly and holisome thynges S. Paul hath writtē concerning this matter in the end of the 10. chap. to the Hebrewes, where a place also out of the 2. chapr. of Abachuc is alleadged.

Holde fast
that thou
hast.

And now he exhorteth in fewe, but most euident wordes, to perseuerance in godlines, wherein they excelled hether to. And he sayth two thinges holde *xpatēi* holde faste that thou hast. They had the Gospell of Christ, and the worde of eternall lyfe, the true sayth and godly religion. These thynges he commaundeth to hold fast, and to persist in the religion once receiued. And whilest he commaunded them to keepe that they had, he signifieth by the way, that no new or other doctryne is to be looked for: but that this once receaued doeth suffice. Let vs not thinke therfore in the gouernement of the church, vpon other lawes, nor vpon other traditions, than the gospell of Iesu Christ. This is sufficient for the Church. Afterward reasoning as it were of the losse, he saith: Therfore must thou watch diligently, and holde strongly the Gospell, for if this be taken away, thou art spoiled of thy crowne. The crowne is a token of vertue and victory. we say, the crowne of honour.

Conquerours and such as be worthy of souereintie, are crowned. The vyrgin that is defiled loseth her crown. Therfore heretikes, false prophetes, and seducers take away the crowne, what tyme they seduce and corrupte: therefore sayth the Lord: Thou hast gotten honour and glory, see that no man take it from thee. So we reade that S. Paul spake in the 2. to the Coloss. Let no mā take from you the victory. In the 18. of Ezechiel: the Lord testifieth, that he wil not impute righteousness to the iust, in case he forsake and leaue hys righteousness. Let vs pray therfore, that we may euermore perseuer in the worde of the Lord.

¶ He proceedeth in recityng the great rewarde.

The xix. Sermon.

HIm that ouercommeth will I make a pillar in the temple of my God, and he shall goe no more out. And I wil write vpon him the name of my God, and the name of the citie of my God, newe Ierusalem, which
of

cōmeth downe out of heauen from my God, and I will write vppon hym my newe name. Let hym that hath eares heare, what the spirite sayth to the cōgregations.

Our Lord proceedeth in reacomptying much more ample rewardes, which he woulde geue to them that ouercome: And he so tempereth hys words, as we may casely perceiue this promyse not onely to appertayne to the congregation of Philadelphia, but to all the Churches in the whole worlde, yea and to euery of the faythfull. And as we haue oftentimes repeated already (for I am not ashamed to reapeate, seeing that the Lord hymselfe so greatly vnderth the victory) agayne we say, that those chynages are promysed not to such as fyght lightly, or negligently (for diuers fyght, and by and by runne away) but to those that ouercome and perseuer to the ende. For our life is a warfare vpon earth: which Job also hath confessed. The soldour hath a sure purpose to ouercome hys enemies. Our enemies are, the deuill, the world, and the flesh. Against these we must earnestly fyght: of none other intē, but to ouercome them. The Apostle in the 6. to the Ephes. describeth the armour of the faythfull. In the victory the Saintes consider sincerenes and integritie, that we lose nothing of the veritie knowen: but retene the pure worde of God, and sincere fayth, and keepe our bodies and our soules cleane frō all pollution euen to our lynes ende. He propoundeth most ample rewardes by promyse. wherby he alludeth to the manner of the Greekes and Romaines, who decreed Images to such as deserued wel of the commō wealth, in the which also they wrote vertues of those for whose sake they were set vp, either in the courte, or market place, or els where. They seemed by this meane to deliuer their posteritie as it were by hand the glory of their elders, which they made also as it were euerlasting. Otherwise also the vse of this terine pillar is diuers. Jeremy is called of God a pillar for his constācie. The Apostles are called of S. Paule in the 2. to the Galath. chiefe pillars, for their excellencie, and because the churches leaned vpon them, and for their preaching of the trueth. The Church it selfe also is called the pillar and foote of the trueth, forasmuch as it is grounded vpon the sure rocke Christ. In the temple of Salomon stode two pillars, as figures of the euerlasting kyngdome of Christ, and of the holy Church. In this place a pillar is taken for a man, adorne with glory and beautie. For he sayth not that he will erect a pillar for a god=

The warfare and victory of Christians.

The manner of erecting pillars.

Pillar in the scriptures.

1. Tim. 3.

ly man: but I will, saith he, make him a pillar: that is to say, I will beautifie hym wyth honours and glory euerlasting.

The pillar
is set in the
Temple.

But where shall this pillar be set? where shall the glory of the Saintes be famous? not in Courte, or in market place: but in the temple of my God. And the temple of God, is heauen it selfe, and in our worlde the holy Church. Glorious therefore shall he be in the Church of the Saintes, as well militaunt, as triumpgant. Albeit therefore that the very godly be ill reported of in this worlde: yet this worlde shal perishe, Christ shall reygne for euer, and the Saintes shal reigne with hym. Their glory then shall remaine for euer and euer. And where he sayth, of my God, *Aretus* expoundeth it and sayth: This saying of my god, taketh not away y^e diuine nature, y^e is scene in Christ, but establissheth, as I may say, the consubstantialitie. For it declareth that the vniou of the two natures, that is to wit, of his Godhead and of his manhode is indissoluble, yea euen in respect of vnderstanding, and yet vterly without confounding of them together. For by reason of his taking of our manhode vnto hym, the properties of both his natures answere one another familiarly, as well the properties of his manhode to the properties of his Godhead, as the properties of Godhead to the properties of his manhode.

Stable
glory.

Moreouer, where as it is added: And he shal goe no more out. Thereby is signified the perpetuities and stablenesse of the glory of the Saintes and saythfull. For many tymes pillars are broken and cast downe: and renoune once gotten, perissheth and fadeth away. But Christ promisseth to the that ouercome, that they shall neuer be cast out of the fellowship of the Saintes, neyther that the glory of the faithfull shoulde be obscured at any tyme. And thus farre of the pillar it selfe.

The inscrip-
tion of the
pillar.

Here followeth the inscription of the pillar, of what sort it shalbe. Three thinges chiefly are wrytten in the Saintes, to witte, the name of God, the name also of the citie of God, and the new name of God or of Christ. which we shall discusse in order. First the name of God is wrytten vppon the godly, that is, they themselves are called by the name of God, and he the children & heires of God. which is discoursed at large in the first of Iohn, and the viij. to the Romaines. And what can you deuise to be more honourable, than to be, and to be called the sonne, not of a kyng nor of an Emperour, but of the liuing God? But this same noble grace the Lord granteth to them that ouercome, in the first of Iohn, the iij. and v. chap. Secondly vppon the ouercomers is wrytten y^e name

Overcom-
mers be the
children of
God.

of the citie of God: that is to say, the godly man is written in the number of the citizens of the citie of God, and is verely a citizen of the citie of God, I say euen of the citie of God. It was a great matter in tymes past, to be a citizen of Rome: But it is farre greater to be a Citizē of the citie of God. The Citizens inioye all priuileges and commodities, and synally the glory of the citie. But this is greater and moze than can be declared in fewe wordes.

*Victours
be citizens
of the citie
of God.*

But the Church is the citie of God: And the citie of God is the Church. which is here set forth wyth thre titles, by which it is easie to indge, what the Church is, or what we should thinke thereof. The Church is the citie of God. For lyke as the citie, is fellowship of Citizens: Euen so is the Church the communion of Saintes. The Prince of them is Christ, the head of the Church. The rounde world it self was a figure of the Church, and so was the pitching of the Israelites campe, in the middes whereof was the Tabernacle as a token or pledge of gods owne presence, who had his peculiar place as a dweller wyth them. For the Lorde is in the middes of the Church, as we reade in the xxvi. of Leuit. and in the 2. to the Corinths. the 6. Secondly the Church is called Hierusalem. For the olde was a figure of the newe. This corporall Church is new Hierusalem, that is to say, spirituall. which S. Paule also affirmeth in the iij. to the Galath. For in the third place is expounded that newenes. It is not builded of men, but cometh downe from heauen aboue. For vnlesse we be bozne from aboue of the spirite, and of the immortall seede, to witte, of the worde of God, we can not be members of the Church. And by spirituall regeneration, we are bozne the children of Christ and of the Church. whereof the Lorde hymselfe discourseth at large in the iij. of John. 1. Pet. 1. And S. Paule the first to the Corinthians the iij. & fourth. There shall be moze sayd of the new Hierusalem in y ende of this booke. But by these ye vnderstand, what is the Church of Christ: euen the fellowship of the faythful, regenerate by the worde of God. &c.

*The church
is described
what it is.*

Finally, in them that ouercome is writtē a new name, & The new name of Christ: not only y they should be called Christians of Christ, but because a name is a bryef description of euery thing, & of y nature therof, & forasmuch as a new name is promised: It followeth y we should vnderstā y men shall be renewed, chiefly by glorifying. He promiseth thefore a glorifying to the godly, whereof is spoken els where in the 17.

*The victours
get a
new name.*

of S. Math. 1. Cor. xv. Phil. 3. And the first of John the 1st. These most ample rewardes the Saintes may verely looke for, if they fight that they may overcome.

Hercunto is annexed the wōted acclamation, by the which both this doctrine is applyed and communicated to all churches throughout the worlde: And is declared that it came not of men as wayne, but of the very spirite of God most true. This spirit Lord graunt vs.

¶ The Lord blameth soze the Church of Laodicea.

The xx. Sermon.

AND vnto the Aungell of the congregation, which is in Laodicea write: This saith Amē, the saythfull and true witnes, the begynnyng of the creatures of God. I know thy workes, that thou art neither cold nor hoat: I would thou were cold or hoate. So then because thou art betwene both, and neither cold nor hoat, I will begyn to spew thee out of my mouth: Because thou sayst: I am riche and increased with goodes, and haue neede of nothyng: And knowest not that thou art wretched, and miserable, poore, blynde and naked.

The argument of the epistle to the Laodiceans.

The seueneth and last Epistle of our Sauour Christ, is written by the hand of S. John, to the Byshop of Laodicea. The same is a great reproche of that people, in nothing commendable: And neuerthelesse a saythfull admonitiō or exhortation to repentaunce. And after his accustomed maner, he signifieth to whom he writeth, and from whom the Epistle proceedeth. The Epistle is indited by Christ to the Byshop of Laodicea, and to the whole congregation. Therefore some thyng is to be sayd of the Laodiceans, whereby the rest may the better be vnderstanded and considered.

Laodicia.

Laodicea the chief Citie of Caria, after Strabo and Plinie, standeth by the riuer of Lycus. Antiochus Theos, builded the Citie, and named it after his wife. It was the wealthiest Citie of Asia: which Vadiane also hath noted in his Abridgmet. It had by making of wollen cloth a most plentyfull gayne. Vnto whom S. Paul semeth also to haue preached the Gospell. For he maketh mention of Laodicea, from whence also some men thinke he wrote the first Epistle vnto Timothy.

Coloss. 4.

Ecce

Certainly it appeareth euen by this Epistle howbeit that the Laodiceas had receiued the Gospell corruptly. For they went about to match the world and the Church together, and to ioyne together Christ & Mammon, & as it is said at this day, they would bee good Christians but for losse of their profite.

Therefore they layd not aside their auarice, and their inordinate trafficke (to vse moderately the trade of marchaundise without discipline, no religion doth forbyd) and exceeding great riot and pride, neither seemed they to want any thing, but to haue all things, for that they were riche. Against these men the Lord inueigheth grievously, declaring them to be very miserable, and more then nedy and starke beggars. For as in the Church of Philadelphia he blamed nothyng, so in this he commendeth nothyng at all.

The sinne of the Laodiceans.

You shall finde at this day many lyke, to whom this is common and euer in their mouth: I haue learned both to be a Gospeller, and also to be a souldiour, to drinke, to play the whoremonger, and to lyue at pleasure. You shall finde lyke Churches, seruyng both Christ and Mammon, or marchandise, Bacchus, Venus and the God of battell. Both they and all these are here confuted, & called to repentance. which argueth, that the mercy of God is exceeding great, in that he forsaketh not so corrupt Churches, ne reiecteth men so full of excessive filthynesse. wo be to them that contemne this vnumerable goodnesse and long sufferance of God, and runne on still in their owne wickednesse.

Laodicea a figure of many churches at this day.

Christ is here agayne most plentyfull described, who he is, as in the former titles. Certes it may be gathered of all, that the best and most perfitt description of Christ is this: namely that he hath no nede to begge of any other, to witte in humane matters. He setteth forth him selfe with a new name, & calleth hym, *ὁ ΑΜΗΝ*, the Amen. The word Amen is an Hebrew word, and is commonly vsed in the Euangelistes, especially in Iohn. S. Paul in the 5. to the Corinthians the first chap. Christ the sonne of God, sayth he, which by vs is preached amongst you, by me and by Siluanus and Timothee was not yea and nay, but in him it was yea. For all the promises of God are in hym yea, and in hym are Amen to the prayse of God by vs. &c. But the Lord expoundeth him selfe, why he called him selfe the Amen. For I am, sayth he, the witnesse, I meane the trusty or faythfull, constant and true. For Christ is geuen vs of the father, to witnesse the will of God the father. And his testimony (as he hym selfe repecteth

The description of Christ.

oftener than once in the Gospell of S. John) is firme, constant, sure, certaine and true, haupng no fallsetie, doubtfulness, nor inconstancie. And these thinges accorde right well to this argument, wherein he repproueth the Laodiceans of sinne, and exhorteth them to repentance. It is a greuous matter for the flesh to heare such a doctrine: but where the certeine, assurednes, or truth of the teacher is perceiued, it will commonly moue mens myndes if they be not altogether cast down and desperate.

The beginning of the creatures of God.

He addeth moreouer an other thyng, which declareth his dignitie. For he calleth hym selfe the begynnynge of the creatures of God. Neither ought the Arrians to seeke here any defence for them selues. For it is not meete that for any one place, and much lesse for a litle word, men should ouerthrow the whole Scripture and fight agaynst the Articles of the Crede which are the liuely traditiō of the Apostles. Our Saviour Christ is to be considered both accordyng to his Godhead & accordyng to his manhode. As concernyng his Godhead, he hath no begynnynge: but is rather the begynnynge that is to say, the begynner or first founder) of all thyngs and of all creatures, and not a creature him selfe: For all thynges are made by hym: which thyng both the Euangelicall and Apostolicall Scriptures proue Iohn. 1. Colos. 1. & the Hebr. 1. where thou hast diuers places that expound this one place. In respect of manhode, he is called the begynnynge of Gods creature (that is to wit, of man: who by reason of his excellencie, & for that he is Lord of all creatures for whom all thinges were made, is called The Creature) lyke as also he is called the first begottē of the dead. For in Christ mankynd is repaired, so as it hath not perished: God looked vppon the countenance of his Christ, when he first made man. For Christ is the begynnynge, that is to say, the preseruer of the humane nature: As it hath els where bene told you at large. Whether so we haue had the description of Christ, which is called Amen, and the begynnynge of the creature of God, by whom verely all thinges are made, which is very and true God, the witnesse of the diuine will of God. &c.

Now he telleth the Church what opinion he hath of her, what she is, that is to say he blameth her. And as he hath told all the former, that he knew all their workes: so doth he to this also. And first he sheweth, that he knoweth this of the Church of Laodicea, and especially of the Bishop therof that he is neither cold, nor hote. He addeth, I would thou were,

or (δρελον) it were better, if thou were altogether cold, or thoroughly hote : But now thou art lewke warme, or bloud warme. It is an Allegorie taken of mens meate, or of cold, hote, or warme water, and commonly it is applyed prouerbially. He is cold, that openly followeth the world, & which Cold, beyng wrapp'd in heathenish errors and sinnes of this world professeth not the true Religion, neither will seeme to haue any thng to do with it. He is hote, whose hart beyng inflamed with the holy ghost, contemneth the world, loueth the true religion exceedingly, and lyueth an holy lyfe. He is warme or betwene both, whiche hath neither forsaken the world, nor his owne errors and sinnes, nor hath fully receiued Christ, nor the truth, nor righteousnes, but serueth partly the world, and partly Christ. In outward things he sheweth hym selfe to be a Christian, by resortyng to holy assembles, and receiuyng the Sacramentes: but inwardly he is so besetted of the world, that he lyueth a worldly lyfe, rather than a Christian lyfe. Such a mixture the Lord alloweth not, who Luke. 5. els where forbiddeth to plow with an Oxe and an Asse, & to make a garment of linen & wollen : To poure new wine into old bottels, & to patch an old garment with new cloth.

In religions and rites that lightnes and mixture can be lesse allowed of God. For you shall haue some that will temper altogether sundry religions, and of many compile some one. Mahomet composed his Religion of the Jewillike and Christian Religion. Many at this day make an hogeporche of papistrick and the Gospell, or bake a chuchurnnullis as the Germans call a cake of sundry graynes. If a Papist see this kynde of seruice, he knoweth it not for his : And if the Gospeller see it, he knoweth it not for hys. For it is a mixture of whole and corrupt, and where the sound part hath no more strength, the corrupt for the most part hath the greater. Of such sort are the masses that are vled at this day of many, neither altogether papisticall, nor yet wholly Gospellyke. For the Lordes Supper appeareth not in them : The Gospellyke Masse also is cut of and altered in the same. If we beleue that Christ set forth the best rule of Religion and lyuyng, why follow we not hym for our onely Maister ? But we set more by the fauour of men, which in no wise we will lose. For we set not so much by the fauour of Christ, as to call that saying of the Apostle to memory, if I should please men I should not be Christs seruant.

But heare what the Lord sayth to these mingereles. He Gal. 1. were

Iohn. 1.

Math. 12.

The Lorde
sheweth
out the new
ters.

Unhappy
riches.

were better (saith he) thou were eyther colde or hote. It were better thou were a sinner or an Heathen, than an hypocrite, and a mongerell. For so mightest thou be more easely holpē, according to that saying of the Lord: If you were blynde, ye should haue no sinne. Now where ye seeme to your selues iust and sufficiently taught and furnished wth godly rites & seruices that please God: you leaue no place to further instruction, but contemne the worde of God, and Christes institution, yea preferring your owne mixtures before all the iustifications of God. The Lord also in the Gospel sayth vnto the Phariseis: Merely I say vnto you, that Publicanes & common harlots goe before you into the kingdome of God. The other member is playne inough: that it were better they were hote, namely with the spirite of God, which thyng the Apostle requireth in the xij. chap. to the Romyanes.

Furthermoze he threateneth to plague them, if they continue, as they haue begunne to be newters: μέλλω σε ἐμῆσαι. I will spew thee out of my mouth. By y which maner of speaking y. thinges are signified: Both the lothsomenes which God conceaueth of this newtralitie or warmnes: And hys vomitting out, whereby he punisheth the same. For warme water prouoketh vomiting. Whereunto he seemeth to haue alluded, and likewise to that olde phrase of speaking, the land hath vomited out the Chananites, and the same shall vomite vp you also. Therefore these composers or indgerels with their temperature and mixture doe so displease God, that they ingender in hym a lothsomnes, and be vnto him an abomination, so as finally he shaketh them of. The same also doe we vnderstand of them that match Christ & Mammon together. And y phrase of speach is to be noted, οὕτως ἐστὶ nowe therfore, or so, forasmuch as, or now seeing it is so, or So, then, because thou art lukewarme, or, sith thou art lukewarme. Moreover the long suffering of God is here noted, who plagueth not immediatly, vlesse there appeare no where any hope of amendment.

He expoundeth moze fully the sinne of the Laodicians, & what is the cause of their lukewarmenesse: namely, because they loue riches, wherein they trust, supposing themselves to want nothing: They thinke themselves to be wise, and to see all thinges, and to be sufficiently furnished wth things spirituall and temporall. It is lesse, where they say, we are rich: But it is moze that followeth, I am increased wth goods: that is to say, I haue gotten so much riches, that I want nothyng.

That

That same he now confuteth, and sheweth that they are a great re-
viterly deceaued, and miserable people. For he rebuketh the
greuously, and sayth, thou knowest not that thou art such, as
thou art. Thys ignorance, is a great euill, and the begin-
ning of desperate blindnes, when a mā thinketh to haue, that
he hath not. For such perseuer in their error, and admit no
counsellour. Therefore sayth the Lorde, thou knowest not
that thou art *καὶ λυτὸς*, miserable, wretched, wearyed and
worne wth euils. For they are toyled wth many labours,
that serue this worlde: *καὶ λειπὸς*, miserable, that is to say,
wretched and ouerladen wth miseries. Thou seest not thine
owne miserie: Others see it, and are full sorow. Thou seest not
in what case thou art, and thou greuest them that thou art
so miserable. This kinde of speech significeth a mā very wret-
ched and past recovery, whose misery others see, but he him-
self seeth nothing. *καὶ πτωχὸς* poore, or a begger. Thou thin-
kest thy selfe very riche, but thou art a starke begger. Con-
tious riche men, are poore: They are poore also in vertues.
The people of Laodicea were blynde, as the pharisees were
called blynde in the 9. of Iohn. well sighted in worldly mat-
ters, in heauenly, blynde as beetels. Naked, or destitute of
good workes. Cloyde of the wedding garment. Otherwysc
they were richely arrayed wth garmentes of most fine woll.
But before God they appeared naked. Let the gallauntes of
this worlde, or proude peccockes rather, so well eyed, & gor-
geously apparelled, marke these thynges well. The Lorde
geue them vnderstanding.

The Lorde geueth hole some counsell to the Laodiceans,
admonishing them to repent.

The xxi. Sermon.

I Counsell thee to bye of mee golde tryed in the fyre,
that thou mayest be ryche: And whyte rayment, that
thou mayest be clothed, that the shame of thy naked-
nes doe not appeare: And annöynte thyne eyes wth
eye salue, that thou mayest see. As many as I loue, I
rebuke and chasten. Be feruent therfore and repent.

Forasmuch as God willerh not the death of a sinner, but hole some
rather that he should conuert and lyue: Therfore after a gre- counsell.

nous blamyng of the church of Laodicea, he geureth her hol-
some counsell, admonishyng and exhortyng the same to re-
pentance: and therewithall he shadoweth out the true re-
pentance.

A counsell
there.

The Lord vseth the worde of counselling, and not of com-
maunding, to the intent to confounde the madness of them,
which vnlasse they be violently drawen, thinke not themselves
admonished, allured or called of the Lord. But whylest they
looke for such a drawing, they neglect all Gods counsell, and
fall from the true saluation. God counsellereth his elect such
thynges as are holesome, and the chosen obey his counsels.
God toucheth mens hartes inwardly, and pulleth and hay-
leth them outwardly fro enill, by the preachyng of his word &
by sundry warnynges. This counsell of God is not to be de-
pised, and an other violet calling to be imagined. Gods word
must be heard. To day, sayth y prophet, if ye heare his voyce,
harden not your hartes. When the Lord counsellereth with his
worde, and the hearers harden their myndes: they doe that
throughe their owne fault, and become authours of their owne
destruction. But they that receiue Gods counsell, receiue it
not by the force of free will, but throughe the grace of God,
which worketh in vs to will and to performe.

Therefore when the Lord counsellereth holesome thyngs, the
chosen pray that they may receiue the same: And they receiue
them throughe grace, obeying the counsellies of God.

The tyme
of the hol-
some coun-
sell.

And the tyme of the holesome counsell is this: Buyc of me,
sayth the Lord, golde tryed in the fyre, that thou may be rich,
buyc apparell, and get eye salue to annoynt thyne eyes. He
setteyth these thynges as a medicine against the diseases which
he discoursed before, whē he called the church of Laodiceans,
pooze, naked, and blind. Now therefore he teacheth them how
they may be riche, be clothed, and receiue their eyes or syght
agayne, namely, by getting themselves golde tryed, or fined,
or purified.

Gold tried.

And gold tryed in the fyre, is gold most purified & cleane,
hauing in it no grossenes or other mettrall, but pure & cleane
golde. Hereby is shadowed the worde of God, wherof the
prophet saug: The word of the Lord is a pure word, as siluer
tryed in the fyre, seuen tymes poureged in a vessell of earth.
Certeinly the worde of God is light, comming of the eternal
and most pure lyght, hauing no part of humaine filthines or
affections, sauouring of none errors, teachyng nothyng
that is corrupt. Howbeit of it selte it shall profit a man no-
thyng

thyng, vnlesse it be receiued with a true & sincere faith. Therefore doe I not seperate sayth from the worde, but I say also that pure and sincere sayth is signified by golde. whereof S. Peter sayd, that by sayth our hartts be purged. For although there be in vs spotted and infirmities, yet is sayth most pure by reason of the subiect wherupon it resteth.

The word of promise, and consequently Christ who is the very purenesse it selfe: is the thyng that sayth resteth vpon. wherefore when the Lord counselleth the congregatiō of Laodicea to buy golde tryed, he counselleth them to heare Gods worde, and to beleue it in deede. For the Lord vseth the word of buying, for receiuing, hearyng, and obeying.

For no man must imagine, that there is such bargaynyng before God as there is with men: As though the spirituall gyftes of God might be bought for money. For that is repugnant to the whole scripture, and specially against the determination of S. Peter pronounced agaynst Simon Magus. But this our exposition the Prophet Esay approueth in his 55. chapter. where amongst other thinges come (saith he) buye without money, and without price, or exchange. And by and by: In hearing heare me, incline your eare. &c. Therefore the Romishe Chananite, the greatest deceauer that euer was, I meane the Pope that great marchant, which selleth all thynges in the church, yea and euen those thynges which he hath not, hath no defence hereby. Moreover, like as it is plaimely expresse in Esay, of whom such graces or gyfts are to be bought: So here also Christ sayth expressely: I coulde sell thee to buy of me. Beholde he sayth of me: not of y^e Pope, of Monkes, Fryers, or Priestes. For Christ alone hath the thinges which we may require. He alone doth satisfie, he alone graunteth those gyftes, And therefore he sayth in the gospel of S. Iohn: Let hym that hath hunger or thirke, come vnto me: To me, I say, let hym come. Iohn the 4. 6. and 7. And S. Peter sayth: Lord, to whom shal we goe: Thou hast the wordes of eternall lyfe. As though he should say: If we will lyue, we can goe to none other, but vnto thee. Thou art the lyfe and fountayne of all goodnes.

Moreover the vse and profite of this pure gold, tryed and most purified, I meane, the word of gods truth & pure sayth, & fruite of is of three sortes. First, that thou mayst be rich: Secondly, that y^e mayest bye thee apparell: Thirde, that thou mayst bye thee eye salue, to heale y^e blyndnes of thine eyes. For y^e word of God & sayth in hym, is the foundation of true Religion.

B. ii.

without

The true
riches of
the faithfull.

Without the word and sayth nothyng is sound.

The first fruite, is wealth or riches, to witte spirituall. For the word and sayth are not a false imagination, and a vayne dreame of thynges most excellent. For he that belongeth to the word, feelteth love in his hart, and inioyeth spirituall giftes. And in possidling Christ, through sayth he possideth all goodnes. wherupon also the Apostle in the first chap. of the first Epistle to the Corinthe, sayd: I geue thanks to my God alwayes for you, for the grace of God is given you in Christ Iesu because you are in all thynges enriched by hym, in every word, & in all knowledge (like as the testimony of Christ is confirmed in you.) It is so much that you are not destitute in any gift. &c. Let them marke well these thynges, whiche thinke worldly goodes to be true riches. These fooles shalbe iudged by the wisdom of God, as it is manifest in the. 12. chap. of S. Lukes: And besides this, they that are destitute of the light of Gods word, & lacke sayth, can not vse these earthly riches, aright and well. Therefore the heavenly riches, are the true riches.

The apparell
of the
faithfull.

The second fruite, is the clothyng and comely apparell, wherewith we are couered, that our shamefull nakednesse should not appeare. Before their fall our parentes were naked, but without any shame or dishonour. But after their fall, they were ashamed, because sinne bringeth shame, and want of good workes: And an euill conuersation, is a most shamefull nakednes. With this were the Lasciuious infected. But Christ, which is taught vs by the word of truth, & perceined by true sayth, is the white apparell of the faithfull, their righteousness and innocencie. He couereth all our spottes, putteth away our shamefull nakednes, & decketh vs with all kynde of all vertues, that we may appeare honest and comely before God in holy conuersation. For Christ is the weddyng garment. The Apostle counelleth vs to put on Christ, and to be apparelled with righteousness, temperance, & all goodnes. The places be in the. 13. to the Romanes. Ephe. 4. Colos. 3. chap. Away with our Ladyes wimple, vnder the which they commonly gather together the wicked and impenitent persons. The most pure shrouderh none such, the loueth righteousness and repentance.

Our Ladyes
wimple.

Sight is
restored.

Finally with this gold is bought an eye salve, which is medicine for the eyes, which is a saluacion for them that are wout to lay to fore and blynde eyes, agaynst blindnes. The commandement of the Lord, sayth Dauid, is bryght, geuing light to the eyes.

Sayth

Fayth also doth rightly informe the iudgement of man, that we may iudge holpy of vertues & vices. The want of Gods word and of true fayth, byngeth in blyndnes.

For all these things the Lord counselleth y^e Laodiceans, to seeke for Gods word, and to beleue it verely. For so it would come to passe, that they beyng enriched with all spirituall giftes, should leade a pure conuersation in the Church, possesse Christ, and iudge rightly of all matters of saluatiō. And in these thynges also consisteth true repentance: namely, In forgiuenes of sinnes, and in amendement of lyfe. &c.

But lest they should say: we heare these things in vayne, for we haue heard before, that we shall be spewed out of the Lordes mouth: yea and we are so sharply shaken by with bitter words & sentences, that we are constrained to dispaire: He preuenteth that same and sayth: whom soener I loue, *ἐλέγω καὶ παιδεύω* I rebuke and chastē. The first word signifieth to accuse and reprove opely, which is done with sharper wordes: The latter is referred to discipline, whereby children are kept in awe with the Palmer, lest they forget them selues through wantonnes. The Lord therfore alludynge to the wordes of Salomō in the. iij. chap. of his Proverbes, signifieth that a sharpe rebuke, or seuerer chastising is not alwayes a signe that God is angry, but oftener a token that he is pleased and loueth vs. Therfore he sayth, first I rebuked you sharply of loue, and so sought your saluation. Therfore it is now also an holesome signe if the preachers rebuke the Church with sharpe wordes. And agayne it is an vnlucky signe, if intolerable faultes be stroked with a fortayle. It is a token of loue also, if a man suffer sondry mishappes. Which thyng the Apostle discourseth at large in the. xij. chapter to the Hebrewes.

Upon these thynges he inferreth the summe of the matter, and sayth: Sith thou seekest God so earnestly seeke thy saluation, I pray thee continue not alwayes to be thus in a mammering neither hote, nor cold. *Ζηλῶσον*, be zealous, take vnto thee a feruent zeale to follow and catch thy saluation. For now he setteth the feruentnes of fayth conceaued of the word and spirite of God, agaynst this newtrality or warmnes. Afterward he addeth, and repent: namely by forsakyng thyne euil conuersatiō, and by gettyng tryed gold at Christs hand: that is to witte by gettyng pure and fine gold, so as thou mayst be riche, and atayed in whyte, and haue a medi-

The Lord
rebuketh &
chasteneth
whome he
loueth.

Zeale & re-
pentance.

cine wherewith to annoynte thine eyes, that thou mayest see.
To God be glory.

¶ He prayeth them also hereby vnto repentaunce.

The xxii. Sermon.

BEhold I stand at the doore and knocke : If any man heare my voyce and open the doore , I will come in vnto hym , and will suppe with hym , and he with me. To hym that ouercommeth will I graunt to sit with me on my seate euē as I ouercame , and haue sitten with my father on hys seate. Let hym that hath eares, heare, what the spirite sayth to the congregations.

*Allegorical
speech.*

Hereby also the Lord allureth the Laodiceans to repentaunce, shewyng that euery tyme is mete for conuersion, and that God is euermore ready to receiue sinners , and prouoketh them alwayes that they should amende and lyue . And this matter hee exponndeth in an Allegoricall and goodly speech, taken out of the .v. chapter of the booke of Canticles. For he sayneth the Lord to stand at the doore and knocke, yea and to promise very great familiaritie and ioyes vnspokeable, to them that open.

First therfore here is declared the good will of God to wardes sinners, and his most ready will alwayes to receiue them , yea and his endlesse induer to moue men to repentaunce , that they might lyue . For the Lord standeth at the doore, and knocketh. The word stand doth signifie, that God is alwayes prepared, alwayes watcheth ouer our saluation. For he sitteth not stil, nor lyeth not on the one side like a slug-garde: but he standeth busely to hys worke. And I had sayth he, not I sode, or shall stand : But I stand euermore ready, euermore louyng and gentle. what doth he? He knocketh, yea euē at the doore , desirynge to be let in . For lyke as he that knocketh at the doore earnestly coueteth to be let in : so God desireth earnestly to be of vs receiued. And God vseth sondry kyndes of knocking . For he warneth , styreth vs vp with his word by the Prophetes, agayne by signes and wonders, also by sondry chaunces and mouynges. These thynges may be sene in the Citie of Ierusalē. He sendeth to them hys Prophetes and Apostles; He sheweth diuers wonders: He bingeth

*How the
Lord knocketh.*

geth sorrowful channces vpon them, to warne them withall: Such as are reported in Luke. 13. of the Galileans, and of those whom the toure of Siloe had ouertwhelmed. We may see the lyke at this day, how the Lord knocketh. Therefore he said truly, Hierusalem, Hierusalem, &c. Math. 23. These doubtles are the doinges of God, who woulde not that a sinner should die, but rather conuert and liue.

Then must we see, what is required of vs: verely that we should heare the knocking and noyse of the knocker, and also that we should open and receiue him, seeing he is desirous to come in. Here are they confuted, which speake of man as though hee were a blocke, and imagine I know not what maner of drawing, saying: It is neyther in the runner nor in the willer, &c. Certayne altogether absteyne fro well doing, saying: if I be chosen, it is inough. But the Scripture euery where requireth hearing and obedience. We know that onely the chosen are saued: and that they be chosen in Christ: that they which beleue are in Christ: that beleife commeth by hearing: and that hearing commeth of the worde of God. Therefore sayth the Prophet, this day if you heare his voyce, &c. The same is recited by the Apostle. Heb. 4. And the same Apostle 2. Tim. 2. sayth: In a great house there be vessels not onely of golde, but of earth also. If any pouрге himselfe, &c. And therefore the Lord sayth, I knocke: It shall be thy part, not to dispise him that knocketh, but to open vnto hym. And he reciteth two thinges to heare, which both in the 8. and 9. of Iohn, is required of the children of God, and of the true sheepe: And to open, that is, to receiue the Lord, or to beleue and to obey, and to frame themselves after the will of God, and to doe penance. Notwithstanding we must here beware that we thinke not that man hath power of hymselfe to receiue the Lord. The Lord illumineth his elect, and by him we can doe all thynges, without whom we can doe nothing. In other places must be conferred wyth this, as Iohn. 15. 2. Cor. 3. Philip. 2. They therefore that open, doe open by the grace of God: And as for them that open not, their not opening is through their owne faulte, because they be wrapped in theyr synnes, and not through any fault of God.

Let vs heare moreover what the Lord promyseth to them that open, that is to say, to such as receiue Christ wyth true fayth. The Lord promyseth to them two thinges chiefly. First, I wyll goe into hym, sayth he. The scripture signifieth, that Christ dwelleth euery where through fayth, in the hartes of
 what we shall get by opening.

the saythfull, and is knit vnto them with a very sure knot. He that eateth my fleſhe & drinketh my blood, abydeth in me, and I in hym. Theſe thynges are ſpoken of the Lord in the 6. of Iohn. And in y^e 14. chap. he ſayth: He that loueth me, will keepe my worde: and my father and I will come vnto hym, and will make our abode with hym. S. Iſaule ſayth that he lyueth not now, but that Chriſt lyueth in hym. Alſo he affirmeth that Chriſt through ſayth dwelleth in the hartes of the ſaythfull. And ſo the Lord entreth the hartes of them that let hym in. It is not the leaſt part of felicitie which conſiſteth in this coniunction. For to be vnitied wyth God, is bleſſednes, which beginneth here, and is made perfecte in the other lyfe. And therefore in the ſecond place the Lord ſayth: I will ſuppe wyth hym, and he wyth me. wherby he betokeneth agayne, not onely a moſt deare friendſhip and familiaritie (for the table is cōſecrated to amitie) but rather through the fruition of eternall glory. For by the ſupper are ſignified, the exceeding great and vnſpeakable ioyes of heauen, which the godly receiue in their ſoules immediately at their death, and ſhall receiue more fully in the ende of tymes, when their bodies ariſe agayne. Therefore it is not applyed to a dinner, but to a ſupper, as it is alſo in 14. of Luke. Then if we receiue Chriſt, we ſhall haue hym dwelling wyth vs continually, whileſt we lyue in this world: and in the worlde to come we ſhall haue the full fruition of all the ioyes ceſtiall. Theſe thinges be certaine & true. For otherwyſe in the lyfe to come there ſhall be no riotous banquettes, ſuch as the Turkes doe imagine.

The throne
of God is
prepared
for the penitent.

He annexeth alſo an other generall promiſe, wherby he exhorteth and moueth men to the ſtudy of godly religion and to repentance. For to him that overcomeſh is promyſed the kyngdome of heauen. And he ſayth to hym that overcomeſh (wheteof I haue ſpoke in the other epiſtles) not to him that fleeth, or to a coward. &c. He propoundeth alſo the example of the conquerour Chriſt. For we muſt overcome, as he hath overcome. He in deede overcame moſt perfectly: we after our litle ſtrength, fight, and overcome. And verely the true victory in vs, is the lively vertue of Chriſt: that is to ſay by hym they overcome, whoſeuer overcome. And like as he hauyng overcome death, and vanquiſhed the worlde and the deuill, aſcended into heauen, and ſitteth on the right hand of the father: ſo he promiſeth vs alſo which overcome, that he wyll geue vs the ſeat of hys father: not that we ſhall be made Chriſtes, to ſit on the right hand of, God to iudge all fleſhe:

but

but that being made partakers of euermlasting glory, and deli-
uered frō all iudgemēt, we shal appeare in glory, whē he shal
come to iudge the quicke and the dead. we read of a like pro-
mise made to the disciples Math. 19. and Luke. 22. And so as-
suredly shal this glory come vnto vs, as Christ himself is ve-
rely ascended into heauen and sitteth in the glory celestiaall.

And here we must note a speciall thyng, that Christ geneth
that thing, which in the 20. of Math. he denyeth that he can
geue to Iame and Iohn, that is to sit in the glory of heauen.
Therefore this place expoundeth that. For Christ in respect of
his Godhead, geueth that which he denyeth hymselfe able to
geue, in respecte of his manhode. This place then proueth,
that Christ is very God, the geuer of eternall life. &c.

The divi-
nite of
Christ.

He addeth (after his maner) an acclamation, whereby he
applyeth this epistle to all congregations, and affirmeth it to
be inspired by the spirite of Christ. whereof we haue spoken
before.

Hetherto we haue treated of the second part of this work, *The summe*
wherein are declared the most excellent pointes of our religi-
on, who, and of what sort Christ is, how he sitteth in the glo-
ry of the father, how he is present in hys church, and how he
gouerneth the same as kyng and Priest, by his spirite,
by his worde, and by his Sacramentes. what also, and
of what sorte is the Church of Christ: what is the true and
right doctrine of the Church: what opinions are wicked:
what is to be done wyth erroneous doctrines and seducers:
how the Church fallen and afflicted may be repayed: what
is true repentaunce, and what are the duties of the godly,
and many other thynges of lyke sorte. To God the father
be prayse, thankes geuing, and glory, through Iesus Christ
our Lord.

The second vision is the uision to S. Iohn, wherein he see-
eth God in his Throne with Elders, whome he descri-
beth trimely.

The xxiii. Sermon



After this I looked, and beholde a doore
was open in heauen, and the fyrst voyce
which I heard, was as it were a trumpet
talking with me, which sayde: come vp

K.v.

hether,

hether, and I will shewe thee things which must be fulfilled hereafter. And immediatly I was in the spirite: and beholde a seate was set in heauen, and one sate on the seate. And he that sate, was to looke vpon like a Iasper stone, and a Sardine stone: and there was a raynebowe about the seate, in sight lyke a Smaragde. And about the seate, were xxiiij. seates. And vpon the seates xxiiij. Elders sitting, clothed in white raymente, and had on their heades crownes of golde.

The argu-
ment of the
second vi-
sion.

The third part of this worke reacheth from the beginning of the 4. chapter, vnto the beginning of the 12. chapter: And conteyneth a notable vision, most holesome, & of much fruit. The first vision, which we heard expounded in the 3. chapr. exhibiteth a figure of Christ, and of his Church, and how the Lord reigneth in the same, how also the Church becometh ought to demean her selfe. In the second vision, S. John declareth in what wyse God wyth a most vpright and holy gouernement, doth by Christ rule all thynges that happen to y Church in this worlde, or are done agaynst it by the worlde. Herein are rehearsed y most sorowfull destenies, calamities, plagues, destructions, famines, persecutions, reuoltinges, heresies, confusies, and other most greuous inconueniencies of the same sort, which happen to the Church. Also, God is here described, who he is, and what maner a one he is: that is to witte, that he is iust, vpright, and holy in all his iudgements: That he is the first founder of all thynges: That through the most wyse and excellent gouernement of Christ he ruleth all thinges, that the holy Aungels also and all creatures doe acknowledge him, and geue glory vnto him. And so it teacheth vs to acknowledge the prouidence and good will of God towards vs, and his most iust gouernement in all our doings, yea eue in y greuous calamities & persecutions wherof it shal prophesy anon. This if we doe with quiet myndes, we shall beare also most heauy burchens patiently: we shall cease to be curious in inquiring, why God permittech Antichrist to spring vp, to increase, to reigne, to oppresse the religion and Saintes of God, Then shall cease also the blasphemous murmuring of those, which are not asfraid to say: God is in deede the Lord, he is almightie, he doth what he will, and as he will: and we are bond seruauntes, and rather worke than bondme. we are forced to beare w^t asloue

The end of
this vision.

he will lay vpon vs. It must be as he will haue it, he is able to make it good, it booteth not to gamesay hym. As who should say, that God were vniust, and terrible with tyrannicall rage, & ruled according to fleshly lust. It is most shamefull to thinke so, much more to speake it. This vision wil declare that God by his prouidence governeth all thinges, and that he is iust in all his wayes, and holy in all his workes.

And first S. John is prepared to receiue this vision, yea A preparac-
tion to this
vision. and we also are prepared in him. For when he had seene the doore in heaue to be wyde open, he heard withall, come by hether. &c. It is surely a benefite not to be expressed wyth toling, that the Lord openeth heauen for vs miserable and mortall men, and suffereth vs to see what is done therein, or what he himselfe doth there, and what his workes or iudgements be towarde men. Let no man say hereafter, that God doth what he listeth in heauen, without regarding vs that creepe vpon the earth, who must indure euen what we would not. For now ye yeldeth as it were an account of his works, and because he is well assured of his care, he admitteth thee as a looker on of the matter.

And here hee declareth with a godly voyce, what John The minde
must be
lifted vp. should do, & how he should behaue hym selfe. Christ biddeth John ascende into the supercelestiall places: not in body, but in mynde. Therefore must our mynde be lifted vp into the contemplation of heauenly thynges, and be poured as much as may be from earthly affections, that we may behold heauenly thynges with an heauenly contemplation: Yea and the example of John foloweth immediatly. And incontinently I was in the spirite: that is, in a spirituall contemplation, or rauished by the spirite into the earnest consideration of those thynges which were shewed me.

Furthermore here is set downe an abridgement of the The same
of thynges
to be sayd. thinges that are to be spoken. I will shew thee what thyngs must be done hereafter. For after the setting downe of the Type of God, governingg and orderingg all thinges iustly by Christ: Immediatly he declareth the destinies of the Church by seven seales, and seven trumpettes, in the which are euery where interlaced most comfortable & effectuall consolations.

And first of all, before the seales and trumpets here is set A type of
God wor-
king all
thynges
iustly. forth a figure or tipe of God, & of his most righteous iudgement and gouernement in all thynges: and that is done thus: rough out the 4. and 5. chap. wholly, to the end to prepare vs to the readyng or hearyng of those thynges which shall folow

The same
of y^e vision,
and general
order of the
same.

in the 6. 7. and 8. chap. and in the rest of the Chapters, which thynges seeme greuous, hard, & vniust to mans iudgement. And the Type of vision was after this sort. In heauen it selfe there appeareth a seate or throne of Maiestie. He that sitteth therein, holdeth in his right hand a booke, closed with scales. By him that sitteth standeth a lambe, which taketh the booke, and openeth the scales thereof. And out of this throne also proceedeth a seuenfold spirite, wonderfully uttering his vertues. Before the seate appeareth a glassie Sea, bright, and euē lyke Christall. The throne it selfe resteth like a wagon vpon foure beastes full of eyes and wynges, beneath appearyng rounde about, and inuironyng or compasing the throne. A rainebow lyke an Emeraude compasseth or incloseth it as a verdge. Round about the throne stand .xxiiij. seates in Circlewise, with as many elders sitting on them, crowned, and in white aray. This is the order of this second vision. In their place shalbe declared what the Lambe, what the beastes, what the Elders and the other partes did. It sufficeth now to haue touched the chiefest pointes of the sight or vision, and the brieft ouershadowyng of the same.

Visions
exhibited
many times
before.

A Throne.

Sitting in
the throne.

Secondly we must see, what euery thyng signifieth. For hereof dependeth a great part of the whole misteries concerning the maner of y^e vision. S. Iohn bringeth no new thyng to be reueled concerning Christ. For we read that such maner of visions were exhibited for the most part to the Prophetes, as to Esay in the 6. chap. To Ezechiel 1. and 11. chap. And to Daniell in the 7. chap. &c. And a throne signifieth souerain maiestie, and execution of Justice. And because the throne is not sene in earth, but in heauē: we must thinke, that the prouidence and administration of Gods iudgements be celestially, sounde, most holy, and cleane voyde of all corruption. And vpon this same throne is one sitting, sitting I say, and not lying or standyng. For God the iudge of all is of a quyet mynde, neither is he moued with any affections lyke men. Here is none affection, iniurie or vnrightheousnesse in the vniuersall gouernement of all thynges to be thought vpon. Elihu, in the 34. chap. of Job, sayth: Farre from God be wickednes, & iniquitie from the Almighty. For the worke of man will he render to him, and accordyng to the wayes of euery one he will reward them. For verely God will not condemne for nought, neither will the almighty subuerthe iudgement, &c. And Aretas Byshop of Cesarea an old expositor admonisheth, that of purpose the shape of man was not attributed

tributed to hym that sitteth on the seate. For albeit that afterward mention be made of a right hand holdyng the booke, yet is here no shap of man exhibited. But he sayth simply one sittynge, without giuing him any name. The cause is ready: for God by his nature can not be defined, as he that is invisible, and vnnearurable. After the maner of men humane members are attributed to him, but they must be expounded by a figure. Marcouer when the same God appeared to the people of Israell in Sina, they heard a voyce onely, but they saw no shap, as Moses witnesseth in the 4. chap. of Deute. Merely to the end they should not make any image to expresse the incomprehensible, and so commit the great sinne and wickednesse of Idolatrie. S. Paul in the 17. of the Actes denyeth that the Godhead is lyke the deuise of men. In the Epistles to the Romaines, he aoucheth it to be the greatest folie that can be, to make Idoles after the shap of men, to represent God withall. whereof we haue spoken els where. In the meane season are rehearsed two precious stones, which by their colours do after a sort shadow the nature of our God, & put the godly in mynde of greater & more excellent thyngs, A Jasper is a greene stone like an Emeraude. Greenes significeth the euertlastyngnesse of God, and that he quickeneth and keepeth all thynges alyue. But the Sardine looketh with a tyrie coulour lyke a bright red. For God dwelleth in light vnapprochable. Also he is a consuming fyre, & very loue it selfe. For the nature of stones read Plinie. &c.

God is presented by no humane shap.

And a raynebown inuironeth the throne rounde about. A raynebown for the most part is of diuers colours: but here it is of one coulour and that of an Emeraude, to witte greene. The raynebown is a token of the perpetuall grace, and countenauit made after the fludde, as is declared in the 9. chap. of Gene. And verely the throne of the hygh iudge might put vs wretched men in feare. Therefore the raynebown putteth vs in remembrance of Gods grace, and that God which by his prouidence gouerneth all thynges, hath bounde hym selfe in league to man kinde, to whom verely he wisheth well. That league is still greene, and alwayes of force. The goodnes of God towards men is perpetuall. For though heauē should fall, & although y^e out of this throne should procede most greuous thundersboltes, and calamities fall vpon vs like a storme: yet is God in league with vs, and loueth vs dearly.

The raine-bow Sma-ragdine.

About the throne are sene scē. xliij. seates, and in them sit. xliij. Elders, as Senatours of the most mightie kyngdome of

xliv. Elders in seates.

of God, and fathers of the holy state of heauen. This number is made of xij. and. xij. The xij. Patriarches signifie the whole people of Israel, & the old Church before Christ. And the Christen Church was planted and sprang vp of the xij. Apostles, after the incarnation of Christ: By reason wherof the second number of the twelue comprehendeth the whole church of the new people. And so by the whole xxiiij. is ment the whole vniuersall company of the Saintes assembled in heauen, and triumphyng with Christ their kyng. And therefore they be clothed in white rayment, as folke that are purged by Christ, and made pure and cleane from all corruption. Also they be crowned, bycause they haue ouercomen and do now reigne in eternall glory, as kinges and priestes through Christ. And the description of their behauiour admonisheth vs, that in them is nothyng wantyng, which may make the thoroughly blessed: and therefore they be shewed sittynge. For that they are iudges of the selues, or iudge in Christs stede: but because they rest from their labours, and be of most quyet and pure affections, sittynge with the hygh iudge. But what thyng do they? They geue God no counsell, what he should do, or by what meane or way he may do this or that, but they allow his iudgementes. For they know all his workes to be iust and holy. The which shall immediatly folow. what shall we do than? shall it be mete for vs to inquire of the iudgementes of God, or prescribe what he should do or not do? I thinke not: you haue in this vniuersalitie of Saintes, all Patriarches, all Iudges, all Kynges, all Princes, and the whole people of God: you haue amōgest these, kyng Salomon himselfe, and the most excellēt and wittiest Princes of the world: you haue the Apostles, and men Apostolicall, Martyrs, and the wise men of the whole vniuersall world. wilt thou take vpon thee to be wiser than all they? Then folow their exāple, & busie not thy selfe in mouyng curious questions: but prayse the iust iudgemētes of God, and assure thy selfe that the Lord is righteous in all his wayes, and holy in all his workes, To whom be glory. &c.

¶ Here is described the procedyng of the holy ghost, and his operation, the almighty knowledge of God, and how the throne of God is borne vp or susteined of the iiii. beastes, and what the beastes do.

The xxiiiij. Sermon.

And

AND out of the Seate proceeded lightenynges and thunderynges and voyces, and there were seuen lampes of fire, burnyng before the seate, which are the seuen spirites of God. And before the seate there was a Sea of glasse lyke vnto Christall. And in the middes of the seate, and round about the seate, were foure beastes full of eyes before and behynde. And the first beast was lyke a Lyon, the second beast lyke a calfe, and the thyrd beast had a face lyke a man, and the fourth beast was lyke a flying Eagle. And the foure beastes had eche one of them sixe wynges, and round about without and within, they were full of eyes. And they had no rest day neither night: saying, holy, holy, holy is the Lord God almighty, which was, and is, and is to come.

Our Lord Iesus Christ, as the saythfull pastour of hys Church, is about to vtter the destinies and wonderfull calamities that shall come vpon the Church. Therefore to the intent he might stoppe the mouthes of such as murmur and be inquisitive of the iudgements of God: and perswade all men to haue patience in these stormes of euils: he setteth forth a treatise before, wherein he sheweth that God doth or permitterh all thinges to be done by his most rightfull prouidence, and that the lambe gouerneth or ordereth them with most vprighte and stedfast Justice. For who so beleueth and remembreth this, submitteth hym selfe humbly, lowly and obediently to his God, in all chaunces that betyde hym, and he alwayes crieth out, the Lord is righteous in all his wayes and holy in all his workes. And this is the true state of the first part of this vision, which is finished in the iij. and fifti chapt. And is more ouer most elegaunt, most pleasaunt, and most full of consolation. All thynges are more lively set forth and perceiued in such fitte and heauenly representations, than they can be vnderstand in bare wordes.

First here is recited a Throne, yea and a celestiaall throne, least in the workes, the prouidence and iudgements of god, we should imagine any thyng carnall or corrupte. Secondly he that sitteth on the Throne is represented vnto vs by two coullours, greene and red. For God is an eternall essence geuyng to all thinges their greenenesse or beyng. Also he burneth in loue towardes mankynde, & willet h well vnto them: but

The marke
and end of
the first
part of this
vision.

A recapitu-
lation or
brief re-
hearfall.

but to the disobedient and rebelles, he is a consuming fyre. And the throne is inuironed wyth a raynebow greener than grasse, comfortyng vs, that we should not be dismayed at the sight of that godly throne, but remember alwayes, that he which sitteth on the throne, as iudge and gouernour of all, is most soothfast and true in performing his promises, yea and in continuall league and frendship wyth vs. About y^e throne sit xxiiij. Elders, who hethereto are described, and as it were shadowed out what maner of ones they be: and anone in the ende of the 4. chapt. and in the 5. shall be declared, what they doe, or what they say. Doubtles all the Saintes in heauen are beholders of the iudgements and workes of God. For the iudgements of God be not such, that they should shunne the light and knowledge of the Saintes.

The signes
of the holy
ghost.

Now followeth: out of the Throne proceeded lightnings, &c. On the throne is he that sitteth and the lambe, that is, the father and the soune, and from them both proceedeth the holy ghost. For by interpretation it followeth immediatly, which are the seuen spirites of God. For the lighteninges, thunders, rynges, and other thynges here rehearsed, doe signifie or be-token the holy spirite: which els where is red also to be shadowed by fyre, and water, and wynde, and by fyre tounge. But no man must thinke, that the holy ghost, which is one in substance and of the simple nature diuine, should be plucked into seuen partes. For I tolde you in the first chapt. how the seuen spirites of God are put for the seuen foldē, full, and perfect spirite of God.

The holy
Trinitie.

we haue in the beginning of this vision the whole mystery of the blessed Trinitie, so much as is needful for vs to know, beleue, and professe. There is one Scate, in that one seat are conteyned the fitter, the lambe, and the spirite: therefore there is but one diuine essence and nature, and thereof the power & maiestie, one rule is but one, because there is but one throne. Briefly, there is but one God, true, eternall, for evermore blessed: As Moses also in the 6. of Deuter. and all the Prophetes and Apostles haue euery where taught. Howbeit in this onely one vndiuided substance here is seene a most plain distinctiō of persons. For there is he that sitteth on y^e throne, and the lambe, & the holy ghost proceeding from them both. This mysterie of the Trinitie we professe in the Creede. And it appeareth openly in the incarnation of our Lord, whylest the Angell sayth to the Virgyn, the holy Ghost shall come vpon thee, and the power of the hyest shall ouershadō thee:

And

And that which shall be borne of thee, shall be called the sonne of God. Lyketypse in the baptisme of Christ is heard a voyce from heauen vpon the Lord: This is my well beloued sone. The holy ghost also appeareth in y^e likeness of a doue. wherupon the Lord commaunded vs also to be baptized in the name of the father, and of the sonne, and of the holy Ghost. Thys profession is certayne and true, and so set forth by the most manifest scriptures, & liuely preaching of the Apostles: like as Tertullian declareth agaynst the heretike Praxeas. we ought rather to beleue and to cleaue vnto these thinges, than to the monstrous and blasphemous sophistrie of that corrupt, and wicked person Seruetus the Spauarde.

But specially here in fewe wordes is declared vnto vs the Of the holy whole misterie of the holy ghost, which in the gospel of Iohn ghost. is vttered moze at large. First his proceeding is noted, which verely in times past men affirmed rashely to be set forth in no part of the scripture. S. Iohn sayth here, that out of y^e throne Proceeding. proceeded lightnings, &c. And by and by: which are the seuen spirites of God. And this worde ἐκπορεύσις in Greeke doth signifye a proceeding or goyng out, but S. Iohn here saith ἐκπορεύοντο, that is to say, proceeded or went forth. And therefore that auncient counsel of Constantinople decreed rightely: καὶ εἰς τὸ πνεῦμα τὸ ἅγιον τὸ κύριον, τὸ ζωοποιόν τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον: that is, and (I beleue) in the holy Ghost the Lord, euen the quickener, which proceedeth of the father, &c. But although the Lord himselte in the Gospell speaking of the holy ghost sayth, he shall glorifie me: for he shall take of myne, and shall shew vnto you: and all thynges whatsoeuer the father hath, are myne: Therfore I sayd, that he shall take of myne, and shall shewe it vnto you: yet must not any man vnderstand it so, as though the holy Ghost proceeded of the father onely, and not also of the sonne, wherof also was long contention betwene the Greekes & Latines. For if he proceede of the father, he proceedeth of the sonne also. For euen for the same cause at this present is he red to proceede out of the Throne. But in the Throne is not onely he that sitteth, but the lambe also, of whome in the .s. chapt. shall be added, that the lambe hath seuen eyes, which are the seuen spirites of God, sent into the whole world. Albeit therfore that in the .15. of Iohn, the holy Ghost is sayde to proceede from the father: yet there is set before: whome I (sayth the sonne) will sende vnto you from my father. To be short, if there be but

one substance and nature of the father and of the sonne? I see not how the holy ghost should proceede from the father, so as he should not proceede of the sonne also. Let vs rather leaue these scrupulous disputations to idle wits: and let vs beleue that the spirite proceedeth from both.

The effect
and opera-
tion of the
holy ghost.

Moreouer the vertue or effecte and operation of the holy ghost, is here also set forth and declared very trimely. For first he ligheneth, when he illumineth the obedient, and frayeth the rebelles with sore threatenings. Secondly he thundereth, what tyme he inueygbeth agaynst thys vngacious worlde, and reproveth the same of sinnes, thunderyng out the terrible iugementes of God. Two Apostles in Marke are called the sonnes of thunders, or thunderers. Moreouer, he uttereth hole some voyces of doctrine, exhortation and consolati- on by men, for the fauour of men. Finally, whereas the ope- ration of the holy ghost can not be sufficiently well expressed, yet by number of seuen he complayeth and accomplisheth his fulnesse, and sayth that seuen fyre lampes are burning before the Seate, burnyng I say, and not quenched, or smokyng. For the grace of the holy ghost is bryght and full of efficacie, whereof is spoken also before. And seeing y as these thynges are founde in the Throne, how should any man thinke, that the iudgementes from thence proceedyng shoulde be in any parte corrupte, defyled or to be blamed. By the holy Ghost all thynges are preserued, and by his prouidence all thynges are wrought.

The glasse
the Sea.

Hereunto is added an other thyng: that is to wit, a glasse Sea before the seate, in clerenes and bryghtnes representyng Christall. Hereby is signified thys fraille worlde, which is subiecte to God, and as it were in his sight. And also in other places of holy Scripture, by reason of the vnstablens, tossing and turmoyleing thereof, it beareth the figure of this variable and most vnconstant worlde. And certaynely the state of this world is more bricke than glasse. Some what hereof shal follow in the 15, chat. But what things so euer are done with so wonderfull varietie in the worlde: all the same shynne as in a glasse before the Throne, so that God seeth them all, as it were in a Christall: whose eyes or knowledge the least thynges that be, can not escape. For we must not thinke, that such thynges as are done in the worlde, are done rashely, or that they happen by some fortune, or that they be vnknown to God.

After this he returneth agayne to the throne, to the intent he

he may finally finish, that which he had begonne once to describe: and shew also all the workes of God, that are done by his creatures, to be most holy. The royall seates, chayres or Thrones of kynges are wont to be borne vp and beautified wyth beastes, as Salomons seate was wyth Lyons: which is to be scene in the 3. booke of kyngs the 10. chap. In other places, the goodliest beastes doe drawe the triumphante chariotes of Princes. Therfore by a lyke kynde of speache as is vsed among men, beastes are set to the throne of God. For God in hys Prophetes is carryed vpon Cherubin, that is, in hys heauenly chariot. And Ezechiel in the 10. chapr. nameth openly Cherubin, beastes: and the whole text proueth, that the place must be vnderstoode of Gods chariot, drawen by beastes, in the which he hymselfe was carryed out of the cite of Hierusalem. There is in Poetes much mention of chariots of the Goddes, taken haply by the first writers out of the holy Scriptures. For Sathan, the Ape of God, goeth about alwayes to diffame the worde of trueth. But we omitting the triflinges of Poetes, wyll consider the sober description of thys carpage of God, or rather of Gods throne. Almyghtie God sitteth in this seate. Sitting in the scriptures, is gouernement. Here then is signified that God sitteth on all his creatures: that is to say, gouerneth his creatures, & by his most wyse prouidence worketh all in all, vnder euery creature according to his good and iust pleasure after the nature of euery of them. we must say then, that by those beastes are vnderstoode all the creatures of God, disperced through out the foure quarters of the world: that is to say, which are comprehended in the whole worlde.

Cherubin.

God sitteth
vpon beastes

And first here is shewed in what place of the throne the beastes were: to witte in the middest of the throne, and in the circuit of the same. You will aske, if they be in the throne, how should they be about the throne? if they be about the throne, how be they in the middes of the throne? The thyng must be so conceiued (as I aduonished also before) as we must vnderstand, that vnder the throne the middest of the beastes dyd with their hinder partes reach to the middest of the throne inwardly, and so as it were beare vpon the throne: And that with their fore partes (I meane, with their brestes, and heades & winges) they did stand forth, and so compass the throne, and as it were inuiron it round about. For so might they seme to be in the middes of the throne, and round about it.

Afterward it is diligently described what maner of beastes they

what man-
ner of beas-
tes they
were.

they were. In number they were foure. For in times past also, the same nūber was expressed by Ezechiel: And the partes of the world are trimly signified by the nūber of foure which comprehendeth the vniuersalitie of all thynges. Other some haue forged here the foure Monarchies of the world. &c. And euery beast had his face; and his body and fire wynges, and they were full of eyes within, lyke as their bodies were full of eyes also. The first, in shape and fashion resembled a Lyō, the second a calfe, the third a Man, and the fourth a flying Eagle. By these seme to be signified all creatures, visibie and inuisibie, reasonable & vnreasonable, yea eue the excellentest of all: for after in the chapter we shal heare, that all creatures joyntly together do with one mynde worshyp the lambe, and hym that sitteth on the throne. And verely God vseth them all, the Sunne, the Moone, the Starres, the ayre, the fire, & bryefly all liuing thynges. And such creatures as he hath chosen, to worke any thyng by, he maketh the same to be of efficacie, furnishing enery one after their state and condition, so as they want no wisdom, reason, strength, power, patience, labour, quicknes nor swiftnes. The face of man signifieth witte and wisdom, lyke as also the eyes signifie a foresight, watchfulnes, subtiltie, and luckenes in doing of things. The Lions face betokeneth force and strength, & stoutnes of valiant courage, like as the looke of an Ore betokeneth industry of labour: And the Eagle and the fire wynges betoken swiftnes. As for an example: God chose vnto hym the Affirians or Babilonians, to destroy Ninine. Therefore, as it is in Nahum, the Lord prepared and furnished those men in such wise as they were swifter than Eagles, and the rest as you may read in the 1. and. 2. chap. of Nahum. And so be all creatures ministers of the iudgements of God, commyng out of hys iudiciall throne.

what the
beastes doe.

It is touched also, what those beastes do. They go about the throne, awayryng alwayes for Gods commaundement, & they may execute the same cheerefully, speedely, & stoutely. Neither haue they any rest (marke how he sayth, haue not, shal haue, or haue had; but haue) any rest: that is to witte, they be in the continuall doynges of God. But heare may we not vnderstand, that they be greued with any paynefulnes: And also they honour God with continuall prayse. Aretas sayth that these wordes. And they haue no rest. &c. signifie not any labour somnes of paynefulnes, but a continuall holdyng on an vnchangeable agreement in prayling God.

Finally here is set also the forme of the Hymne and prayse of all creatures. In old tyme Dauid song also: prayse ye hym of Sunne and Moone. &c. The same Hymne is set in the 4. of Esay. And what do all creatures commend in God, whose seruice God vseth, and whose force and operation they feele? Chiefly holynes. These thynges do chiefly concerne the some of the matter. For they teach vs that God is holy, vndefiled, iust, gracious, almighty, all working, euermlasting, the begynner of all thynges, and the preseruer of them. For they say, holy Lord God almighty, which was. &c. which wordes we dyd expounde in the first chap. who would not gather hereof, that the workes and iudgements of hym be most holy and iust: who then shall hereafter reprove the iudgements and workes of the Lord? Righteous is y^e Lord in all his wayes, and holy in all his workes: This testimony of all creatures maketh vs willyng, ready, cherefull and voyde of feare, so as we willyngly settle our selues vpon the iudgemētes of God, and murmur not at hym in any thing, why he should do this or that? But wholly submit our selues vnto God, beleuyng all his workes to be good, and to be done for the profit of the godly, and for the iust punishmēt of the wicked. Holy is God the father, holy is god the sonne, & holy is god the holygheist, holy is y^e one God in trinitie, & worthy to be honored for euer more. Holy are all his workes, & his wayes vndefiled. And we read more rightly thre tymes: holy, than ninetytimes after the example of the complutensian booke. For the former maner of wytyng is approued by the prophet Esay. To God almighty be prayse and glory.

The songe
of y^e beastes
and what
we must
learne there-
of.

Here is declared what the Elders dyd about the throne, and how they sange vnto God a song of prayse.

The xxv. Sermon.

And when these beastes gaue glory and honour, and thanks to hym that sate on the seate, which lyueth for euer and euer: The xxiiij. Elders fell downe before him that sat on the throne, and worshypped hym that lyueth for euer, and cast their Crownes before the throne, saying: thou art worthy Lord to receiue glory & honour and power. For thou hast created all things, and for thy willes sake they are and were created.

The fruit
of this vi-
sion.

This most godly vision well and rightly vnderstode, and reposed in saythfull memory, instructeth vs rightly in indyng rightly the workes of God, that we should feare God, be patient, submit our selues wholy to God, and geue all glory vnto hym. For this is the very fruite, that cometh vnto vs, and the end of all thynges that here are spoken.

The exam-
ple of El-
ders.

And by the way he repeateth what the beastes did: and declareth also what the xxiij. elders dyd. Whereby we are manifestly taught, what we also owe vnto God, & what we must iudge of his workes, and how we should beaue our selues in them towarde hym.

Glozy to
God due.

Those beastes, that is to say, the whole number of creatures, whose seruice God vseth, in the gouernement of thynges, ascribe thre thynges vnto God which sitteth, that is to say, which ruleth and gouerneth all thynges: I say vnto the euerylastyng and euerypynyng God whiche giueth, or breathes lyfe into all thynges. First glozy, *δόξα*, which is a maicstie, graue estimation, reputation, worship, or good opinion: when we thinke well of God, protestyng that there is nothyng better, greater, excellenter, rightcouler, or holier, than he. This glozy are we alwayes commaunded to geue hym, and to esteeme nothyng in this world dearer and more precious thā God. Secondly they geue to him honour *τιμή*,

Honour
due to
God.

and *τιμή* Breke signifieth honour and price, and the due and bounden duety that we owe to any. We owe vnto God reverence and submission, as to the supre godd, and the onely and true Lord of all. S. Paule in the xij. to the Ro- maynes speakyng of obedience due to the Magistrate: to whom ye owe feare, sayth he, geue feare: And to whom you owe honour, geue honour. In the thyrd place followeth blis- syng, which he calleth *εὐχαριστία*, that is thankes geuyng, and prayse. For we be commaunded to prayse all the workes of the Lord, and to geue thankes for the same. Job is sayd to haue blessed or thanked God, for the most greuous affliction that he sent him. For he sayd like as it pleased the Lord, so hath it be done: the name of the Lord be blessed. Whylest the beastes do attribute all these thynges to hym that sitteth on the thron, by their example they teach vs, what we should do: verely that we ought to yeld all and singular these things vnto God. which if we do: all murmuring and all disputyng, begon throug our owne ouer curiousnesse in searchyng and stryng Gods workes to the bottome, will cease. With the laude and prayse of the beastes is ioyned the *Psalm* or song

of the .xxiiiij. Elders. This is the Church triumphant, the company of all Saintes, Patriarches, Prophetes, Apostles, Martyrs, &c. as I declared to you before. Mortall men haue not here an example of some one Saint, or wise mā: but of all holy, goodly, wise and worthy men. They haue put of theyr flesh, and are voyde of affectiones and errors: They be therefore of vncorrupt iudgement, so as there can be no clearer or purer examples ministered to vs. Thre or foure thynges are taught vs concerning these Elders, which they dō or performed. not to euery body, but to hym y^e sitteth on y^e throne, and lieth for euer and euer. For so be the titles of God repeated, wherof is spoken before. we told you also that the seates of the Elders were set rounde about the throne on which they sate clothed with white raymēt, crowned with crownes of gold, lying with hym that lyeth for euer.

The songe
of the .xxiiiij.
Elders.

They first arise out of their seates or chaires, and kneele downe (προσκύπτειν) vpon their knees or on their face before God. And in falling or kneeling downe, they shew a submission or lowlines of mynde, that we might learne to submit our soules and bodies to our God, wyth singular lowlines and reuerence: I meane, by yelding our selues and all our thynges to hys good wil and pleasure. But if the blessed soules now purified, and already hauing the fruition of the sight of God, fall downe before the Lord. what should not a man doe, which is yet still wretched, miserable, mortall, and a sinner? He may be ashamed of his owne subbornesse and stiffenes, seeing he beholdeth so great submission in the most noble and godly soules of the heavenly dwellers.

The seru-
tours fall
downe be-
fore God.

Then the Saintes worship, yea & they worship none other, but him that sitteth on the seate, and lieth for euer, the father, the sonne, and the holy ghost, God thre and one, euerglasting & almighty. Therefore let vs also worship this God, following the example of all Saintes. we worship God with outward reuerencing, when we vncouer our heades, kneele downe and bowe before him. And we worship hym in spirit, in trueth, and with inward seruice, when we depend wholly vpon him, when we consecrate our selues wholly vnto hym, and when we looke onely at hym, as the onely one that is most infinite, most wyse, most gracious, most myghtie, most righteous, and most mercifull. And they that thus fall down before the throne of God, and so worship hym, doe not contende wyth God about his workes, nor quarrell wyth God vnpatiently, why he doeth this, or permitteth that?

The saints
worshyp.

To wor-
shyp God in
trouth.

The saints
cast of their
crownes.

Unto all these thinges is added, that they plucke of the crownes of their heads, and cast them downe before y^e throne, at the feete of him that sitteth in the throne. This is not onely a notable modestie, but also an exceeding lowly humbleness beyond all example. Clerely sayth Primasius (an auncient expounder of the Apocalipse) whatsoener vertue, whatsoener power, or whatsoener dignitie they haue, they yelde it ouer vnto God. For to hym is attributed rightely, whatsoener is wonne or gotten: Of whom, he that ouercomineth, is ayded. Thus sayth he. They testifie & signifie also, that they would not take vpon them any godly power, nor reigne, nor presume to geue aduise vnto God as his counsellers, nor in any case appoint hym what to doe: but yelde vnto hym all authoritie, all power, and all gouernement, yea and euen themselves and all other thynges whatlocuer, to be ruled by him. For by experience they perceaue and see, that in all the whole world, eyther heauen or earth, there is not any wiser, mightier, or greater, nor any that gouerneth all things more faithfully, diligently, safely, or excellently than he. Let vs therefore (deare brethren) let our selues vpon the iudgement of the Saintes, and agree wyth them in all pointes concernyng these thinges.

To receiue
glory.

Yea and with expresse words they testifie, why they threwe downe their crownes: Not that beyng vnthankfull to God, they esteeme not highly his giftes: But for that they playnly acknowledge all glory to be due to hym alone Therefore they accorde very well wyth the beastes and all the creatures of God: and saying an Hymne to the hygh Prince, they confesse hym to be worthy to receiue glory, &c. And he sayd to receiue: not y^e he had it not before, but for that it shoulde seeme a most vnworthy thing, if eyther they or any other creature, would chalenge vnto them those thinges which appertayne to God alone. Thou onely art worthy to take these thynges in hand or to vse them and to deale in them. These thinges appertayne to no creature, &c. And they commend God highly, whome they call their Lord and God. Some copys adde & yios, which art holy. For they doe and agree in all thinges wyth the beastes, which cryed also, holy holy, holy, Lord god almightie. To the same gaue they also glory & honour, whereof before. So also the elders ascribe to him now the selfe same thinges. And specially they attribute to god power *τὴν δύναμιν* and take it from themselves. Why than doe the Papistes attribute diuine power and operation to the saintes in heauen, who

who neuertheſſe doe here playnely attribute to God alone. When S. Iohn and S. Peter were aſpye, they tooke it not in good part that the people ſhould ſeeme to attribute any diuine power vnto them. For when they had reſtoꝛed one that halted befoꝛe the temple, and the people were in admiration therof, they ſayd, ye men of Iſrael, what maruell you at this? or why looke ye vpon vs *καὶ ἰδὲ δύναμις καὶ ἐννοεῖα* as though we had made this man to walke by our owne power or ho-lynes. The God of our fathers hath done it. &c. And how much leſſe ſhall we thinke, that they would deſire to haue any godly power or diuine honour aſcribed vnto them now, when they be ſet free from all corruption?

Saintes
geue power
to God and
take it not
to them-
ſelues.

Alſo they adde or render a reaſon, why they ſubmit both themſelues, and all theirs vnto God, and attribute all glory, honour, and power vnto hym. For thou, ſay they, haſt created all thinges, and by (*Dia*) thy will, they are, and were created. This glory of God is wonderfull and vmeaſurable. That thou art exceeding great (ſay they) and that all power & glory is to be aſcribed vnto thee, it appeareth by the work-maſhip and making of the whole world. No man was with thee at the creation therof, no man gaue thee counſell, what or how thou ſhouldeſt doe, no man helped thee thus much. Who ſhould approch vnto thee to be partaker in power? who ſhould glory befoꝛe thee the God & maker of all thinges? Thou alone maदेſt all thinges, alone preſerueſt all, and alone gouerneſt all. Thou willedſt, and they were made: Thou ſaydeſt, and they were created. It was inough to haue ſayd, it was inough to haue willed. And in deede all thinges at this day haue their being through thy wil, without any paine and trauell of thyne. Thou gouerneſt all thynges in moſt excellent and godly order. This teſtifieth the wonderful courſe of the ſtarres, the pleaſaunt chaunge of thinges, and the moſt ſweete and plentifull fruites that ſpring of the ſame. Who than would not gladly ſubmit both hymſelfe and all his, to thee and to thy gouernement? who would not commit al his thynges vnto thee? who would not acknowledge the power and glory to be thine? Let vs marke theſe thinges with attentive myndes, that we may alſo appeare ſuch befoꝛe God, as we ſee the Saintes in heauen appeare. God graunt vs this.

God & crea-
tour & pre-
ſeruer of all
thinges.

¶ Of him that ſitteth in throne, and holdeth the booke in his right hand ſealed with ſeuē ſeales: what that ſealed booke is,

The fifth
Chapter.

And in the right hand of him that sate on the throne, I sawe a booke written within and on the back side, sealed wyth seven seales. And I sawe a strong Angell preaching with a loud voyce: who is worthy to open the booke and lose the seales thereof? And no man in heauen nor in earth, neither vnder the earth, was able to open the booke, and to looke thereon. And I wepte much because no man was founde worthy to open and reade the booke, neither to looke thereon.

He now proceedeth to describe more fully hym that sitteth on the Throne: Of whom he had touched certaine and a few thynges before. In this peece is no small force of this our matter. For now will he shewe that, which in this treatise is principal: namely, that all thynges which are done in y^e world, are through Gods providence most iustly and holly governed by Christ: which thing all the Saintes and creatures of God acknowledge, geuing vs an example to doe the like, in prayeing and commendying hym that lyueth for ever.

God sitteth
in a throne.

And it shall behoue vs to weye euery worde; forasmuch as in euery one of them there are great misteries, & nothing is spoken in vayne. And verely the almighty God sitteth in a Throne. And by sitting is signified not onely the power of iudging, rulyng and governing; but also a quyet mynde (not troubled wyth any euill affections, after the manner of iudges of this world) and great equitie in all thynges. Secondly a booke is scene in the right hand of hym that sitteth, of the which booke we must speake more at large.

Here appeareth an allusion made (as there is in many other places of the Scripture) to the Princes of this worlde, which haue bookes of lawes, of priuileges, of executions, of statutes, of counsell matters, of thynges done or to be done, of condemnations, of citizens, of lyfe and of death. For so is both the booke and bookes assigned to God. Moyses sayth in the 33. of Exod. Put me out of the booke of life. &c. In the psalmes is much mention of these bookes of God: In the psal. 55. 69. 139. In the seuenth of Daniell, bookes are opened: whereof mention is made also in the 20. of the Apocalypse. we reade in the 3. of Malach. of a booke of remembraunce before

before God. Therefore this booke of God conteyneth all the determinations, workes, and iudgementes of God. For we shall heare by and by, that all thynges that are done in the world, come out of this booke, as it were out of a fountayne or well spring.

The booke in the right hand of him that sitteth.

And thre things are chiefly spoken of this booke. First, that it lyeth not in the Throne, or in the bosome of hym that sitteth, or vnder the Throne, ne hangeth before or behynde the Throne: but is in the right hand of God. Hereby is signified Gods workfull power, and the same to be both rightfull and mightful. For the booke is not scene in his left hand. God therefore worketh, and continueth or disposeth all his workes and iudgementes most holily. Secondly that booke is written within and without, or on the backe side. For in the prouidence and iudgements of God, all things are conceived both good and euil, lucky and vniucky, rough & soft, sweete and sower, visible and invisible, priue and open, and all thynges in generall.

The booke written within and without.

Finally the booke is sealed with seuen scales. For it is most strongly closed and fastened. For the iudgement and workes of God are firme, true, iust and such as can not be withstand. The vse of scales amongst men is diuerse, notwithstanding it may be contriued in two pointes. First scales are set to, for assurance of saythfull, true, and right dealing. And a great deliberation is had in setting to of scales. For they are not put to vniust, wayne or falle matters. Therefore scales are warrantes of a certaintie, and writings & scales are given to the intent men should haue iust rules, deale truly, and be sure of their right. It seemeth an vnworthy thing to quarrell agaynst sealed writings. Therefore by the scales that are set to Gods booke, here is ment that all the iudgementes and workes of God which are done by his prouidence & disposed by Christ, are most true, steddy, and rightfull. It shall therefore be a shame to finde fault with the iudgementes of God, or to speake euill of his workes. Agayne, by scales are secretes kept, that they be not scene of euery man, but of the ones ly to whom they are appoynted. The iudgementes therefore and workes of God are for the most part hidde, and not open to all men, sauing to such as the Lord hath appointed, namely to the saythfull & obedient. And there be seuen scales one ly, because the fulnes of tymes, and of thynges to be done in those tymes throughout the world & the Church, and of the iudgementes & mysteries of God, are comprehended in them.

The booke sealed with seuen scales.

The vse of scales.

Seuen scales.

The opening of the booke and scales.

Now therefore the opening of the booke, and the vnsealing thereof, is nothyng els, but the reuealynge of Gods iudgements and the declaryng, or vtterynge of his most secret determinations, and finally the most holy and iust operation, dispensation, & execution of his will. For vnder scales there is assurednesse and truth. So the, in that opening there is nothyng done agaynst the truth, faithfulnessse, loue, and iustice of God.

who is worthy to open the booke and scales thereof.

And the opening of the Scales is handled very aduisedly and excellently, at large: to witte, who might be thought worthy to open to the Church, the secret iudgements of God, and to execute and dispose his holy workes: that is to say, to whom the kyngdome and the execution of Gods providence might be committed. For an Aungell, and that not of the common sort, but a strong, and worthy one, with a loude voyce cryeth, to make vs all attentive, and to marke diligently, who he is that should both open the booke, and vnloose, or vndoe the scales. And he holdeth the hearer, beholder, or reader a great while in suspence, before he will shew who shall do it, to the intent to comende hym the more vnto vs. No man, sayth he, in the whole vniuersal world, neither amongst the Aungels and Saintes in heauen, nor amongst earthly men, and vnder the earth, was founde which could either open or vnseale the booke.

To Christ alone belongeth the kingdome & the power of gouernement is taken from others.

Let vs marke how there is none that can open the booke, and the scales, besides Christ alone. why than is the administration of thyngs attributed or communicated Saintes? none can open to vs the secretes and iudgements of God, no man can execute the iudgements and workes that God worketh in the world, saue onely Christ the Lord: why thā are so great benefites sought for of saintes: or why is it imputed to them, if either the sicke be restored to health, or a mortal man receiue any other gift or benefite? many will say, I receiued this of Gods benefite, but thzough the meditation; power and merite of this or that Saint, vnto whom God graunted this, that he should rule ouer such a disease, and might heale such as call vpon the name of the Saint, or the name of God by the saint. These are here confuted now by the wordes of the Lord & S. John, saying, that there was no man found in heauen or in earth, which could open the booke. Yet neuerthelesse about the throne sate the xxiij. Elders, representing the Type of all Saintes in glory & not one of all them was found, which could open the booke. Therefore be they a great deale madder, which do attribute the gouernement of thyngs in the Church

to the Hope a most corrupt and filthy man. Onely Christ receiued all power in heauen and in earth: as we shall incontinently more fully vnderstand.

S. Iohn wepeth, because he perceiueth that the opening of & reading of this diuine booke imported matter of much weight: and yet saw no man at all, which could either open or vnseale it. Neither did he as yet fully vnderstand the matter. And he bare the figure of them, which vnderstand not the iudgements of God, nor know not that all thynges are wholly gouerned by Christ, through the prouidence of God. For in them nothing els remaineth, but mourning & heauynes. Certainly without Christ & his opening, whereby he reuealeth to vs the diuine misteries and iudgements, no man can rightly iudge of y^e same. For vnlesse we vnderstand, the scales to be opened by Christ, and that all thynges are done by his order which loued vs, and gaue hym selfe for vs: what thyng shall be left in vs, but sighing?

The weeping of S. Iohn.

But he rehearsed three thynges, to open, to read, and to looke vpon. No man liuing openeth, for that no man is mete for so great a charge, saue onely the sonne of God. No man readeth or vnderstandeth fully the iudgements of God, but the sonne, and to whom he hath reuealed, so much as any man hath. No man looketh on it, that is to say, can behold the workes and iudgements of God, but he shall be offended, except he be indued with the spirite, and purified with the same. Therefore we must aske grace of hym, that we may vnderstand so much of Gods iudgements as shall suffice, & that we may haue a godly opinion of the same.

Aretas Byshop of Cesaria, an expolitour of this booke, sayth that neither any of those that lacke flesh, nor any of the that are in the flesh, nor yet any of those that are departed and left their flesh behynd them, haue receiued perfite knowledge of Gods matters. And by and by after: neither onely is there not any which could open it, but also not so much as looke vpon it: that is to say, which could looke attentiuely on the iudgements of God, and so forth. And the laying together of the whole place proueth sufficiently, that S. Iohn speaketh here of Gods iudgements: but chiefly of the gouernement of thynges. The Lord Iesus be glorified for euer. Amen.

Here is liuely described the Lambe in the throne of God, receiuing the booke of the hand of him that sitteth, and opening it.

The xxvij. Sermon.

AND one of the Elders sayd vnto me, weepe not: Be-
hold the Lyon, whiche is of the tribe of Iuda, the
roote of Dauid, hath obtained to open the booke, and
to lowse the seuen seales therof. And I beheld, and loe,
in the midst of the seate, and of the foure beastes, &
in the midst of the Elders, stode a lambe as though
he had bene killed, which had seuen hornes, and seuen
eyes, which are the seuen spirites of God, sent into all
the world, and he came and tooke the booke out of the
right hand of hym that sat on the throne.

By Christ
all thynges
are gouver-
ned.

For asmuch as Iohn had wept, that no man was woorthy
so much as to looke on the booke of hym that sat on the seate
and much lesse to open it: One of the. xliij. Elders comfort-
eth hym. His name is not expessed, wherfore it were but a
fondnesse and an ouercuriousnesse to require it. Notwithsta-
ndyng there be some of the expositours, which suppose hym to
be the patriarch Iacob: Merely for that shortly after his ora-
cle or prophetic is recited. And so the authour descendeth in
goodly order vnto the description of the sonne of God, by
whom the heauenly father, as all the Scripture euery where
approueth, gouerneth all thynges. Hetherto hath he descri-
bed hym that sitteth on the seate, & before that, the holy ghost.
Wherfore these are hollesome and most profitable doctrines for
the Church, wherby the true sayth is confirmed.

The comfort of this Elder, and his doctrine, which doubt-
lesse is most heauenly and diuine tendeth to this end, that we
should vnderstand, how all the complaynts, weeping, grud-
gyng, & sondry turmoylings of our minde, can not be quen-
ched, appeased and quieted, vnles we see and beleue, that the
father hath giuen all power in heauen & in earth, vnto Christ
and consequently hath made him as well the onely redeemer,
as also the head prince & gouernour of all thynges, who ther-
fore ought to gouerne, and vnder the seale of faythfulnes and
truth already gouerneth and dispolet all things that are or-
deined by Gods prouidence, and discouereth the secretes of
Gods iudgements vnto vs, so farre as is sufficient for vs.
This if we beleue with a faithfull and sincere mynde, we shal
haue quiet consciences in all the workes of God, euen in such
as are hard to indure, and seme to some men most vncalo-
nable,

hable. For we know that he by whom all thinges are gouerned, is of our nature and kynde, yea euen our owne brother: and verely such a one as fauoureth vs with all his hart, and hath suffered death for vs, and loueth nothyng better in all the world, than man: and mo:reouer hath ouercomen death, sinne, the deuill and hell, yea ouercomen them for vs. who will now than suspect his gouernement, permission or operation? Thou hast a brother in the Princes Court, who thou art assured to fauour thee from the bottome of his hart: thou hearest say, how the Prince hath geuen vnto hym the gouernement and iudgement of the whole country, wouldest thou sicke or be loth to submit thy selfe vnto him? nay rather thou dost trust and hope to obtaine any thyng of thy brother.

Therefore let vs remember, how the Scripture not here duely, but euery where doth teach, y^e Iesus Christ the sonne of God, and in dede of the same substance with vs as to thyng his manhode, hath by dying for vs, deserued to haue a name geuen hym, which is aboue all names, and that all thynges should be subiect to his gouernement, what soeuer he in the world, visibill or inuisibill. For so S. Iohn testifieth in the. 1. chap. And S. Paul also to the Phil. 2. Colos. 1. and to the Hebrewes the. 1. chap. He is sayd at this present to haue ouercomen or obtained to open the booke, and to loose the scales therof. Therefore by the knowledge of him, & though sayth in him, we obtaine, to looke vpon the booke, the iudgements and all the workes of God with a ioyfull mynde, and quietly and patiently to beare the openyng therof, and his gouernement in all thynges.

The kynge dome and power is geuen to Christ.

But to the intent we may iudge more rightly of Christ y^e A most gallant & full right liuely: yet now he proceedeth to painte him out in hys, that is to say, in most godly and goodly colours, to the ende we myght not be affrayde of his gouernement, but with quiet myndes most willingly submitte our selues wholly to hys orderyng.

A most gallant & full description of Christ.

First it is sayd, that a Lion of the tribe of Iuda hath overcome: to wit, the same Christ of ours is said to haue overcome the deuill, sinne, death, the world, hell and all power of the aduersarie. And he ouercame by dying, and so attained to the highest point of souereintie, and was made Lord of all. The deuill also is by Saint Peter termed a Lye, howbeit in an other sence. And Salomon and the Prophets call tyrantes Lyons. Our authour therfore calleth Christ a Lyon,

Christ a Lye of the tribe of Iuda.

Christ is
onely most
inuinible.

on, not of the common sort, but of the tribe of Iuda. For he alludeth to the prophetic of the Patriarch Iacob, which is in the 49. of Gene. he prophesieth there that Schilo shall come, with plentie and good lucke, who like a Lyon that hath take bys pray, and cannot be diuiren from it by any man, is able to defend those that be his, whome he hath plucked out of the Dragons claws, so as no enemy dareth once open his lyps agaynst hym. Christ therfore is declared a victour or conquereur, most renowned, most mightie, and most inuinible, which belongeth to hym alone. Yet shall you finde kynges, that are enery houre ouercomed of wicked lustes, which will suffer theselues to be called inuinible. Briefly, this first note in the descriptiō of Christ, sheweth that Iesus Christ the gouernour of all, is the very same, whom the Patriarches and Prophetes haue prophcyed to come into the world, a prince most inuinible.

Christ the
roote of
Dauid.

Secondly Christ is called the roote of Dauid, wherein he seemeth to haue alluded to that saying of Esay in the 11. chap. Then shall a budde come forth of the stocke of Iesse, and a floure shall spring out of the rootes therof. Certes Mary the daughter of Dauid, of whom that most sacred floure Christ sprang and came, was the stocke of Iesse. And of the very rootes of Dauid, or of the virgine, I meane of her very and true humane nature, Iesus Christ was borne very man into the world. For he tooke no where the Angels nature, but the seede of Abraham. He is therfore but brother, of the same substance with vs, after his manhode. These thynges doe comfort vs exceedingly, & confute heretikes most strongly: which sayne that Christ hath not a very humane bodye. We haue more hereof in the 1. of Math. and 1. 2. 3. of Luke. Afterwarde it is expressely spoken of the same our Lord, that he is in the middes of the Throne, in the middes of the foure beastes, & in the middes of the xxiij. Elders: and is therfore exempted out of the number of creatures, out of the number of Angels, and out of the number of Saintes. For he is greater than these, to wit, of the same substance wyth the father, and in glory equall wyth hym. For the father is in the middes of the throne: from thence proceedeth the holy Ghost: & there euen is the lambe Christ now found: not onely very man, but also very God. And he is a distincte person. For the blessed Trinitie knoweth not any confusion. The father is God, the sonne is God, the holy ghost is God: yet are all three but one God, the father in his person, the sonne in his, and the holy ghost

Heb. 2.

Christ is
in the mid-
dest of the
seate.

Christ is
very God.

ghost in his, not making three Gods, but three properties and persons in one indiuisible & eternall essence. And where as Christ is mentioned to be in the middes of the beastes, & in the middes of Elders: after his diuine nature he is ment to be euery where, to be the life and preservation of all creatures, and also to be in the middes of his chosen, and of hys Church. Therfore like as we beleue Iesus Christ to be very man, so let vs also beleue hym to be very God, of y^e same substance with God y^e father. Therfore let Seructus perish with Arius and Mahomet, and as many as denie Christ to be the sonne of God, coequall with the father in all thinges. Furthermoze he is now also called a lambe, not that he is naturally a sheepe, but because that by a lambe he was prefigured to be the innocent redeemer of the worlde, and the onely holosome sacrifice of all the faythfull. A Lambe is a token of innocencie, and was from the beginning appointed for sacrifices. Abel offered vp a Lambe: and by the lawe, a continuall sacrifice was dayly offered, of one Lambe in the mornynge, and of an other in the euening. For Christ is the cleanser of them, which were in the beginning of the worlde, and which shalbe in the ende. The Paschall lambe in the 12. of Exodus, whose blood withelde the destroying Angell from the houses and tentes of the Israelites, represented the figure of Christ, by whose precious blood we are reconciled to God: This exposition of y^e Paschal lambe S. Peter himselfe in the 1. Pet. 1. and S. Paul in the 1. to the Corinths. 5. haue brought. Esay accordeth wyth them in his 53. chapter. And so it is also expounded by the Apostle S. Philip in the 5. of the Actes. Finally S. Iohn Baptist, who pointed out Christ with hys finger, cryed out: beholde the lambe of God, which taketh away the sinnes of the worlde. Let vs therfore beleue, that the same Iesus Christ, vnto whom all power is geuen of the father, is our deliuerer, our reconciliation, innocencie, satisfaction, iustification & euerlasting saluation: as whom we shall heare in the xij. chapt, to haue bene slayne from the begynnyng of the worlde, for so much as his onely death, and one oblation made once for all, sanctifieth all that are sanctified, from the begynnynge of the worlde, and which shalbe sanctified continually to the worldes ende. which thing the Apostle also affirmeth in the 10. to the Hebrewes.

Agayne this Lambe or Saniour of the worlde is sayde to stand in the middes of the throne: verely for that now he executeth the office of vniuersall kynge, Iudge, and gouernour,

¶ 5.

being

being alwayes ready and prepared to saue. So S. Stephen also in the xij. of the Actes seeth hym stadyng. Or els in other places we read that Christ sitteth on the right hand of the father. Agaynst which saying, this place strueth not, inasmuch as to sitte, is both to rest and to reygne.

The lambe
appeareth
as layne.

1. of the

Moreouer this our Lambe appeareth in the throne of the diuine maiestie, as if he were kyled; not for that he was not slayne in deede, and dead (for that same is a little after excused most exactly): but for that he remayned not in death, but the third day rose agayne from the dead, to the ende he might declare hymselfe to be the life, and resurrection of the faithfull. Or verely, for that in respect of his manhode he is reade to be layne, but in respect of hys Godhead to be immortall, and subiecte to no reproch. wherfore in the old lawe the one of the goates in the 16. of Leuit. is slayne: but the other is not kyled but by the worke of a man therunto appointed, is led forth into the deserte. Neuerthelesse, there are expositours, which expounde it thus: he is sayd as though he were slaine, forasmuch as after S. Chrysostome and S. Austen he hath yet stil reserved the scarres of the woundes of hys death in token of hys victory. &c.

The lambe
hath seuen
hornes.

Furthermore thys Lambe Christ Iesus our Lord, hath vii. hornes: not that in deede he carryeth so many hornes lyke a goate of Inde. An horn, as appeareth by Daniell, and by the song of Zachary in the first of Luke, signifieth power and kyngdome. The number of seuen is the number of fulnesse. It is therfore signified, that Christ is indued wth all kynde of power, diuine, humane, imperiall, pontifical, royall, and to be brieft, with most absolute power. In the 13. chap. we shal heare that the beast hath taken to hym two hornes, as it were of the Lambe, wherof I shall speake in his place. Daniel in the 7. chapt. And dominion (sayth he) was geuen hym, and honour, and souereintie, that all nations and tounge might worship hym, whose reigne is an euerlasting reigne, which shall not perishe nor decay at any tyme. Moreouer, he hath seuen eyes also. These he expoundeth, and saith, which are the seuen spirites of God, sent into the whole worlde. I shewed you befoze, that the seuenfold spirit is termed seuen spirites. Here therfore is signified the fulnes of the spirite, which the Lord powreth out vpon all fleshe. Here is signified the vniuersall knowledge of the sonne, in whose sight are present, what thinges soeuer are done in heauen and in earth, openly & pryncely. For the spirite of Christ, that vnicasurabable force,

The lambe
hath seuen
eyes.

incomprehenſible and moſt diuine, ſearcheth and pearſeth all thynges: nothyng is hidde from hys eyes, which viewe the whole world.

And ſuch is Chriſt, as we haue heard deſcribed hethereto: what is the of whom the Patriarches haue foreſpoken, that he ſhoulde come as an invincible victour and triumphat conquerour, very man of our owne ſubſtance, and alſo our very brother, and yet very God neuer theleſs, of the ſame ſubſtance wyth the father and the holy ghoſt, the reconciler, redeemer, & onely ſaluation of the world: who hath ſuffered for vs, and is riſen agayne from the dead, and aſcended into heauen, hauing all power in heauen and in earth, beholding all things, communicating his ſpिरितe vnto men, and continuing the ſaythfull keeper and defender of all mankynde. This Chriſt Jeſus our Lord, came and receiued (I ſay not conueyed or ſtall away) but receiued that booke of the diuine providence of Gods iudgementes, and of the vniuerſall gouernement of all thyngs, to the intent, to open, & loſe the ſeales therof: that is to ſay, to reueale Gods iudgementes vnto vs that are redeemed with his bloud, and to diſpoſe and order all thynges in heaue & in earth. Therfore ſince we know that the gouernour of all thynges, is geuen vs to be our redeemer, Kyng, Biſhop, and onely ſaluation: who will not from henceforth wyllingly ſubmitte hymſelfe to hys gouernement? And ſeeing we now vnderſtand certaynely, that all thynges are executed by Chriſt vnder the ſeale of faythfulneſſe and trueth: who dares be ouercurious hereafter in ſearching out the workes and iudgementes of hym, whom we ought to put in truſt wyth the gouernement of all things, yea euē though they were in our owne power. Notwithſtandynge we muſt obſerue, that the ſonne doth not ſo receiue theſe thyngs of the father, as that the father is deſtroyed of the ſonne. For in the 5. chap. of S. Johns Goſpell, the Lord ſayth: my father worketh vnto this tyme, and I worke. But the ſonne is called the word, mouth, and arme of the father, & to the end it might appeare that the ſonne is leſſe thā the father in reſpect of his manhode. For Aretas in godly wiſe ſayth, that whereas the lambe receiued the booke of the right hand of him that ſitteth on the throne: it muſt be vnderſtoode in the behalfe of his manhode, lyke as alſo that he was ſlayne. For concerning his Godhead, none of all the thynges may worthely be ſpoken or thought of God, is ſingularly aſſigned to three perſons, ſayng the manner of bringyng forth, of hym that begetteth and of hym that

what is the
gouernour
of all, and
who openeth
the
ſeales.

How the
ſonne is
ſayd to re-
ceiue the
booke at
his fathers
hand.

is begotten, and of hym that procedeth. &c.

This description of Christ is singular, most excellent, very Euangelicall, and full of consolation: and therefore is it chiefly to be layd vp in the bottome of our hartes. And here we finde also that they were diseaued in their iudgement, which were not afrayde to prate, that contrary to the maner of the Apostles, this booke taught fewe thinges concerning Christ and our redemption. Let vs pray vnto the Lord, that he would vouchsafe to illumine our myndes. Amen.

Here is described the worlshyp and prayse geuyng of an Hymne, y^e is song vnto Christ by y^e beastes & the Elders.

The xxviii. Sermon.

AND whē he had taken the booke, the foure beastes, and. xxiiii. Elders fell downe before the lambe, hauyng Harpes and golden Vialles full of odours (whiche are the prayers of the Saintes) & they sang a new song, saying: Thou art worthy to take the booke, and to open the Seales therof: for thou wast killed, and hast redeemed vs by thy bloud, out of all kynredes and tounge, and people and nations, and hast made vs vnto our God, Kynges and Priestes, and we shall reigne on the earth.

Christ is y^e
true & one
ly monarch.

We haue heard, that the lambe hath receiued the booke of the hand of hym that sitteth in the throne, that he might open it, & loose the seales of the same: that is we haue vnderstode, that Christ is the onely and eternall Sauour and Lord, vnto whom all power is geuen in heauen and earth: and consequently that he onely and euermore sauerh, that he reuealeth to vs the misteries and iudgements of God, and finally that he gouerneth and disposeth all thynges in the world. It followeth moreover how all the creatures of God behaue the selues towards this sonne of God, the monarch and gouernour of all thynges. This thyng is set forth with a marvellous lively representation and plentifull speech in the Type of the iiii. beastes, and the xiiii. Elders. Certainly to the end that by their gestures, wordes, and workes we might vnderstand, what is mete for vs to do in the iudgements of God. For this example is verely manifold, and euē of vi. partes, such

such as you shall hardly finde propounded in any other matter. And in this matter is very great force. First in dede we haue heard in the iiii. chapter that the foure beastes cryed out before the throne of him that sate: holy, holy, holy, Lord God almighty. Secondly we vnderstand that the. xxiij. Elders fell downe, worshipped, cast downe their crownes, and sang an Hymne. Now followeth the third degree of this exāple. For as first the beastes and Elders did these thynges seuerally, so now ioynly with one accorde the beastes and Elders fall downe together before the lambe. Let vs therefore fall downe also in all the iudgements and workes of God, before the lambe the gouernour of all, & let vs worshyp. For although it be not here added, and they worshipped: yet is it to be vnderstode, that their falling downe was to the intent to worshyp. For to fall downe, is to worshyp. which thyng is also perceiued by this that followeth. For they offer prayers to the lambe, that is to witte, they sing an Hymne, which is a part of godly worshyping. Moreover it followeth immediately, that euery creature sang an Hymne to him that sitteth in y^e throne, & to the lambe. &c. And verely two thinges especially and diligently S. Iohn treateth in this example. For first he trimly painteth out the behauiour of the beastes and Elders. Afterward he annexeth the Hymne, prayse geuyng, or song. And as concernyng their behauiour: first and foremost they fall downe before the lambe: as I sayd euen now.

And this place is of efficacie ienough to proue the Godhead of our Sauour Christ. For these thynges ought to be conferred with those which are written vpon the same wordes in the iiii. chap. The. xxiij. Elders fell downe before him that sitteth in the throne, and worshipped him that liueth for euer and euer: And now it is sayd, that the selfe same Elders haue fallen downe before the lambe: whereupon it followeth that he that lyueth for euer & the lambe be worshipped with like glory, seruice, & honour: And that the sonne is corquall with the father, to be worshipped for euer. wherby now is openly perceiued the abhominable & detestable errour of Arius and Seruetus, confuted at this present, not onely by the beastes, but also by the whole cōgregation of the Saintes in heauen. Idle men reason subtilly, and peruerter and wrest Gods word after their wonted giantly boldnes, at their pleasure: But we will rather follow the examples of all Saintes and creatures in the world, and will worship the lambe with him that sitteth in the throne who is blessed for euermore.

An example
manifolde
wherby we
learne how
to behaue
our selues
towardses y^e
gouernour of
all thinges.

The lambe
is worship=
ped.

Christ is
very God
to be wor=
shipped wth
the father
in the same
glory.

Seruetus
renewed the
blasphemy
of Arius.

Harpes & vialles.

Agayne there are shewed to vs, the Elders kneeling on the pavement, holdyng in their handes harpes and vialles. An harpe in the psalmes and holy history is an instrument of musicke, consecrate to prayles diuine. Concernyng the viale, the cupfounders make much ado about it, of what manner of shape or what fashioned cup it should be: I vnderstand it to be simply a cup or a bolle, such as we read there were many in the tabernacle and temple, appointed both for drinke offerings, and also for sweete odours and incense. Neuerthelesse these thynges in the holy heauenly dwellers be not to be taken corporally, but spiritually as counterfigures of other things. For what Gods spirite the discloser of secretes ment, S. Iohn hym selfe declareth, saying: Which be the prayers of the Saintes. And therefore hereby it is ment, that the Saintes offer prayers to God: whiche are much more acceptable to him, thā the sweete melody of Musical instrumētts, or p^{er} pleasant saunt sauour of sweete gūmes, or perfumes are vnto men. In that they haue harpes (sayth Aretas the interpreter) it betokeneth a concord and agrement in geuyng God thanks. And hercof we learne agayne, what we should do at the contemplation and vnderstandyng of the iudgements and workes of God. The Lord is to be prayled and blessed, because he is good, and his mercy indureth for euer. But if thanks must be genen to God, if his workes and iudgements are to be prayled, why do some men quarrell with God, findyng fault at his iudgements or bringyng them lewdly in suspition? let vs learne moreouer, that Organes and those corporall incenses do no longer become the Church of God.

Musicke and incense, prayer.

The true sacrifice of Christians.

Of this place S. Ireney in his iij. booke agaynst heresies, in the. 33. and. 34. chapter sheweth, that the prayers & thanks geuyng of Saintes be the same oblation whiche Malachie prophecied to be offered vp thorough out the whole world. And shortly after Tertullian followed the same exposition agaynst the Iewes, and in the iij. booke agaynst Marcion: whom other Doctours of the Church haue followed. But those pleasaunt Sophistical trifiers, I meane the Popish peti diuines, do as it were triumphe in these thynges, whereas their triumphing is all the while but shadowish & fond: For they apply these thynges to their sacrifice, wherin they sayne them selues to offer vp the body & bloud of Christ vnto God the father vnder the formes of bread and wine, as a propitiatorie sacrifice for the quicke and the dead. But Ireney & Tertullian speake not of such a sacrifice, but of the oblation of pray-
ers,

ers, which the whole congregation of Christ sanctified in his blood, offereth vp in the Lordes Supper to God the father with thanks giuyng for their free redemption, and not the consecrated Massepriest alone. These holy fathers neuer knew the sale Masses of these Chananites.

By the same place of S. John, the selfe same Papistes go about to proue & to stablish their praying to Saintes in heauen. Behold, say they, the Saintes are sayd to pray openly in heauen. But they nede not to pray for them selues, and therefore as intercessours & patrones they pray for their clientes & worshyppers in earth. I aunswere, that the Saintes in dede pray in heauen. But wheras you addyng the kinde and manner of praying, do expounde it to be intercession: you patch it vp with a peece of your owne forgerie, yea euen with a malicious and lying forgerie. S. John here expoundeth him selfe, so that he nedeeth not your patchyng. For he addeth, and they sing a new song. Yea and he reciteth the whole forme of this song, lest any man should corrupt that which he had sayd of prayers. And that same forme containeth prayse and blessing or thanks geuyng, and not intercession, or inuocation. For certaine it is euen by the doctrine of the Apostle. 1. Timo. 2. and to the Phil. 4. that there be two chief kyndes of prayer: inuocation and praye or thanks geuyng. But the thyng it selfe playnly proueth, that S. John speaketh here of the latter, and not of the first. And where as this place expoundeth certain Types, shadowes or misteries of Gods law: by the same we may rather confute the intercessio of Saintes in heauen, for their worshyppers. For in the law is permitted one onely golden aultar of incense. And the same represented a figure of Christ. For onely Christ is the mediatour and intercessour betwixt God and man. It was not lawfull for the people of God, to burne incense, but vpon this aultar onely. It was not lawfull for any man, to prepare or make for hym selfe an odour of those kynde of gumes, wherof the diuine incense consisted, and to smell to it: as appeareth in the. 30. of Exodus. why than do not these vnderstand, that prayers belong to God alone? and that the Saintes in heauen would not smell of such incense? Dauid in the. 141. Psalm sayth, let my prayer be directed as incense in thy sight, and the lifyng vp of my handes as an euenyng sacrifice. The Deuill desireth to haue such manner of incenses to be made vnto him: As appeareth in the. 4. of Math. and in S. Austen of the Citie of God. But our heauenly Saintes, are not Deuils, why vnder-

Agaynst
praying to
Saintes in
heauen.

The shadowes of
lawe are
expounded.

derstand they not that this altar of incense standeth now in heauen on the right hand of the father, and there maketh intercession for vs: and that for his sake the father is reconciled to vs, and we are accepted of God, and that by him alone we must offer by our prayers vnto God, which are els abhominable? why see they not the heauenly Saintes at this present to attribute all thynges to the onely lambe alone, and to challenge nothyng to them selues? Finally that they make no mention of their worshippers: but plainly testifie, that the onely lambe was and is worthy, to take the booke. &c.

what is a new songe.

And the prayse or thanks geuing of the heauenly Saintes he hath called a newe songe, which in the Scriptures is no new thyng. For the Saintes say, that they will syng in earth vnto God a newe song. Psalm. 33. 96. 98. 144. Psal. 42. And newe songes be called those new balades or verses in meter, which are made of some newe benefite or noble acte done. And because the minde of man is delighted greatly with new benefites, they sing a new song, which with a ioyfull mynde prayse God, and geue him thanks with their inward affections. Finally, they sing a new song, which prayse God with myndes purified and renewed with the spirite: which thyng was chiefly genen to those heauenly Saintes. whercof we learne agayne how it behoueth our myndes to be affected & furnished in the prayers and praises of God. ¶ (saith Aretas) would call that a new song, by the benefite wherof, we (who being inlightened through the whole earth, haue departed from the oueroldnes of the lawe wrytten, and walke in newnesse of life) are taught by the holy Ghost to sing thankes-geuing.

The hymne or prayse geuing of Saintes in heauen.

To these thynges now is added the Hymne of the saintes, that we myght also haue a fourme how to prayse God. And in the Hymne they sing, that all things are subiecte to Christ, and all thynges ordered by his gouernment, that he humbled hymselfe to the death, and was therefore exalted aboue all thynges. Now are also the vertues or effectes and wonderfull benefites of his death commended vnto vs: to the ende that we esteeming the gouernour by his benefites bestowed vpon vs, should beleue also that this gouernement shall be holefome for vs, and therefore submitte our selues to him willingly in sayth and patience. which verely is the chiefest ende of those thynges which are treated of here with so great diligence.

First they commend the maiestie and dignitie of Christ,
in

in that he alone in the whole vniuersall world, is found worthy to haue rule ouer all thynges, and to be the onely Sauour of the world, the reueler of Gods misteries, and the gouernour of all. For this is to take and to open the booke: which we haue now oft tymes repeated. Secondly, they answere the cause, why this glory should belong onely to y^e lambe or sonne of God: because, say they, thou wast killed. And by the lesse they vnderstand the more: to witte, his whole incarnation, and the whole misterie of our redemption, his death, resurrection and ascension into heauen, and the residue. Wherefore is the true and onely mediator betwene God and men: he is the onely sauour, as he that alone was incarnate and crucified for vs: hee is the onely gouernour, which by his humilitie deserved to be exalted. *Philippians. 2.* And he is a most fitte gouernour of all thynges, as of whom all men may, as of their most saythfull sauour, yea and brother, hope well, what thynges soeuer chaunce vnto them through his gouernement. &c.

Christ alone is
worthy to
open the
booke.

In the meane tyme they commend most highly the vertue or effecte of Christes death. For this beyng ryghtly vnderstoode, we are more ready to submitte our selues to that gouernour, whom we know to be our sauour, which loueth vs dearely, and would haue all saued. And the chiefe effecte of Christes death, is redemption. Redeeming includeth captiuitie. we were prisoners and seruantes of sinne, of death, and very bondslaues of the deuill and hell. But the sonne of God came and tooke fleshe, and shed his blood (for so also is the maner of redeeming vs expressed by the elders) & washed vs from our sinnes, and when he had made vs cleane, he ransomed vs from the power of death, hell, sinne and Satan, so as now we be of God. Therefore they say expressly, thou hast redeemed vs to God. We be therefore of God: the deuill hath no more ryght to vs: we are the free men of Christ, deliuered through hys blood. *1. Pet. 1. Hebrew. 9.* And forasmuch as we be now of God, to witte, iustified freely, by hys grace, through the blood of Christ, as the Apostle sayth also in the 3. chapt. to the Romanes: Merely we ought to serue god in netwones of spirite, and not the fleshe and the deuill, in the oldenes of the letter and of our fleshe. which thyng the same Apostle discourseth more at large in the 6. to the Romanes.

The vertue
& effecte of
the death of
Christ.

Redemption.

Also they declare by the way, whom he hath redeemed: that is to wit, men of all tribes. &c. In which rehearshall he doth redeemed. imitate Daniel in the 7. chapt, and signifieth an vniuersalitie,

Righteous-
nes follow-
eth iustifi-
cation and
redemptio.

How sain-
tes raigne
vpon earth.

For the Lord hath dyed for all: but that all are not made partakers of this redemption, it is through their owne faulte. For the Lord excludeth no mā, but him onely which through his owne vnbeleife, and misbeleife excludeth hymselfe. &c.

Upon redemption there followeth another effect of Christs death, which is, that it iustificth men before God, & maketh them kynges and priestes. For they that be iustified, worke righteousness. I haue expounded this place concerning the Priesthode and kyngdome of the Christians in the first chapter, where yon may haue it.

The Saintes adde mozeouer, that they shall reigne vpon earth, to wit, through the vertue of Christ: not corporally, as the Millenaries doe imagine, and the Turkes following the same, who imagine that they shall haue bodily pleasures in this worlde, or in the newrepayred worlde, or in the earthly paradise. For the whole scripture promisceth better thynges. Neither must the godly be so geuen to corporall thinges, that they should hope for nothyng about corporall matters. The Saintes speake here of the last iudgement, wherein it shal appeare to the whole worlde, and to all that dwell vpon the earth, that the Saintes, which sometime seemed to the worlde to haue beene wicked, vngodly, peacebreakers, heretickes, and murtherers, and for the same cause haue becne slayne, be iust, holy, kyngs, and priestes of God. So I say they shall reigne vpon earth. The which thyng is declared moze at large in the .iiij. and .v. chapt. of the booke of wysdome.

Let the Saintes (I say) consider these thynges. And when they be oppressed by the wicked in this worlde for trueth and righteousness sake, through the permission of Christ the gouernour of all: let them neuertheles glorifye the Lord God, and praye hym without ceassing. To hym be glory for euer.

¶ Here is described the commendation and Hymne, songe vnto Christ by the Angels, and by all creatures. &c.

The xxix. Sermon

AND I behelde, and heard the voyce of many Angels about the Throne, and about the beastes and the elders, and I herad thousandes thousandes saying with a loude voyce: worthy is the lambe that was kylled, to receiue power, and riches, and wysdome, and strength, and honour, and glory, and blessing. And all creatures which

which are in heauen, and on the earth, and vnder the earth, and in the Sea, and all that are in them, heard I saying: blessing, honour, glory, and power be vnto him, that sitteth vpon the seate, and to the lambe for euermore. And the iiij. beastes sayde, Amen. And the xxiii. Elders fell vpon their faces and worshipped him that lyueth for euermore.

In the fourth place now come the Angels of God also to the Elders and to the beastes. I meane to the most excellent creatures of God, and together wyth them doe prayse God and the lambe wyth an hymne: doubles for an example to vs, that, as I oft tymes lay and repeate, we myght vnderstand what thyng becommeth vs also.

The Angels also prayse Christ.

Dauid speaking of Angels in the hundred & fourth psal. among other thynges sayth: which maketh his Angels spirites, and his ministers a flame of fier. He testifieth therefore that the Angels were made or created of God. In respect of their substance he calleth them spirites, and by a parable he calleth them a flame of fier, which is pure, bright, swift, pearcyng, and burnyng. Therefore after their sort and maner, the Angelicall spirites be altogether such: whom by their office he calleth ministers, to witte, of God and man. And S. Paul also alledging the same xerte of Dauid to the Hebrewes, sayth: are they not all seruisable spirites sent forth to doe seruice for their lakes which are heyres of saluation? that is to witte, for mens lakes. These thyngs teach vs to iudge rightly of Angels, that no man myght worship seruauntes, or any creatures be they neuer so excellent, for their goodly giftes. Neyther in dedde can the Angels or Saintes abide theselues to be worshipped. Here doubles they attribute all glozy to God and to the Lambe, to God thre and one, that all we should doe the lyke. Here is also declared the place, wherein the Angels were: namely about the throne, about the beastes, and about the Elders. Therefore they garded all these places rounde about as it were a garde. Daniel in tymes past sawe thyngs not much vnlke these in his 7. chapt. Certenly they stand lyke wayters and seruitours, ready to doe seruice. Angels are sayd to be about the godly men vpon earth, and to attende vpon the saluation and seruice of men. In the xxxij. psalme Dauid singeth: the afflicted person called vpon the Lord, & the Lord heard hym, & fro all his troubles he deliuered

Of angels.

Reade. 24. sermon fo. lowyng.

red hym. The Angell of the Lord pitcheth his tentes about them which feare hym (the Lord) and he deliuereth them. And not much vnlyke thynges you may read in the 91. psal. And thou shalt here note, that those that be afflicted, doe call vpon the Lord, and not vpon the Angels: And that the Lord doth heare, and deliuer them: and for the workyng therof, vseth the seruice of Angels, as of his ministers. And like as no man that is well in his witte doth reuerence, call vpon, and worshipping the Sunne, although God by the same geueth great benefites to men. So no man honoureth, calleth vpon, and worshipping Angels, although God vseth their seruice in deliuering men.

The number of Angels.

Now also he setteth down the number of Angels, howbeit a certeine for an vncertaine, that is to witte, thousand thousandes for innumerable. He alludeth in the meane tyme to that saying of Daniell in the .7. chap. Thousand thousandes serued hym, and ten hundred thousand stode about him. We be wont to esteeme the power of kings by the greatnes, hugenes, and innumerablenes of their armyes. What than shall we thinke of the power of our God, whiche is the God of hostes, and whom not onely innumerable legions of Angels, but also all creatures serue? And what an excellēt prayse is it, which is song together of so many blessed spirites?

For after this, the proper duty or office of Angels is touched: They sing prayles to God, and commend the lambe of God, and that with a lowde voyce. It skilleth not greatly whether thou sing prayles to the Lord in a low or an hygh voyce: but for asmuch as they that crye with a lowde voyce, are for the most part sore moued, as ouerwhelmed with great sorow, or ouer ioyed with great gladnes: Therefore we shall haue praised God with a loude voyce, if we prayse him with a feruent mynde and inward affection of the hart.

The hymne of the Angels, sayde in þ prayse of Christ.

The aungellicall Hymne is now annexed, which accordeth in all thyngs with the Hymnes of the beastes & Elders. For they celebrate the lambe, that is to say the sonne, which as he is the Saviour alone, so hath he deserved to receiue all power and glory, and to gouerne all thynges: as is sayd before.

And seuen thynges do the Angels attribute to the lambe, that is, to Iesus Christ our Lord, on the right hand of the father. First *δυναμιν*, power, that is to witte, diuine power, to create, quicken, and mainteine. Of this I spake also before. Secondly *πλοῦτον* riches. For he is rich, as the Apostle saith, for all that call vpon him, Roma. 10. And Christ hym selfe, (sayth

(ſayeth Primafius) is the treaſure of all good thynges . . . For *Schaddai*, ſignifieth the ſufficiencie of all goodes of the mynde and body: And if it be lawful to attribute a heathen word vnto God, he is very Saturne, fulfilling all creatures. And ſince the Aungels do ſo commende Chriſt: who would thinke, that me ſhould ſo ſcrape to them ſelues, as though they them ſelues could fill their owne deſires? Than they attribute to Chriſt wiſedome, to witte godly and great. For the ſonne is the wiſedome of the father. Whereof Salomon treateth much. By this wiſedome he knoweth how to rule all things with moſt conuenient and excellent gouernement. Who ſhall ſay? Thus it ſhould haue bene done. The wiſedome of God hath moſt goodly and excellently made all thinges from the begynnyng, ſo that our reaſon can iuſtly blame nothing. What thyng ſhall we blame than now in the vniuerſall gouernement of Chriſt? Alſo they aſcribe vnto Chriſt, ſtrength to execute ſuch thynges as he hath moſt wiſely ordeined, ſtrength to deſend his, and to ſubdue the aduerſaries. For he is almighty. Such things as follow, namely honour, glory, & thankes geuyng, are declared before, what they be, and of what force: ſauing that thyng which he called firſt *ευχαριſτια*, that is to ſay thankesgeuyng, he calleth now *εὐλογίαν*, that is to ſay, bleſſing, prayſe, and geuyng of thankes.

This Hymne ſayd in the prayſe of Chriſt, teacheth that Chriſt is very God, of the ſame ſubſtance and coequall with the father, greater than the Aungels, yea Lord of the Aungels, whom the aungels them ſelues alſo worſhypp, as Saint Paul in 1. to the Heb. hath declared. Here than are confuted who ſoener preferre Aungels to Chriſt. The heretickes are confuted that are called Aungelicall, to witte worſhyppers of Aungels. The aungels them ſelues do here reprove their errour: that not without cauſe they are accounted of S. Auguſten amongeſt heretickes. If richesse, glory and honour be due to Chriſt alone, and that he excelleth them: wherefore are the ſame communicated to creatures? Otherwiſe we admoniſh all the godly, that they thinke highly of Aungels, and acknowledge and commende the benefites of God in them: and that we loue them as brethren, and ſelowes, and coinheritors of the ſame ſaluatiō: and that in no wiſe we contemne or blame them. Whereof I will ſpeake more at an other time.

Hether to he hath recited the ſingular prayſes: & the myrthſonges, or Carols of Gods excellent creatures, particularly of the ſayd Elders, and generally of all the reſt, yea and euen

The prayse
& agreement
of all crea-
tures, to
glory of
Christ.

of the Aungels, sing vnto Christ our Redeemer and Prince. And yet not with these contented, he addeth moreouer in the fifth place, the agreement, prayse, and submission of all the creatures in the world, to the intent that if happely we be not moued with the excellent example of the excellent creatures, Elders and aungels, now at the last we might be abashed, when we see all creatures of their owne accord to do their duetie. For sith that man is Lord of all, and all thyngs were for him created: how I pray you how could he haue sinned more ha-
nously against God which made him Lord of all, than by be-
commyng aboue so hardharted, so thanklesse, and so malici-
ous, that he not onely doth not his duetie: but also becometh
inferiour to all creatures, and sheweth him selfe worse than
all creatures, as who alonely striverth agaynst God, and yel-
deth him not his due praise: Therfore doth this exaple great-
ly prouoke man to submit him selfe vnto God, and to geue
God the whole glory: and in no wise to strue with God, nor
to grudge at any thyng. But marke I pray you with how dis-
ligent a diuision of thynges comprised all creatures, and ex-
cludeth none, (the Deuill onely excepted) what tyme he re-
compteth the creatures that are in heauen, which are in earth,
which are vnder the Earth, and in the Sea: and finally ad-
deth, and all that be therein. Therfore if all thynges created
do celebrate and worshyp him that sitteth on the Throne, and
the lambe, & submit them selues vnto him: is it not a shame,
yea & a foule shame, that man alone, being Lord of all, should
renolte to the sworne enemy of God, the Deuill, and to take
part with him quareling, carping, and rayling agaynst God,
and in slaunderyng his iudgements and gouernaunce, and
in reppnyng at his workes and will:

How all
creatures
can prayse
God.

You maruell, I wote well, how all creatures, (sith many
of them be voyde of reason, and insensible) can prayse God.
Howbeit this figure prosopopeia that is the saynyng of per-
sons is very common with all the Prophetes, & chiefly with
Dauid: prayse ye him Sunne & Moone, sayth he, prayse hym
ye bright Starres. Prayse the Lord from the earth ye Dra-
gons and all deepe places, fire, hayle, snow, &c. And by
such maners of speakyng the Prophetes ment to incourage
and styre vp men to prayse God. And seying that the creatu-
res which haue no life, do after their maner prayse God, see
that you after your maner do prayse God in Wyminnes & spi-
rituall psalines. And in dede Dauid sheweth a playne reaso,
why he commaundeth bodyes that haue no life to prayse God.

Let

Let them prayse, sayth he, the name of the Lord, why? because he commaunded, and they were created. As though he should say: they be his creatures, and in that they remaine still, they haue it of hym: therfore let them make the name of God glorious, as of their maker and preseruer. And he signified also the maner of prayssing, to where he addeth, he hath ordeined them, that they should indure for euer: he gaue them an ordinance, neither is it transgressed. As if he should haue sayd. Seyng they neglect no part of the things, wherunto they are made, but are ready in their place, order, and tyme, & do their duety exceedingly well: do they not preach vnto men the wonderful wisdom and power of God: for in an other psalme also Dauid sayth, the heauens shew forth the glory of God, and the firmament declareth the workes of his handes. &c. Thus I say the creatures without hys do prayse and commend the name of God vnto men, what tyme they are minded, worke wonderfully, and obediently do the thyng where vnto they are appointed.

The Hymne of all creatures (lyke as that was of the beasts, Elders and Angels) is here also trimely described, although briesly. But for asmuch as it hath nothing, that hath not bene declared before: I will not by oir repetyng & speaking the same thynges, molest and weary the gentle hearers. Howbeit that one thyng semeth chiefly to be obserued, that they ioyne hym that sitteth in the throne, and the lambe together: thereby acknowledgyng the sonne to be coequall with the father, and both of them to be worshipped with lyke honour, and with lyke prayses to be celebrated and commended. They attribute peculiarly to the late Empire or kingdome, for that he receiued the booke of the father, as is declared before: to witte all power, & authoritie to gouerne all thinges.

The foure beasts sing to it Amen, either so confirmyng the Hymne of the creatures, or thus declaryng their consent with them. To the intent we should with one minde pray together and prayse God who is blessed for euermore. Morco- yet hereby are confuted the dissensions of men. The Lord alloweth the concord and agrement of men, and requireth it vtterly, especially in prayers and godly prayles. For he commaundeth thee in the Gospell to lay downe thine oblation, which thou wouldest offer, in case thou dost remember any discorde betwixt thee and thy brother, & to go into hym, & to renewe amitie, & than to returne to thyne offeryng: which in the Prophetes is called an abomination, in case it be offered
of

An Hymn
sayd vnto
Christ of al
creatures.

A consent is
approued,
dissent is
reproued.

The elders
worshyppe
agayne.

of myndes possessed with rancour and mallice. &c.

A medicine
agaynst all
heresies.

Finally, the Elders fall downe agayne and worshyp hym that lyueth for euer: doubtles that by their oft worshyping all we in earth might be moued vnto obedience. For if these thynges be done of the blessed spirites in heauē, what I pray you is ineete for vs to do here in earth? And marke, that they are sayde to worshyp hym that lyueth for euer, who neuer thelesse fell downe first also befoze the Lambe, and befoze the Throne, out of the which the spirite proceeded, and wherupō sate he that sitteth: whereof we gather, that the Father, the Sonne, and the holy Ghost, are in deede distincte in persons, and yet that these three are not thre Gods, but one God lyving for euer. And verely this notable vision & treatise may be in the stead of a most effectual remedy agaynst sundry poysons of heresies, specially of the Arrians and Seruetanes, or rather Berdetanes, and mozeouer agaynst diuers & curious disputations and temptations touchyng the workes, iudgements and prouidence of God. If we be wylle, we wyl obediently submitte our selues to the lyving God, wyth all the creatures and Saints of God, worshyping hym, and wyth the Prophet cryyng: thou art iust Lord in all thy wayes, and holy in all thy workes. Thou hast created vs, all thynges are thyne. Thou gouernest all thynges in best order. Thou lovest man. Thou hast geuen vs thy sonne. Thou by thy sonne our redeemer gouernest all thynges vprightly. we worshyp thee the Father, the Sonne, and the holy Ghost, one very God. To thee is due the kyngdome, honour, and glory for euer and euer. Amen.

¶ Two scales are opened, and the directe course of Gods worde is shewed together with a cruel course of warres agaynst the disobedient.

The xxx. Sermon.

The sixth
Chapter.



And I sawe when the Lambe opened one of the scales, and I heard one of the foure beastes say, as it were the voyce of thunder: come and see. And I sawe, and beholde a white horse: And he that sate on hym had a bowe, and a crowne was geuen vnto hym: And he went forth conquering, and to ouercome. And when

When hee opened the seconde scale, I hearde the second beast say. come and see. And there went out another horse that was red: and power was geuen to him that sate thereon, to take peace from the earth, and that they shoulde kill one another. And there was geuen vnto hym a great sworde.

Hetherto hath the Apostle prepared the hearers to heare the iudgementes of God and fatall destenies of the Church wth a quyet mynde, and patiently to beare all aduersitie, & to worshipping hym in all thynges, and to geene glozy to hys name: consequently he expoundeth in a most goodly order the iudgementes of God, and destenies of the Church, shewing how the sonne of God gouerneth the ordinatices of God, and of hys eternall prouidence. And this is as it were a prognostication for all tymes and ages vnto the worlds end. For we must not thinke that here are rehearsed onely the actes of one age or two, but of all. First of all, thynges are generally described, & afterward by partes particularly, when we come from the seuenth scale to the trumpets. The tyme is, that the Lord sendeth forth the preaching of the truth into the world: which when men refuse and despise, they are destroyed wth warres, and other calamities innumerable.

But before all thynges S. Iohn is excited (and in him all we) to be attentine. And one, that is to witte, the first of the beastes doeth excite hym. One of the Sabbats is set for the first day in the weeke, and that same is verely the Sunday. The voyce of the beast is lyk vnto thunder. whereby is signified that here is treated of great & most weightry matters. For most great and terrible thynges follow, which shake the whole world. Therfore let vs not play the sleepe sluggards, let vs not be blynde and deafe. Doubtles the slouthfulness of our tyme is such, that we little consider the workes of God, and what is done in our tyme. The Storckes, Swallowes, and Turtels, and the rest of lyuing thinges passe vs, which full well obserue their tyme. Therfore are we here well stirred vp, that we shoulde not be slouthfull, but marke what thynges are declared and shewed vs of the Lord.

And whē S. Iohn had diligētly marked what was done, The first he seeth the lambe, Christ I meane our redeemer, open one scale to one scale, that is to say, the first: And straight wayes came forth penced. a white horse, on whom he that sate, had a bowe bent, and an

Arrow in it. To hym was geuen a crowne, and he went forth conquering, that he myght overcome. This is the vision: the exposition whereof is this. For the Lord sayeth, that he will declare the beutenies of the Church.

Horses.

**The course
of Gods
word.**

A bow.

A crowne.]

**That the
church shall
be alwayes
a the pre-
ching of the
word.**

Horses of sundry colours are also brought forth of Zachary in the first chap. And they signifie the variable course & state of the people of Israel. The white colour is consecrated to innocencie, puritie, victorie and felicitie. Therefore by the white horse is signified the lucky vnterface of gods word, or prosperous preaching of the Gospell. For vpon the horse sitteth a horseman, which guideth the horse, and hath a bow. Certainly Christ doth prosper the course of the preaching of the Gospell. And the 45. Psalm doth attribute to the same shaftes or Arrows. For he striketh his enemyes sarre of, & bringeth them into his subiection. Briefly, with the word of his mouth, he subdueth people and nations to hym. Esay in the 49. bringyng in Christ speakyng, sayth: And he put my mouth as a sharpe sworde, the shadow of his hand couered mee, and he put me as a piked Arrow, he hydde mee in his queuer. Through Christ therefore proceedeth the preaching of the word: he geueth strength to the preaching: he shaketh his bent bow. What force so euer the worde hath, that same is whole due to the horseman.

To hym also is geuen a crowne, to witte, a kingdome and all power of rulyng. For Dauid prophesying before, sayde: the Lord shall sende forth the rod of his power out of Sion, to rule amonges thyne enemyes. Moreover there is geuen hym a crowne, that he may crowne such as serue hym faithfully. And it is a phrase of speakyng, to say he went forth conquering, that he myght overcome: which is as much to say, as he that went forth is a conquerour, and went forth of purpose to overcome. For it signifieth that Christ will aduance the preaching of his worde through out the worlde, so as no man shall be able to withstand hym, yea euen in despite of hell gates. For the word of the Lord endureth for euer.

And this place teacheth, that there shall alwayes be a church in the worlde, and likewise that the trueth shall alwayes be preached, though the enemyes howelles burst. But if we read ouer the story of the Church, we shall better vnderstand all thynges, and perceiue that this prognostication hath alwayes bene most certayne. Christ was once shewed to the world by the Apostles through the preaching of his worde, and the matter proceeded most luckily, how much so euer the mighty

mighty of this world resisted the same. The thing is wonderfull, in case those five hundred yeares be considered, which are accounted immediatly after the incarnation of our Lord. In them went forth the conquerour to overcome: And in deede he ouercame, the whole world which receined Christ, & worshipped hym. Since those yeares, (as before also) certayne seedes of errours began to be sowne abroad. The Bishops began to contende for the supremacie, and who should be the vniuersall head of the Church in earth: They began to reason of the vse of Images in the church, and brought them into Churches in deede: lyke as also they called the Bishop of Rome the supreme & generall head of the Church in earth. And mighty Princes, and in a maner the whole state of learned men conspired in these opinions: but he hath vanquished, which went forth to vanquish. He had in hys Church innumerable which bowed not their knees before this Baal. A thousand yeares after the incarnation of Christ, the Bishops began to defile the Lordes supper and other vnsained doctrines of sayth, too heathenishly. But what preuailed they (I pray you) by so many counsels, determinations, and ouer earnest indeuours: he that went forth to overcome, hath overcome. The white Horse hath stoutely burst through them to the saluatiō of many. For how great battels in these last five hundred yeares the godly and learned men, haue sustained agaynst the Bishops and Bishops, stories beare witness. At this day also appeareth throughout the whole world how luckely this white horse goeth yet still forwarde, which hath held on his course euen vntill our tyme. The Gospell is belened, neyther can the sayth be extinguished wth any waters or fyres.

Thou makest exception, that they were heretikes which resisted the Bishop & See of Rome in these 500. last yeares, as Bertrame, Iohn Scot surnamed Dunse, Beringarius, Arnoldus, Brixianus, Waldo, Wicleffe and Husse, Luther, & Zwinglius, and such other men of the same sorte: and moreover, that certayne of these were overcome also, and put to death by the Pope. I aunswere, that as men they myght erre in many thynges: but in those thynges wherein they agree wth the Scripture agaynst the See of Rome, I affirme that they erred not, but layde the truth. whereupon it is certayne, that Christ ouercame by them. what tyme Micheas, Helias, Zacharias, Amos, Ieremias, and others preached the worde of God agaynst Idols and worshippers of Idols, they were also

condemned for seditious and heretikes: yea and certayne of them were taken out of the way, but was the tructh vanquished: It is sayd that Antichrist should haue good fortune, & that he should punishe and afflict the strong, and the people of God. Men then beyng the ministers may be oppressed, but the ministry it selfe neuer decayerh. S. Paul sayth, that he is bounden for the Gospels sake, but the Gospell is it selfe not bounden. Therfore he that wēt out to conquer, hath cōquered herhereto, and shall conquer still, whosoener, and whatsoener they be, that seeke to interrupt the playne course of the Gospell, they stumble at this cōquerour, as at a stumbling block.

The second
scale is o-
pened.

Moreover what tyme the second scale should be opened the secōd beast, to witte the Dre or Calfe exhorteth againe S. Iohn to attentiuences, that we also should consider what is propounded vnto vs. And now commeth forth the red hōse, whose coulour is somewhat like fire: there sitteth also on him a rider, to whom power is geuen to disturbe peace in earth, and to make men to kill one an other. For there is geue hym a great sword. The red hōse signifieth the state of warres, full of fire and blood. He that sitteth on this hōse is Mars, or rather the father of lyes, I meane the Deuill, who hath bene a murderer from the begynnyng. He gathereth to hym the dregges of men to make ciuile commotions, warres, destruction, burnyng, slaughter, and desolation. You see from whence the breakyng of peace is, which God hateth. And we heare how it is geuen him: Marke geuen, that is to say, by Gods iudgement permitted to trouble all peace and to take it away, and to set men together by the eares; that one may wounde & kill an other. For so we read in the .i. of Job, how Sathan had power geuen him of God agaynst Job. Vnto bloudy souldiours is geuen a great sword, great power to hurt, and a wonderfull force of fightyng: Lyke as Rahim also expounderh. Neither is it a rare thyng in the Scriptures for Monarkes, tyrantes, and mighty men of warre to be called, a sword. For so Ezechiel called Nabuchodonosor: & Esay called Senacherib kyng of the Assyrians a Razor.

God is of
good things
the deuill
authour of
euill.

And the chiefest Justice is, to geue euery man hys owne. Therfore this place doth iustly ascribe that which is good vnto God, & that which is euill to the Deuill. But, thou sayest, if God permit: then looke what he forbiddeth not, he doth. He prohibitech not warre, because iustice will not suffer hym so to do: but he commaundeth hym to punish the wicked, and to trie the good by warre: but in permittyng warres, God
offen=

offendeth nothing, seying that his permitting of the same is for most iust causes. For they would not imbrace peace offered them by the preachers of the Gospell, and therfore were they worthy to be intangled with warres. The Jewes knew not the day of Christes visitatio, and therfore were they worthy visited by the Romanes and destroyed. And this thing is the world perpetuall, that they that wil not obey the Gospell, must obey the Captaine of the warres: and they that will not heare Christ, must heare Antichrist. Thou mayest not contend with God, why he doth this, and permitterh that. Worslypp God rather, as thou hast bene taught in the. 4. and. 5. chapt.

Let vs peruse ouer stories, & see if there be not such warres to be founde, wherein men haue slayne them selues with mutuall woundes, and haue killed one an other lyke beastes. If you will read Herodian, Diodorus, and other good Historiographers: you may finde that the Romane Emperours haue bene troubled with most greuous warres, for none other cause, than that they refused peace offered to them by the gospell. For none other cause was Rome it selfe at the last taken by the Westgothes, burnt and destroyed by the Eastgothes. The Lord had geuen them Christen Princes: but they loued more Idols. For Simmachus gouernour of the Citie was so bold to require a restitution of Idolatry. I speake nothing now of Athila, nothying of the Persia and Africans warres. And while there was a wonderfull strife amongst the Byshops about the supremacie, the Saracenes sprang vp and became mightie. After the thousand yeare, began the holy warre, which as it was most bloudy, so was it of longest continuance. Neuer any such warre was made in all the world. Boniface the viij. instituted first the yeare of Iubiley, a most wicked man, who also dyd exhibite him selfe to be sene of the people both Pope and Emperour. But the same yeare of a thousand and thre hundredeth, wherein he did these thinges, arose vp in Asia the whippe or scourge of God Ottoman, the originall of the Emperours of Turkes which reigne at this day. For so when Salomon builded places of Idolatry, his enemyes sprang vp, which wonderfully vexed and afflicted the kyngdome of Salomon. What warres are made now a dayes, and what be the causes of warres, all wise men do see. We will not receaue the peaceable Gospell: It is reason therfore, that Turkische Armies should inuade vs, that we may both seele Antichrist to be a stout warriour, and may all abhorre and detest him,

And what other thyng remaineth here, but that beynge conuerred to God throught Chrift, we should serue the Lord in sincere sayth, and holy cleanness: for except we conuerre, the ayre is layd at the tree roote. &c.

Here is opened the thyrd and fourth Seale, and is declared what the world shall suffer by hunger & pestilence.

The xxxi. Sermon.

ANd when he had opened the third Seale, I heard the thyrd beast say: come and see. And I beheld and lo, a blacke horse: and he that sate on hym, had a payre of Balaunces in hys hand. And I heard a voyce in the middest of the foure beastes say: A measure of wheate for a penny, and three measures of barley for a penny: and oyle and wyne see thou hurt not. And when he had opened the fourth seale, I heard the voice of the fourth beast saying: Come and see: And I sawe. And lo, a pale horse, and he that sate vpon hym, his name was death and hell foloweth hym. And power was giue hym ouer the fourth part of the earth to kill with the sword, and with famine, and with death, and with the beastes of the earth.

Repeating. Chrift beynge exalted aboue all thynges, and Lord of all in heauen and in earth, openeth the scales of the heauenty, that is to witte, disposeth & gouerneth the ordinaunces and iudgements of God with singular vpright consuetude: and first getteth a prosperous course to the preaching of the Gospell, sending alwayes faithfull ministers which preach the Gospell of the kyngdome of God, and peace, and concorde. But forasmuch as euill men do contene the peace of the Gospell they are worthy to be molested with cruell warres. Therefore the lambe openeth the second seale, and there rush out cruell warres, slaughters, seditions and robberies.

Attention. But before the thyrd Seale is opened, the thyrd beast resembling the countenance of man, exhorteth vs to take diligent hede: that whē we see these things come to passe which are here spoken of before, we should consider from whence they come, and for what causes they are sent, & that they may be

He turned away by due repentance. Summe referre these thynges absolutely to chaunce and fortune, some agayne to the natural causes, without hauing any respect at all to God and to his heauenly operation, whereas notwithstanding, we know that God bleth naturall causes after his good will and pleasure. Therfore let vs watch, looke, consider, & know that the righteous God worketh all thynges to the welfare of his chosen, & to the ouerthrow of his enemies. The blacke horse with his rider, shewyng a balaunce in his hand, signifieth the vnforsunate or sorrowfull tyme of scarletie, famine and penurie of all thynges. For it is a worthy and a condigne punishment, that they that do nothyng esteeme the bread of lyfe, nor haue no consideratiō of the foode of their soules, but both reiect it them selues, and by their tyrannicall proclamations bying to passe that it is not receiued of others, and finally which for the bread of lyfe do spoyle the godly of their goodes, and most wickedly wast the same in all kinde of riot, should be diuē to buy thynges necessary at excessive prices: yea not to finde thynges necessary: but to pine for hunger. We know that the blacke colour is vsed in mourning and heauynesse: and that when the flesh & bloud are consumed for want of meate, the skinne groweth blacke and euill sauoured: and therfore this horse is blacke.

The thirde
scale open-
ned.

The blacke
horse.

The rider of this horse holdeth in his hand a balaunce: *Συγών*, with two scales hangyng at eithr ende of the beame, what which wee call a payre of weightes. Aretas sayth that a balaunce is a token of right and equitie. For (sayth Dauid) thou that iudgest righteously art set vpon thy throne. The balaunce then signifieth the execution of the iust iudgement of God. Aretas hath not alledged these thynges amisse, howbeit we ought rather to preferre the exposition of S. Iohn him selfe. For a voyce is heard from the iniddest of the beastes, which expoundeth to vs the ballaunce. For it soundeth, a measure of wheate for a peny, and thre measures of barley for a peny. And this measure called Choinix, signifieth a diet or dayly meate: as Erasmus hath in his prouerbe, sit not vpo thy Choinix. The same Erasmus in his annotations vpon this place sayth that Choinix is a measure of wheate, or other bread corne, which is sufficient for one dayes sustenance. Budæus thinketh that it wayeth. iij. poside, Pollux. iij. The word therfore signifieth, that a very litle meate shall cost a great price, & yet not be gotten for money: yea and that it shalbe so scarce, as it shall not be dealt out by measure but by weight.

A measure.

R. iij.

chann-

chaunceeth in the tyme of famine. what the Romane peny is worth Budeus sheweth: we vnderstand by it playnly a great price. Therfore two thinges are signified, scarcitie or dearth of cozne, and famine. Dearth raiseth the price beyond reason. Famine hath nothyng to buy, though he hath neuer so much money lying by him: but hungreth, wanteth, pineth, and at the last miserably consumeth to naught: wherein verely dearth and famine do differre. The Germanes discern them by senerall wordes calling scarcetie dearth and famine, hunger. Yet are they for the most part inseparable.

**Dearth and
famine.**

And we read in the olde storie of the Bible, that for the contempt of the preaching of Gods lawe, and the bringing in of a straunge kynde of worlshyping God, the Israelites in the tymes of Helias and Heliseus were most greuously punished wyth hunger and dearth. These thyngs be plentifully declared in the 3. booke of Kynges the xviij. and xviij. chap. Also in the 4. of Kynges, the vi. and vii. chap. Moreover, in the tyme of the Emperour Cladius, whylest the Apostles preached the Gospell saythfully, and the Jewes and Gentiles stoutly repulled it, famine most greuously afflicted the Romayne Emperre: which thing S. Luke rehearseth in y^e Actes of the Apostles, 11. chap. But these thyngs were done before thys reuelation was exhibited to S. John. Since y^e tyme the Historiographers recite sundry and innumerable famines, dearthes & penuries, in diuers countreys, sent of God for contempt of his trueth. Nauclerus mentioneth a famine in y^e yeare of our Lord 539. wherein mothers also deuoured their owne childre. what hath chaunced in our memoirie in those warres of Millan and els where, it is no neede to rehearse. They be yet freshe in memoirie, and written in the stories of *Galeacius Capella*. We felt some part hercof also in the yeare of our Lord. 1529. and the yeares folowing. The iust Lord punisheth, and moze wil punish our great vnthankfulnes, and the contempt of his godly word: as he did in the destruction of Ierusalem. would God the blynde worlde were wylling to repent and turne to God when he punisheth, and to embrace the worde of trueth with free and welwilling hart: for so should there be moze felicitie and lesse misery.

**God for-
getteth not
his mercy
in punish-
ing.**

Howbeit for a comfort, at the ende of thys Seale there is added: and oyle and wyne see thou hurt not. He nameeth the kyndes most necessary for the vse of man, and meaneth, that God doeth mercifully reserue some thynges, that be chiefly necessary for mans vse, especially for the electes sake, that all should

Should not perishe and pine in generall. wherby we vnderstand that the lord forgetteth not his mercy, euen in the midst of the affliction and plagues that he sendeth. Thus in tymes paste mynding to punishe *Egypt* and other nations wyth famyne, he sent *Ioseph* before to preserue the house of *Jacob*, and other people innumerable. You see herein most clearely, how it is of God that sometime the corne is blasted, and the vyues and olyues perishe: and how it is long of him also, that corne & vyue yelde increase. For so hath he auouched heretofore in the lawe. *Leuitic. 26. and Deut. 28.*

We are comen now to the fourth Seale: to the beholding of the opening and operation whereof, we be moued by the fourth beast which is an Eagle. Of whom we haue spoken before once or twise. And the pale Horse commeth forth, in *Greeke* *χλωρος*, which coulour resembleth wythered grasse and herbes. In *Englishe* we call it a wau or deadly coulour. *Salomon* in the 12. chapr. of *Eccles.* calleth the coulour appearing in dead bodies, and their countenaunces, golden lycour. All Poetes call death pale. And the ryder in deede is expressely called death. Hereby we vnderstand the course of the plague and of all diseases, and euen of death it self: whom *Hell* followeth, that is to say, a pitte or a graue. For *Scheel* in *Hebrew* signifieth a pitte or a grane. But if you will needes vnderstand it of the place of them that be damned, doubtles they be caried headlong into *Hell*, so many as are consumed here with sicknes and die without sayth and repetaunce. Therfore *hell* followeth death rightly. But if thou hadst rather by *hell*, to vnderstand a graue: it signifieth that all shall be full of carcases and burials.

The fourth
seale is opened.

The pale
horse.

And that plagues and pestilences most mortall haue sore afflicted the *Romayne Emppre*, for despising of Gods word; *Orosius* is witnes in his seuenth booke in the Actes of *L. Aurel. Verus*, and of *Decius Emperours*, the most cruell persecutors of our sayth. *Euagrius* in the 29. Chapter of the 4. booke of his *Ecclesiast. story*, telleth of a maruelous plague that lasted about 50. yeares. And all men knoweth with what pestilence and sodaine death *Italy* was wasted in the tyme of *Maurice* the Emperour, and of *Gregory Bysshop* of *Rome*. The time would fayle me, in case I would recite out of histories all the plagues & calamities of all tymes. What is done at this day, and hath beene done within our remembraunce, you your selues know best. There are sprong vp new diseases, whose names to our elders were neuer known. wyth

plague and
diseases.

these euils and calamities God wasteth the world, and euer hath done, to the intent that by plagues he might call vs agayne to repentaunce. Thus verely must we iudge alwayes of calamities. If any iudge otherwyle, they are not amēded, therfore are they punished here, and after this shall burne in perpetuall tormentes.

Four
scourges
agaynst the
incurable.

To these moreouer is added an other thyng also: that is to wit, and power was geuen vnto them. &c. For when men wyll not amēde wyth single calamities: the euils or plagues of God are doubled. The same are recounted in lyke order & number by the Prophetes, Ieremie in the. 15. Chap. and Ezechiel in the. 14. Chap. For they be these, Sword, Famine, Death, or Pestilence, and beastes: so are they recited in the lawe also. By these as it were sent in from the iij. partes of the world, our most righteous god executeth his iudgemēts.

And let vs obserue this chiefly, that to kill is geuen them of God, yea euen ouer the fourth parte of the earth. For we learne, that God alone is he that quickeneth, and slepeth, and that he worketh the same most iustly by his instruments, and finally that all his workes are numbred and done in order. By reason whereof he potwreth out his furie vpon the third part of the world. For he knoweth, whom he should punish, and whom he should nourishe tenderly.

In misery.

Certainly stories testifie, that when thinges haue bene growen past recovery, and come to extream corruptnesse, God hath brought in sworde, pestilence, fampyne, and beastes, which haue plagued men. And full aptely doth *Aretas* recite here the wordes of his predecessour S. Andrew, Bpsho of Celaria out of the Ecclef. story of Eusebius, in the 9. booke. 8. chapt. concerning the miseries that were layd vpon men in the reygne of the Emperour Maximine. which onely example may questionlesse serue in steede of many. And verely within the five hundred last yeares, Historiographers tell of many such like thynges, and we haue seene some.

Therfore if we couet to be quitte of so great euils, let vs serue God in trueth, and make much of his word, which he hath sent to heale vs. For reason it is, that such as reiecte sonnd doctrine, should be vexed wyth sundry diseases of soule and body. &c.

The good
are also
subiecte to
these euils.

But you will say, that these euils inuade euen the best that be. So they doe in deede. Why God permitteth that, S. Austin sheweth at large in his first booke of y^e citie of god. Certainly to the godly all thyngs turne to the best, The thernes
cut-

ſuffered the ſame death of the Croſſe, that Chriſt did, and he as they: but the conſideration of them is farre diuers. The Apoſtles and innumerable Martyrs dye of the ſword, lyke wyſe doe ſouldiours in the warres, but with vnlke lot. The Godly are made partakers of the paſſiō of the ſonne of God. The vngodly are puniſhed for their wickednes, & their ſuffering is without glory: yea rather this is the beginning of euerlaſting tormentes, vneſſe they acknowledge hym that ſtriketh them. The Lord preſerue vs from euyl.

¶ The fifth Seale is opened, and the perſecution of the ſaythfull ſet befoze our eyes, and alſo the ſtate of Martyrs in an other world.

The xxxii. Sermon.

AND when he had opened the fifth ſcale, I ſaw vnder the Aultar, the ſoules of them that were kylled for the worde of God, and for the testimony which they had. And they cryed wyth a loude voyce, ſaying: how long taryeſt thou, Lorde, which art holy and true, to iudge, and to auenge our bloud on them that dwell on the earth? And long white garmentes were geuen vnto euery one of them: and it was ſayde vnto them, that they ſhould reſte for a little ſeaſon, vntill the number of their felowes & brethren, and of them which ſhould be kylled as they were, were fulfilled.

The fiſte Seale beynge opened by the Lambe, ſheweth to our eyes, or rather ſerueſh forth to be ſeene the continual perſecutions of the Church: declaring vnto vs diligently, what is the ſtate of them which dye in perſecutions. Clerely the Lord Chriſt ſendeth forth miniſters and preachers for the ſaluation of men. And they vnthankfull, ouerwhelme the faithfull meſſengers of God wyth all kynde of iniuries, and at length moſt cruelly ſlay them. Of which matter the talke of men amonges themſelues is diuers, the very ſonne of God at this preſent doth timely inſtruct his Church, declaring what the godly ſhall ſuffer.

And firſt in expounding the ſame, we ſhal ſpeake generally of the perſecutions, wherewith alſwell the miniſters, as all the church, ſuffer. Of the perſecution of the church,

the saythfull Church also, is diuersely exercised. The Lord Christ hath shewed vs before in the Gospell many thynges touchyng the persecution to come: verely to the ende to prepare the myndes of all the saythfull to battell and patience. The places be in the. 10. and. 14. of Matthew: In the. 12. and. 21. of Luke: in the. 14. 15. & 16. of John. And also the Actes of the Apostles tell of many thynges, which the godly suffered in that most holy primitive Church. Should that man haue bene thought to haue bene well in his wittes, which at that tyme would haue sayd: hereby it appeareth, that the Apostolicall Church, is not the Church, for that it is subiect to all the mockeries, iniuries and slaughters of all men: why than do we not acknowledge at this day, that they are fouly deceaued, which measure the Church by the outward peace & tranquillitie of thinges? Paulus Orosius in his. 7. booke of histories recompteth x. greuous persecutions, raised agaynst the Church fro the time of the Apostles vntil y^e Emperour Constantine: which time did not fully accomplish the space of. 300. yeares. The first was styred vp by Nero, a monstrous man, wherof also Tacitus mentioneth in his Chronicles. This mā dispatched Peter and Paul, the most holy Apostles of Christ. The secōd destruction of y^e Church was brought in by Domitian, who in the same his persecution most greuously afflicted both this our S. John, and the whole Church also: and whē he was brought to Rome, banished him into y^e Ile of Pathmos. The thirde was rayled by Traiane, wherof Plinie the gouernour of Asia maketh mētion in his 10. bookes of Epistles. In this was Ignatius an holy Bishop cast to wilde beastes, & torne in peeces. And M. Antonius Verus molested the Church with the fourth persecution, and consumed that worthy Bishop Polycarpus with fire. Septimus Seuerus moned the fifth persecution, which Eusebius pursueth in the 6. booke of hys Ecclesiasticall story, Iulius Maximinus killed Pamphilus martyr, and was the sixth that raged cruelly agaynst the Church. Decius Traianus began the seuenth persecution, and executed very many that professed Christ. The Emperour Licinius Valerian beheaded S. Cyprian the good Bishop of Carthage, & was the eight persecutour of y^e church. Aurelianus Verus began the ix. persecution, which he aduanced but a litle way, for God the iust iudge tooke him away immediately. But Diocletian and Maximian shed more Christen blood, than any other of the Romane Emperours. Read I pray you the begynnynge of the viij. booke of the Ecclesiasticall story of Eusebius.

bus Compare those thynges with our tyme; and iudge and
directure what will shortly come to passe, and what our state
will be. Persecutions were renewed agayne after Constan-
tine, vnder Constantius and Julian. But the most terrible &
greuous of all, haue boyled vp vnder Antichrist, and haue in-
dured now by the space of fiftie hundred yeares & more. what
is done at this day, all the world seeth. The ground is wet
with the blood of Martyrs, which things S. John foresaw.

And the causes of persecutis do arise partly of the govern-
ment of Christ, which openeth here the fift Scale: and partly *The causes
of persecu-
tion.*
of men. The Lord sendeth the Crosse & fire to his seruants,
to quicken such as are slow, and to make those cleane that are
rouered with rust, and to fine the corrupted gold. For so the
Scripture defineth in the .11. chapter of Daniel, and the Apo-
c. 19. 1. Epist. 4. chap. Christ therfore not to destroy, but
to trie, permitteth very many thynges to ryauntes agaynst
the Church. The godly men also procure to them selues the
heauy hand of the Lord: whilest in dede they beleue rightly
in the sonne of God, and depend onely vpon him: but neuer-
thelesse are intangled with sundry euill affections, and com-
mit such actes as become them not. This may you see decla-
red at large in the begynnyng of the 8. booke of the Ecclesia-
sticall story of Eusebius, which I lately alledged. But the ty-
rauntes that persecuted them (as Senacherib and Antiochus)
haue an other respect, and our Bishops and Princes. For
these are moued with the hatred of Religion, and are pricked
foreward by Sathan. They will haue in any wise their Ido-
latrious Religion mainteyned, and the Religion of the Gos-
pell utterly destroyed. They can not abyde to haue their I-
dols or other sinnes reprobued. And for this cause are they
mad at the saythfull and such as frankly speake against these
Idols and wickednes. And thus doth the persecution arise,
boyle vp and procede.

The which when the saythfull see increase thus, and seele *Mutinyng
in persecu-
tion.*
them selues sore oppressed: they maruell, how long the Lord
will winke at it. Many cry out that the Lord neglecteth his
matters, & that vnto many, his helpe commeth to late. The
Lord semeth to deale vniustly with his seruants; he semeth
utterly to forget them. Neither is there any doubt but that
many by murmuring offend the Lord greuously. Now ther-
fore are we taught here to haue hope and patience.

And at this present heauen is opened to vs, and shewed
vs to behold: also it is declared where be the soules of them
that

The same
of such
thynges as
are opened
to vs in
this seale.

that are slayne in persecutions, and what is their state: moreouer, that God forgetteth not to be reuenged: why also he desireth the same and how long. These thynges are spoken to the consolation of all the faythfull, that are now afflicted with persecution. Farre other thynges are exhibited hereunto vs, than painters instructed or rather corrupted by Monkes and Friers haue set forth to vs: to witte a great company of Monkes and Nunnes couered in Heauen with our Ladyes beyle, as though the greatest part of the were saued. S. John sheweth vs neuer a Friar, but rather many Martyrs, whom the Friers at this day make more than other men. Hereby therefore, as by the doctrine of truth, we may learne what kynde of men, and what state or degree of men be most plentiful in heauen: not that we should thinke no men but onely Martyrs to be saued (for so many as truly belene in Christ, and crucifie their fleshy with concupiscences of the same, shall be associated with holy Martyrs, and reioyle with Christ for euer) but that chiefly the holy Martyrs are saued, whom the mad world supposeth to be lost.

Soule sepa-
rated from
the body be
immortall.

But all thynges here must be examined of vs most diligently. For as this place is most manifest, so is it full of most holeosome lessons. First S. John seeth, and sheweth vs as it were by poynting with his finger, the soules, yea euens of those that were slayne, to witte the spirituall and immortall substaunces, which remaine alyue after that the body is consumed and done away. The body may be killed, the soule can not be killed, which our Sauour hath lively expessed in the 10. of Math. In the 12. of Luke, he sayth: be not affrayde of them which slay the body, and after ward haue nothyng that they can do more. &c. Therefore tyrantes might well kill the bodies of Martyrs, but they had no power ouer their soules. This place witnesseth manifestly, that the soules of men not onely be immortall, but also that they remaine and continew in heauen, lively or waking, and not drouse or sleepe. For there be that thinke the soules departed fro the body to slepe: which thyng is most vayne.

The cause
maketh
Martyrs,
not the pu-
nishment.

Now also the cause is shewed why Martyrs are slayne: namely for the word of God, and for the testimony that they had. They were not put to death for wickednes or euill do-
yng, but for the true Religion, wherby they confessed & pre-
ached that word of God, which was in the begynnyng, and
became flesh: & because they had the Gospell which is Gods
warrant of eternall life, committed to them, which also they

miniſtred and preached. Concernyng the word of God & testimony of Jeſu Chriſt I haue ſpoken in the firſt chap. And there is none other cauſe at this day, why ſo many are put to death without number by our Biſhops, Kynges & Princes. If they were aduolterers, vſurers, blaſphemers, and wicked doers, they ſhould be in ſome eſtimatiō. But now for aſmuch as they profeſſe the onely ſonne of God, and preach the Goſpell, they are murdered without mercy. Here haue we alſo certainly defined, who be very Martyrs in deede: not they that ſuffer tormentes: but they that are tormented for Gods word. For the cauſe maketh the Martyr.

But where are the ſoules of them that are ſlayne for the word of God ſhewed vnto vs? vnder the Altar, the Altar is afterward in the 8. chap. ſet in heauen, before the throne of God. Therefore the ſoules of all Saints are in heauen, before the throne of god, which was alſo ſignified before in y^e Type of the xliij. Elders. The Lord hath ſayd alſo, where I am, there ſhall my ſeruant be lykewiſe. But the Lord is in heauen: therefore the ſoules of the faythfull, whoſe bodies haue bene ſlayne, or buried without ſlaughter, be no where els but in heauen. Nevertheless it wanteth not a ſingular miſterie, that they are layed vnder the Altar, as vnder a ſhadow, though whole benefite the ſoules be well at eaſe. I told you before, & here againe repeate, that the altar ſignifieth Chriſt. For he is alſo the golden altar, interceſſour, and propiciation for our ſinnes. For through the propiciation and mediatiō of Chriſt we are receiued into the ioyes of heauen. And Chriſt is our life and ſaluation. Under hym we lye hidde, as vnder a couer or a ſhadow. Thomas of Aquine expounding this place of S. Iohn: By the Altar (ſayth he) is ſignified Chriſt, in whom and by whom we ſhould offer to the father, what good ſo euer we doe: and through him is made acceptable, what ſo euer is pleaſaunt to God. Under this altar, namely, vnder Chriſt, be the ſoules, not onely in the ſtate of this life, (to witte whileſt we lye here in earth) but alſo in the ſtate of our countrey (to wit, in heauen) as vnder him of whom they are couered, as vnder a ſhadow agaynſt all euil. Thus ſayth Thomas. But I ſuppoſe that there is an other thyng alſo ſignified: namely, that Martyrs are made conſortable to the Altar, that is, to the paſſion of Chriſt, and therefore doe now reſt vnder the Altar Chriſt. For they that are partakers wyth hym in paſſion, doe communicate alſo wyth hym in glory. For lyke as the boſome of Abraham, is called of Abraham, the

where the place is of the ſoules ſlayne for gods word.

The ſoules vnder the Altar.

The altar and boſom of Abraham.

the receptacle, & hancn of saluation, into the which the soules of them are receined which had the sayth of Abraham : so doe we vnderstand the aultar to be a place of blessednes in heaue. wherein they rest, which wryth true sayth haue acknowledged Christ the aultar, propiciation, sanctification and satisfaction: and haue moreouer in suffering offered themselves to God in Christ, through patience, an acceptable sacrifice to God. Under this aultar was gathered the first Martyr Abel: vnder this aultar are gathered as many as haue dyed since that tyme for religious sake: and vnder this aultar shall all bee gathered hereafter, as many as enter into glorye with Christ through sundry tribulations in bearyng of the crosse.

The saints
cry vnder
the Aultar.

Now is also declared what they doe vnder the Aultar. The Martyrs (I say) and not the beastes (as erst) doe crye: yea and they cry out wryth a loude voyce. No man must imagine that the blessed soules in heauen doe complayne, mourne, accuse, and be troubled. These thynges are feyned to an other end: namely, to the inter we should gather thereby that god forgetteth not his seruantes, ne wyppeth away all vengeaunce and punishment, but seeth, perceiueth, and regardeth the injuries and deathes of his seruantes. When vengeaunce followeth not immediately, many suppose God to be a sleeper, and to haue no respect vnto his seruantes. We heare therefore how the holy Martyrs cry, yea and that wryth a loude voyce. He seemeth to haue alluded to this saying in the 4. of Genesis. The voyce of thy brothers blood cryeth vnto me, to witte, for vengeaunce. For the Diuines call certaine sinnes crying, as those which are read in the Scriptures to cry vnto God, as is at this present the shedding of blood: the sinne of Sodome, in the 9. of Genes. the oppression of widowes & Orphanes, in the 22. of Exodus, the deceyning of wages for worke done, Deut. 24. and James the 5. Therefore how long soeuer God deferre vengeaunce, be it neuer so many yeares, yet is not the bloude of the righteous forgotten before God. S. Paule in the 12. to the Hebrewes sayth, that the blood of Abell speaketh. In the 18. of Luke the Lord saith, that the afflicted doe cry both day and night for deliuerance. Would God they would weye these thynges, whose feete are swifte to shedde blood. God would not in tymes past be mercyfull to hys people, because much innocent blood was shedde amonges them by the meane of Manasses their kyng: as appeareth in the iij. booke of kynges. Therefore deare brethren

Crying
sinners.

let vs consider well at this day what we doe, and let vs not shedde innocent blood rashely.

Certainely the wordes are expressed by S. Iohn, which the Martyrs cryed to the Lord: how long, say they, Lord, which art holy and true, &c. They put God in remembrance, not as ignorant, or inconstant, but as knowing and most stedfastly mynde of his holynes and truth. For in asmuch as the Lord is holy, he hateth all vnholly and vncleane persons, and spareth them not. And for asmuch as he is true, he mainteineth and defendeth his chosen, and punisheth & oppresseth his enemyes as he hath promised by his worde. Seeing then (say they) that thou art such a one: O God, why dost thou not iudge and auenge our blood, at the handes of them that execute tyranny vpon earth, as in their own kingdomes, and oppresse all good men? All this signifieth none other thyng, but that God which is holy and true, will for his owne sake neuer forget the iniuries of his seruantes. Therefore we vnderstand these things to be spoken by a figure called *prophosopia*: that is, by the sayning of a person: not that the Saintes in heauen doe finde fault wth God, but that we be such a figure myght vnderstand how God hath care of the Martyrs, because he is holy and true. S. Austen in the 83. question vpon the newe Testament, sayth thus: Seeing the Lord hath taught vs to pray for our enemyes, what is the cause that the soules of those that are slayne, cry out as doeth the blood of Abel, and require that they may be auenged? And he maketh answer: The Saintes be not impatient, so as they should wge that thyng to be done now, which they know shall come to passe in the time prefixed, and which neither can be preuented, nor yet delayed: but by this saying he ment to shewe how God will auenge the blood of hys seruantes, least because he seemeth now so patient, the wicked warre which is made against the Saintes, might be thought to be unpunished, whereas his minde is both to giue a feare into them that persecute the seruantes of God, and also to exhort the sufferers vnto patience. Thus sayth he. And this in deede seemeth the playnest sence of all others: especially if we consider the thyngs that follow in the Lordes answer, and it was sayd vnto them that they should rest, &c.

Primasius Bysshop of Africa expounding this place of S. Iohn saith: It is not to be thought that any fleshly meaning, or iustines inflameth the Saints to be reuenged, considering how we know that through the abundance of charitie they

whether &
Saintes in
heauen be
fire. ven=
grauance.

it doth
not mean
that they
should be
reuenged.

Saintes.
not incen=
sed with
carnall vn=
derstanding.

loued euen their ennuyes also while they were here: but it is euident that they pray agaynst the kyngdome of sinne, & earnestly desire other thinges that pertaine to the kingdome, wherof we say: thy kingdome come: For it is not lawfull, to thinke that they would couet any thyng against the pleasure of God, since their desires depend vpon hys wyll. &c. And what is meant by this (sayth S. Gregory) that the soules make request of reuengement, but that they desire the last day of iudgement, & the resurrection of bodies dayne? Also Aretas noteth these wordes out of the Commentaries of Saint Andrew Byshop of Celaria, Euen by these thinges it appeareth (sayth he) that the Saints doe wishe for the end of the world, wherefore they are commaunded patiently to abyde, vntill the accomplisshment of their brythre, without whom they shal not be made perfect, accordyng as the Apostle Paule sayth.

Heb. 11.

Vengeance
is desired
two wayes.

Howbeit Thomas of Aquine, in the exposition of the Apocalypse, sheweth that vengeance is required of God two wayes. First in deede with an euill and malicious affection, which the Scripture doth vterly repress. Secondly Justice is required agaynst the incurable, through a righteous zeale, and accordyng to the will of God. After he annexeth this: therefore doe the blessed soules require vengeance of their enemies, albeit they intēde it not: chiefly because that through a zeale of iustice and affection of godly loue, they (like as god himselfe also is) are greened at the wickednes of the persecutors, who impugn God hymselfe, and seeke to hinder his religion, and torment such as worship hym, and therefore they would haue their malice and power at an ende. Thus far he. But where as the Scripture eney where agreeably witnesseth, that the Saintes in heauen are free from grefes and afflictions, and liue now a newe lyfe most farre from all payne and perturbation, and haue submitted their willes to y will of God, whom they follow in all thinges, approuing all his iudgements, sayings, and doinges, yea and reuerencing the same: I suppose we neede not to reason any curiouslye here of at this present, but simply to vnderstand, that by this figuratiue speech (as crying is alwaies where attributed to the blood of martyrs shed) is signified, that the blood of the oppressed shal neuer be forgotte of God: & that before hym iust iudgement & vengeance is prepared to be executed in his tyme agaynst the enemies & cotēcers of god, but chiefly agaynst the persecutors of his word, and the murderers of his Saints, which thing is more fully declared by this that followeth. For the thinges that follow, such answer was made to the

the complaint of the Martyrs, as we may understand what is the state and glory of the Saintes in heauen, which haue offered their bodies for the Testament of God: and how god hath not forgotten the blood that hath bene spilt. but he wil at length requite those blood shedders when he seeth tyme. But forasmuch as he hath reserved this time to himself, whē he wil reward the blood suckers: it is not our part to inquire curiously therof: but rather to be in a readines, that (if he will haue vs also to suffer for the testimony of Iesus Christ) we should runne speedely and cherchly through afflictions vnto glory, doubting nothing but that we shall be ioyned to the blessed Martyrs in heauen, and that the iust iudge in that day will render to all the enemyes of God, of the Church, and of Gods word, after their desertes. And albeit the tyme of persecution do seme a whole world to the flesh: yet is it here, and els where in the Scriptures, called short. But these thynges must be sene and considered by partes.

First doublesse the state of the soules in heauen is in all thynges most fortunate. The which is figured by the white garnementes. For therby is signified the glory of the blessed soules which are now in light, and feele no peere of darkenes. Of this garment I haue spoken before. And it is sayd expressly, that white garments are geuen to euery one of them. For euery soule receiueth hys rewarde: And the body also at the end of the world shall receiue his own garment. The saintes (saith S. Gregory) enioy as yet but one stole or robe a peere, which is the blessednes of their soules. But in the end of the world, they shall receiue two stoles of garments. For with the perfect ioye of their soules they shall be clothed also with the incorruption of their bodies. Hercof shall be reasoned more diligently about the end of the viij. chapter, where this place shall be declared more at large. After it was sayd to the blessed soules (*ἀναπαύεσθαι*) that they should rest. Therefore they be altogether in quiet, and feele no intombment, which thing in the viij. chapter, that is so playnly be declared. For withstanding that it may be referred to delay and breaching, as though he should haue sayd. It was told the soules, that they should yet tary and abyde. For it followeth yet a litle while. Therefore God significeth, that after a litle tyme he will deliuer hys seruantes and punish their aduersaries.

And the noting of the tyme teneth to be taken out of the viij. chap. of Apocal. which place is also alleged of the Apo- cle in the ii. to the Hebrews. For yet a litle while, and he that

what was answered to the martyrs requiting vengeance.

The state of soules in heauen is most happy

but not
but almost
yet to be
in quiet

The tyme of persecu-
tion is short.

is to come will come, and will not tary. And the lust shal lyue by his sayth. &c. In the. 26. of Esay we read these wordes (after he hath shewed the resurrection to come, and the last end of the world) go therfore my people, and enter into thyne inner chambers, and shut thy doores after thee, hide thee a litle while, euen for a moment, till the indignation be past. And likewise S. Peter called all this tyme of affliction vnto the iudgement, a short tyme, that we might take comfort therein.

1. Peter. 1. And. 2. Peter. 3.

To these also is ioyned an other thyng, which more fully accomplisheth the tyme, namely till their fellowes and brethren were fulfilled, which should also be stayne for the worth of God. Therefore let vs no more hereafter inquire, whe persecution shal haue an ende: or why the Lord deferreth vengeance, and how long? For we heare that the number of the elect must be filled vp. But for asmuch as y tyme is knowne to God alone, let not vs be curious: but let vs thinke of such thynges as concerne our duetic, that if the case so require, we may also dye stoutly for the Testamēt of our Lord God, that we may be associated to our brethren, and our fellowes, and haue the fruition of the blessed sight of our redeemer. The number shalbe made vp full in the end of the world, at y last iudgement. So long therfore shal last the persecutio: but then assuredly the Lord will require it, as the Prophet Malachie hath witnessed, in the ij. and. 4. chapter.

what we
should iud-
ge of the
Saintes in
heauen.

Whereby we learne also, what we should iudge of the holy Martyrs and blessed soules in heauen: namely euen as we learne here by gods word. They be called expressly Brethren, and *quod est* or, that is to say Fellow seruantes, and not Lordes and founders. For although the wordes must be vnderstode to be ment of vs that are yet almye: yet is there a relation. For if we be their brethren and fellow seruantes: they be verely our brethren also, & Gods seruantes with vs, and euen our fellow seruantes. Now though we should graunt that they pray in heauen: what I pray you pray they here, but that God would avenge and punish: and what do they obrepne? Euen as we read that Christ sayd to his mother, when she required wyne at the Marriage: woman what haue I to do with thee? my houre is not yet comen: so likewise are the martyrs here commaunded to tary & abide the tyme appointed of God. The which we beleue that the Saintes do, what is we say then of their intercession & praying for sinners vnto God: there is one onely mediator giuen, euen the Lord Christ.

let vs go vnto hym in all our necessities, he alone shall suffice all, and in all.

These thynges are spoken hitherto of the persecutions of all tymes, so as in the meane while they haue ministred most comfortable consolations to all that suffer persecution to the end of the world: and haue likewise ent of curious questions, and let vs safe and whole in the wil of God, wherupon if we rest our selues without seeking for any other helpes, we shall finde the same to be best for vs.

It becometh vs therfore to gather some certeine grossides, wherwith to comfort our selues as with most certeine maxims set downe by God him selfe. First, that God is true & iust: and therfore neglecteth not his seruantes, but tendereth them with fatherly care. And that if he cast vs into any danger or distresse, the same shall verely turne to the great profit of the godly: and that if he take vs away by tormentes, he deliuereth vs from euils, from miseries, and from the corruption of this world, and recompenseth the same with cuerlastingnes. Secondly considering that God is iust and true: it is certeine that he payeth the wicked sort according to their desert: and that if in the meane while he make them fortunate in this world, the same maketh but to their destruction. That if God be slow in punishing, it is of his owne long sufferance, and he will recompence his slownes with the weightynes of punishment, in case they be incurable. Seyng then that these thynges are vndoubtedly certaine, what remaineth there, but that we should commit our selues and all ours to the Lord our God? He knoweth the time & meane whereby to auenge his seruantes and plague his enemyes. To hym be glory for euermore. Amen.

The sixth Seale is opened, and the corruptyng of the sincere doctrine is shewed.

The xxxij. Sermon.

And I saw, when he had opened the sixth scale, and behold there was a great earth quake. And the Sunne was as blacke as sacke cloth made of heere: and the whole Moone became euē as bloud: and the starres of heauen fel vnto the earth, euē as a figge tree casteth fro her her figges whē she is shaken of a mighty wynde, and

and Heauen vanished away as a scroll when it is rolled together.

Corruption of the
founde doctrine in the
Church.

The openyng of the sixth scale by the lambe, sheweth vnto vs and setteth forth to all mens eyes, the corruption of the doctrine in the Church, with the sorrowfull and terrible effect of the same. Neither is there any other thyng sayd here in the sixth scale, nor also in the five former scales, than that which was prophesied before by the same our Lord Iesus Christ in the .24. of Math. namely that the Gospell should be preached throughout the whole world: & how there should come most greuous warres, famines, pestilences, and persecutions, yea & false Prophets also, which should deceaue men, & drowne them in most greuous sorowes.

Christ is
not author
of the cor-
rupte doc-
trine.

Nevertheless thynges must be construed reuerently. For it is not to be thought, that bycause the lambe openeth the first Scale, and the Sunne by and by waxeth blacke, Christ is therefore an author of corrupt and euill doctrine. For Christ is he that soweth good seede in the field, and the enemy soweth darnell: As the Lord him selfe expoundeth it. Math. the 13. For Christ teacheth sounde doctrine by his Apostles and sincere preachers: But whē the same semeth vile to the world and can not please men: then he of his iust iudgement leaueth the contemners to their owne affections, and (as the Apostle

2. Thess. 2.

S. Paule sayth,) sendeth strong illusions vpon them, so as they may beleue, to the end that all they might be damned which beleued not the truth, but had pleasure in vnrightheousnesse. And the seducyng through corrupt doctrine, is a more hurtfull euill, than are the bloudy persecutions. Yea and the seducers and false Prophets haue done more hurt to the Church, than cruell tyrantes. Finally men are more greuously punished what tyme they are left vp to be seduced by deceauers: than when they are cast vp to be torne in peeces by their murderers. Therefore it is a very greuous and horrible plague of God, when for despisyng of the simple truth, men be left vp to lying deceauers, to be (sayyng reuerence) besyted and bewitched by them, accordyng to their deservyngs. For where the Gospell is purely preached vnto many, these men say, I vnderstand not what these men teach vs out of the Gospell: but this I can see that the old Gospelynges haue all to berayde vs, and these new fellowes both bewitch and besytte vs. Therefore shalt thou haue teachers, which shall perforce to thee in deede the same that thou talkest, & would God we

wan-

wanted examples: and dyd not see some nations, which haue here tofore had the free and pure preaching of the Gospell, now vnterly bereft of the truth, and groupng vnder lust and malapertnes of most wicked dopelyngs which treade gods word vnder foote, and condemne it for heresy, and stoppe the mouthes of the wretched people full of mans dunge. This is the punishment of despising the truth.

And this place may not be expounded to be ment of some one certein age, since as yet thyngs are rehearsed in generall: but of that whole tyme, which reacheth from the age of the Apostles vnto the last iudgement. It containeth therfore the corrupt doctrine of Valentine, Marcion, Manichæus, Nouatus, Arius, Macedonius, Nestorius, Eutyches, Donatus, Pelagius, Priscillian, and finally of all heretikes, & the mingle mangle of Mahomet composed of the same, and chiefly the sophistry & most corrupt doctrine of Antichrist and of his ministers.

But what tyme the lambe opened the sixte scale, there was not heard now (as before) the voyce of the Beastes, Elders, or Martyrs, but a terrible earthquake. An earthquake in the Scriptures dooth signifie a wöderfull cömotion of all thyngs, troubles, vproyes, and great alterations. And verely there ariseth not greater trouble of any thyng, than by the altering of godly Religion, and the receiuyng of wicked doctrine. For so arysse sectes, seditious, warres. You may see many exäples hereof in the story of the auncient people, which are read to haue bene greuously shaken, so oft as they chaunged their religion and kynde of doctrine. By this Earthquake therfore it is signified, that exceeding great trouble shall arise by reason that a new & a straüge kinde of doctrine shall be brought into the world, by lewd lozels and naughtypackers.

Here haue you wherewith to aunswere vnto them, which impute to the Gospell and to the Preachers thereof what soeuer troubles, seditious, and commotions be at this day in the world. Elias hath ones made aunswere for vs, which may serue for all times: the place is in the thyrd booke of Synges. 1. 8. chapter. I haue not troubled Isræll, but thou and thy fathers house, which hast forsakē God. &c. Hereunto apperteyneth also the story of Jeremy in the. 44. chapter. where all the euils that then beyed the wicked are imputed to the sinfull doctrine and to the Prophet Jeremie without cause. Learne here moreouer what to aunswere them, which say: it is a likely matter that God hath permitted his Church to lye and rotte in error so many yeares.

The sunne
waxeth
darke.

And the corrupt doctrine is described by partes, even fro the toppes to the toe, and the effect also of the corrupt doctrine is annered. And first of all the sunne, a planet most bright, nor onely waxeth darke, but blacke also. And immediately is added an Image or a parable, *ὡς σάκος τριχινός* like an heere sacke which is wouen or made of heeres or of bristles. The sunne lighteth & quickeneth the world. And through Christ, which is the lyfe of the world, we are illumined and quickened. He casteth abroad from him the bright beames of his Evangelicall truth. And lyke as Christ is not darkened in him selfe: so neither is the truth of the Gospell, which of nature is without stayne. By reason the blacke cloudes that ouertye it, the light of the Sunne waxeth blacke and is impeched: and of the traditions of men, and their marring of the Scripture, ariseth darkenes and blackenes in matters of Religion. The Gospell of it selfe is bright and holesome: Christ is light, full redemption, health, and lyfe most perfite. But when men had rather seeke the doctrine, lyfe, and saluation, at other mens handes than of Christ and his holesome Gospell, most thicke and grosse darkenes arise in the myndes of those men. For there is established an other doctrine, righteousnes, intercession, redemption, saluation and life than Christes. They that receiue that doctrine, seeme to haue put on them a shirte of heere which pricketh, chafeth and bereth the continually. For there is no rest, quietnesse, securitie or spirituall pleasure and repast in corrupt doctrine, but onely tediousnes. Christ purely and sincerely receiued, is to man a ioye unspeakable, and a most bright and ioyfull light.

A sacke of
heere.

The moone
is as bloud.

After is added, that the whole moone, and not a peece of it onely, is become bloudy. For a likening is agayne annexed, as bloud. The moone receiueth light of the Sunne, and is subiect to courses, or chaunges, whilst, one while it increaseth, and an other while decreaseth, and it signifieth y church. The church set vpon the rocke, is not vnstable: but by reason of variable fortune, is subiect to most diuers chaunces. For now the church triumpheth: and straight wayes shee is oppressed and mourneth: and now shee increaseth in number, and by and by shee is diminished. And the church is lighted of Christ. But when the Sunne it selfe is darkened, y moone can not chuse but be very dim. Bloud in the scriptures becometh great wickednes: chiefly Idolatry and false worshipping of God. The Lord in the 17. of Leuit. sayth, that he will accompt straunge worshipping, for bloud. Therefore when

Bloud.

saith

sapth and knowledge are darkened in Christs Church: it ca not be chosen, but that bloud shall arise in the vniuersall Church: that is to witte, the corrupte worshipping of God, which the Lord esteemeth as murder, and needes must innumerable sinnes and wickednes spring thereof. For when the liuely doctrine of Christ is once corrupted, all things must of necessity be most corrupted, and swarme full of superstitions and iniquities.

To these is added an other thing, which helpeth y^e thyngs that are spoken: The starres fall from heauen vnto the earth. Daniel called preachers starres in the 12. chapr. So also dooth **S. Peter**, 2. Pet. 2. Therefore doe the preachers of Churches reuolte frō the heauēly doctrine of Christ which was brought and reuealed from heauen, and reduceth men from heauen, keepyng them in heauenly conuersation: And receiue earthly doctrine, that is to say the doctrine of men. By which thyng it commeth to passe, that both the sunne is dimmed and the moone is made bloody. The starres hyne: that is to say, the preachers ought to set forth Christ the true light, to the whole world: but they haue not passed to doe it, because they were addicted to their owne traditions. These starres also haue a lykening added to them: For it foloweth, And the starres fell to the earth *ὡς συκὴ βάλεν τὰς ὀλύνθας αὐτῆς ὑπὸ μυχᾷ ἀνεμου σείομένη*, as the figge tree casteth of her figges being shaken of a vehement wynde. Here is signified the corruption of preachers, and the great number of them. For the figge tree was made to bring forth sweete fruites: so was the ministerie of the worlde ordeyned for the saluation of men. But the figges ripened not, & therefore they remayned greene or vncripe figges, whereby is signified that the preachers were not ripe in true knowledge of Christ: and therefore were shaken downe with euery wynde of doctrine, so as they both receiued and taught earthly things. And the store house of false teachers that should come, is betokened by the falling down of the vntimely figges in great number. Thus the Scripture speaketh not here of childrens games, but of false teachers.

Upon these things now followeth an other: and heauen went away, *ἀπεχωρίσθη*, as it were fled out of mens sight and vanished away. Here agayne is added an Image or similitude, *ὡς βιβλίον ἐλισσομενον*, like a scrolle foldē vp or rolled together, or as a booke lapped vp toge ther. Heauen in y^e gospel signifieth many times the kingdome of God. The kingdome of God windeth vp it selfe in earth, & the Church doth

Starres
fall from
heauen.

The stars
fell vpon
the earth.

Heaue be-
nisseth a-
way.

as it were hide her selfe, not that at the last there should be no church at all (for the church shal be alwayes vnto the worlds ende) but soasmuch as in the ende of the worlde the Church shall ype hidde, neyther shall that be thought to be the true church, which is the true Church in deede. The letters and wordes are not wipe out of the booke, but are not seene, yea rather are hidde, when it is rolled vp. It is manifest at this day, what S. Iohn meant by this parable. For all men in a maner beleene the new start vp Romishe Church, to be the true Church, which in very deede is not the Church of Christ: and the church which is the spouse of Christ is iudged to be hereticall. And therefore the Church is as it were wrapped and rolled vp together. The Lord vnfolde and preserue the same. Amen,

The effeate of cozrupte doctrine is set forth, and the Angels withholde the winde from blowing.

The xxxiiij. Sermon

ANd all mountaynes and Iles were mooued out of their places. And the kynges of the earth, and the great men, and the riche mē, and the chiefe captaines, and the mightie men, and euery bondman, and euery free man hidde themselves in dennes, and in rockes of the hilles: and sayde to the hilles and rockes, fall vpon vs, and hide vs from the presence of him that sitteth on the seate, and from the wrath of the Lambe: for the great day of his wrath is come. And who can indure it?

The tenth Chapter.

ANd after this sawe I foure Angels stand on the foure corners of the earth, holding the foure wyndes of the earth: that the wyndes shoulde not blowe on the earth, neither on the Sea, nor on any tree.

Hilles and Iles are moued out of their place.

Now followeth the effect of the corrupte doctrine of men. And hilles and Ilands are mooued out of their place: wherein is also a respecte had to the earthquake, as though by the earthquake they were remooued from their place. And mountaynes and Iles doe betoken, realmes, common weales, and men so stedfast in sayth, that as mountaynes and Iles be immouable, and are not shaken wyth the stormes of the Sea, so those

choſe myght ſeeme to be immutable. Neuertheleſſe at the alteration and corrupting of doctrine, they are now alſo remo= ned out of their place, and quite ouerthrowen. And ſuch as reade hiſtozies ſhall finde euery where, that ſuch haue beene deccaned by craftes of heretickes, by the power of Mahomet, and by y hipocriſie of the Pope, as a mā would haue thought could neuer haue ben abuſed: in as much as whole cities and realmes haue cleane reuolced. For ſeducing is of great force, eſpecially in ſuch as haue already begon to reele and to ſlide from the rocke of the Church.

And they that are ſhaken, and remooued from the ſure foundation, get them into caues and rockes of hilles. For it is vnpoffible for hym that holdeth not Chriſt with a ſure ſayth, to be quiet. For like a raging Sea he is toſſed hether and thether. For in as much as he hath not the ſure and cer= tayne maner of life, nor cominittereth hymſelfe to be onely ru= led by the Scriptures, that he might holde the certaintie: he yeldeth himſelfe to be led by euery mā that he meeteth. wher= foze we ſee them, vnto whom Chriſt alone is not all, to ſecke ſaluation in Pilgrimages, in heremitages, in Monkerie, in chaſtiſement, in ſatiſſactions, and I know not in what other follyes, or rather blaſphemies. And theſe in very deede are ſayd to hide themſelues in denues and caues of ſtone. And they thinke they may lie hidde ſafely in them, and make ſatiſ= faction for their ſinnes, and pleaſe the Lord.

But in rehearſing many kyndes of men, he compriseth all ſtates in the worlde. For of all ſortes of men there haue beene founde, not a fewe nor of meane ſtate, which haue taken vps them the heremittical and monaſticall life, & bounde theſelues to ſundry ſtraite kyndes of lining. Here therefore are recko= ned vppon kynges, μεγιστάνες, great men or Princes, riche men, χιλιάρχοι, captaynes ouer thouſands, or chieftaines δυνάσται, ſtrong or mightie men in this worlde, bonde men chiefly, and free men, whom we call at this day gentlemen, ycomen, noblemen, and men of honour. But how many kyngs & Princes and noble gentlemen are ſet forth to be ſcene in the churches of Abbeyes, painted in tables and hanged, which haue lpyed ſometyme a monaſticall life?

But their entering into monaſteries, woodes, and wil= denes, and their taking vpon them a kynde of ſtraiter lyfe, fall vpon vs moun= wyth ſundry ſatiſſactions, pilgrimages, walkes, and other tanyes, like diſciplines, haue not yet brought them to quietneſſe of mynde, but rather made them worſe aſtrayde than they were befoze

They hide
them in
denues.

who hide
themſelues
ſo:

fall vpon
vs moun=
tanyes.

before, insomuch that they be litle better than in bitter despayre. For in these thinges wherein they sought for quietnes, they haue founde none: no truly there is no quiet nor rest to be founde without Christ. They that haue lyued in those distresses vnder the vnhappy Papistrie, vnderstand the thyng right well which I say here. And the words which S. Iohn reciteth here be of such as are in greatest distresse, & euen in desperation, where they cry vnto the hilles, fall vpon vs, &c. For so is this saying bled also in Matthe in the 10. chap. and in Luke in the 23. chap. And hereby is signified a very sore troubled and intangled conscience, which seeth not, ne feelth not any comfort any where, & therefore coueteth none other thing than present destruction, to the intent to be deliuered from the present euill and intollerable griefe of minde. Such a thing is this which Virgill maketh Turnus to speake in the 10. booke of his Aeneidos.

*Alas what shall I doe? What earth will gape so wide
What Sea so deepe to swallow me up, that I no longer bide.
Most mightie Windes I you adore, than pitie ye my case (place.
Drine ship on rockes or sucking sands, that none may finde my*

Causes of
desperatio.

Moreover the causes of this feare, dispayre, & hiding are, the face of hym that sitteth on the Throne, the wrath of the Lambe, and for that they perceiue how they can not abide to stand before God in the day of his wrath and vengeance. Therefore they flee from the face of God, they flee from the Lambe, that they might eschew the vengeance, if they could escape it. The feare of God is commended to vs in the scriptures, and they which feare not God are condēned: but there the scripture speaketh of a feare ioyned with true sayth and loue. For S. Iohn sayth, loue casteth out feare. Euen so the same scripture preacheth to vs that God is iust, and sheweth hym to be angry with sinne: but yet neuertheleste it declareth hym to be gentle and mercifull to such as acknowledge their sinnes, and aske forgiveness. It declareth that God hath geuen his onely begotten sonne to mankynde, by whose mediation we may come to the Throne of God, which otherwise no man may approche to.

Finally, it preacheth Christ the sonne of God to be the lambe, that is to say, the propiciation for the sinnes of the whole world: and that the same calleth all men vnto him, excluding no man, but promisyng and profering all thynges that

that may make to life and saluatiō, vnto all men. But where as corrupt preachers, friers and popish priests haue forsaken this simple and most pure doctrine, wholesome and full of consolation, and bozne men in hand that God is an vnitreatable Rhadamantus, and set forth Christ rather as one angry than fauourable: doubtlesse they do alienate the myndes of men from God: So as now they may say expressly, who is worthy to come into the sight of God? no man shall be saued before this most seuerē God, and his the rigorōus iudge his sonne. They turne them therfore to sundy meanes of saluation: they chuse them mediators and intercessours by whose mediation, meane and merites they may redeeme to them selues the fauour of the angry Godhead. But since that with God the onely mediation and intercession of the sonne is of force: these wretches are disapoynted of their purpose, and at length fall into the sayd desperation. When they perceiue that the monasticall lyfe, and their owne merites, can not stand before God: they flee from the face of God: and being tormented with the prickēs of their conscience, know not what they may do, whether they may turne them, nor where the true saluation is. Therfore we iudge the right to be most blessed, which through Christ acknowledge the father as a father: and through Christ haue accessē to the father, as fauouring them and louing them: acknowledgyng their sinnes in the feare of God, but yet with a true saye hopeing for remission of sinnes, knowyng that they are thorough Christ reconciled to God the father. The Monasticall, Heremiticall, satisfactorious, and Pharisaicall faction doth not fully acknowledge this doctrine: and therfore are they tormented with sorrowes that can not be bittered. I speake not here of the Monasteries or Monkes of this our tyme, in whom we see almost no conscience at all, nor other intent, than to be addict to Idleness, voluptuousnes, and to beate rule. In tymes past were founde men full of conscience, entryng into celles and woodes; for none other cause, than that they might so be saued. Of such spake the Lord in the Gospell: when they shall say (saye he) Christ is in the wilderness, go not forth, &c. And I doubt not, but that some simple folke also at this day take vpon them the Monasticall lyfe of the like iure. But they synde also, the same thyng that S. Iohn saith here that they shall finde by experience. The place Furthermore it might seme that this place should be ex- is to be ex- pounded of the tokens which go before the last iudgement, the last iud- gement.

of the terrour of the wicked : of whom the Lord preached in
maner to the same effect in the .1. Luke. But of the last iudge-
ment shall be spoken more at large, in his due place in the .11.
and .19. chapter, of this booke and els where. And as I do
not discommende that same exposition : so thinke I that the
generall destinies of the Church be here set together : among
the which for asmuch as corrupt doctrine occupyeth not the
hindermost place ; there should nothyng be spoken hereof in
generall (wherof many thynges in particular shal be spoken
in the .8. chapter , and others followyng) vntil this present
place were expounded after the same sorte as it is . Further-
more those thynges that follow (which can haue no place in
the last iudgement) will hang the better together with these,
as the thyng it selfe will proue.

The thynges that follow in the .7. chapter, apperteyne
to the exposition of the sixte seale, or vnto the treatise therof. And
three thynges chiefly it reciterh : how the Aungels withheld
the wyndes that they should not blow : how an innumerable
company was sealed in the middes of the corrupt doctrine,
bycause they should not perishe : And what the state of them
is, which are departed out of this world, either by martyrs
doynge, or otherwise clenched, purged, or deliuered from ex-
cessiue corruption: which thynges are annexed because of con-
solation. For this booke of Apocalipse is wonderfull Euan-
gelicall, most full, not onely of prophecies, but also of admo-
nitions, exhortations, and most comfortable consolations.

what wynde
is in the
Scriptures.

First we must expounde that which is spoken of the re-
steinte of the wyndes by the Aungels, that they should not
blow : wynde and also leauen in the Scriptures, are bled
both in good and euill part . For wynde is called vayne and
falle doctrine, and an hope conceined of erroneous doctrine.
As in Isee the .12. and the .5. and .22. of Jeremy. So is lea-
uen called the Pharisaicall doctrine, and the hypocrisie sprin-
gyng therof. S. Paule in the .4. to the Ephel. forbiddeth vs
to be carped about with euery wynde of doctrine. And the ho-
ly ghost is resembled by wynde in the .3. chapter, of S. Iohn.
And in the .2. chapt. of the Actes, wynde is subtil, and peat-
syng, and is felt, and not sene : great is the force therof : for it
codifieth, it drieth, and it gathereth cloudes, which rayne and
make the earth fertile . Full rightly therefore by wynde is sig-
nified the spirit of God, and the sounde doctrine, which is of
the spirit of God. Then is there one wynde that bloweth, &
there be foure wyndes (that is to say many preachers and teachers,

thers) blowyng from the four coastes of the skie and the four quarters of the earth, that is to say dispersed thorough the whole world. Therfore the doctrine of the Gospell comyng by inspiration bloweth or is preached from all parties of the world, so as there be many wyndes, which neuertheless proceede all from one. For it is but all one selfe same spirit, which speaketh by the ministers, and geueth them sundry graces. 1. Cor. 12. Briefly, by the blast of windes we understand the free preachyng taken out of the holy Scriptures.

Secondly we must know that there be both good & euill Angels in the Scriptures. angels, as appeared before, are called Ministers. And there be good and euill ministers: the good inspired of God and the good Angel: and the euill inspired of the euill Angell. And the enemy of the truth styreth vp men in all places of the world, in the Courtes of Kynges, in the places of Iudgement, in Scholes, in Colledges, in Cities, Townes and Villages, to hynder the free course of Gods word. Therfore the proclamations of kyngs and Bishops flye to and froe and are proclaimed and set vp, prohibityng the readyng of the Bible, and the preachyng of the Gospell. And to the intent to haue some pretence of theyr euill doyng, they surmise that the Bible is corrupt in a thousand places, and that heresie is learned and taught out of the same. Therfore also they prohibite and condemne the Bible and the bookes of the Gospell: of the vnworthynesse of which dealyng, it can not worthely enough be spoken before the Church. They do the same that in tymes past Antiochus, Epiphanes, Dioclesian, and other men of the same sort, are read to haue done. The expositours of the Bible in tymes past persecuted exceeding great prayse: neither was there any faithfull man that sayd the holy booke was corrupted for that all translations agreed not amongst them selues. we lyue therefore at this day in a tyne most corrupt and most vnthankfull.

And the restraints of reading holy Scripture, is the foundation of the corrupt doctrine, & of intangling the conscience, and of dyspayre that followeth on the same. And by the earth he understandeth men dwellyng in earth: by the Sea & Isles, men of Ilandes; and that dwell on the Sea: by trees, men shadowed euery where in the Scripture by trees. For vnles the wyndes blow, the trees flourish not, neither waxeth the earth greene. The Prophet sayth, send forth thy spirit, and they shall be created, & thou shalt renew the face of the earth. And except the word of God be preached, the myndes of men

The preachyng of Gods word is prohibited.

were not green; neither are fruites of good workes brought forth by men. And therefore the Aungels withhold the winde; they are sayd to hurt: as in deede there is nothing more per-
 silient nor pernicious, than the suppressyng of the free prea-
 chynge of Gods worde. The Lord by his spiriue renewe all
 partes of the world. Amen.

The faythfull are sealed to saluation, which they obtaine
 by grace of God in Christ Iesu.

The xxxv. Sermon.

AND I saw another Aungell ascende from the rising
 of the sunne: which had the seale of the liuing God,
 and he cryed with a loude voyce to the foure Aungels
 (to whom power was geuen to hurt the earth and the
 Sea) saying: hurt not the earth, neither the Sea, neither
 the trees, till we haue sealed the seruantes of our God
 in their foreheades. And I heard the number of them
 whiche were sealed, and there were sealed an. C. and.
 xliiii. thousand of all the tribes of the Children of Is-
 rael. Of the tribe of Iuda were sealed xii. M. of the
 tribe of Ruben were sealed. xii. M. of the tribe of Gad
 were sealed xii. M. of the tribe of Asser were sealed
 xii. M. of the tribe of Neptali were sealed xii. M. of
 the tribe of Manasses were sealed xii. M. of the tribe
 of Symeon were sealed xii. M. of the tribe of Leui were
 sealed xii. M. of the tribe of Isachar were sealed xii.
 M. of the tribe of Zabulon were sealed xii. M. of the
 tribe of Ioseph were sealed xii. M. of the tribe of Benia-
 min were sealed xii. M.

After this I behelde, and loe, a great multitude
 (which no man could number) of all nations and peo-
 ple, and tounge, stode before the seate, and before
 the Lambe, clothed with long white garmentes, and
 Palmes in their handes, and cryed wyth a loude voyce,
 saying: Saluation be ascribed to hym that sitteth vpon
 the seate of our God, and vnto the lambe. And all the
 Angels stode in the compasse of the seate, and of the
 Elders, and of the foure beastes, and fell downe before
 the

the seate on their faces, and worshipped God, saying: Amen. Blessing, and glory, wisdom and thanks, and honour, and power, and might, be vnto our God for euermore. Amen.

We haue heard, brethren, how that at the opening of the sixth seale, the Sunne was made blacke, the Moone bloudy, and the Starres fell from heauen to the Earth, and the rest that we haue rehearsed: By all the which was signified the corruption of doctrine. A sorrowfull and a fearefull matter was shadowed wyth most fearefull and most terrible parabes. We heard how there followed in the world an exceeding great tourmoyle of thinges, which braue many into greuous dyspayre: and that the windes also were restrayned, so as they myght not blowe. How great a griefe it is, yea and destruction also, to want the ayre or winde, we know by experience: in so much that without breathing and cooling, men must needes wither & be quesomened and choked vp. But with so great an inconuenience are they vexed which are destitute of the preaching of Gods worde.

Some man might make exception here, and say: than the worlde perisheth in heresies vnder the Alcorane, vnder Papistry, and vnder other corruptions. In what case thinke you then are our forefathers? Doe you thinke they are damned? S. Iohn preuenteth these thyngs, and with a vision altogether Euangelicall, that is to wit, wyth a consolatiō most profitable sheweth, that god hath an innumerable multitude of people, which euen in the middes of those Antichristian times or difficulties, are made saue: and that of the mere grace of God, through the intercession of Iesu Christ, of whom alone is saluation: that is to say, whom alone, they that are saued may thanke for their saluation.

We haue occasion at this present, to aunswere men of the contrary faction vnto vs, who are alwayes triumphing in our way in this wyle: Eyther our forefathers were all damned together, or els they were saued. It were wicked to condemnne them all: they be saued therefore. But they haue not heard of this your newe doctrine, but kept the olde: In the olde therfore shall we also be saued. To this we make aunswere: that our Elders were saued, we graunt gladly, yea & we beleene it also. But we adde: through the free grace of God, as we shall by and by more playnely vnderstand, and not by popishe superstition: neither therfore shalt thou be sa-

A persistent
matter shad-
dowed by
careful pa-
rables.

Whether
the whole
world do
perish in
errors.

An argu-
ment of the
example &
saluation of
our elders.

ued by the same: but thou also must be saued by Christ, if thou wilt be saued. Nay rather seeing that at this day, through the singular goodnes of God, the Gospell is preached, and is preached euen to thee, and thou thyself thy selfe a rebell agaynst it: thou declarest thy selfe to be none of the number of Gods children, which heare the worde of God wyth ioy, and keepe it: Neyther shalt thou haue any cloke or pretence wherewith to excuse thy sinne. If thy forefathers had had the opportunity, which thou neglectest, good god, what a space would they haue runne afore thee? Therefore thou both willing and witting, speakest agaynst God, & wilfully throwest thy selfe into destruction. Die therfore through thine owne faulte.

Wyth grace of God, many are saued at all times in the most corrupt Religion.

Neyther doeth this place onely testifie, that very many be saued by the grace of God from corruption, and in the true sayth, euen then when in mans iudgement there appeare none or very fewe to be saythfull: and very fewe or none to be saued, by reason of exceeding great corruption of euery time: but we haue also heard and read in the 3. booke of kynges, the 19. chapt. that when Helias made greuous complaint of the scarcitie of the saythfull, it was to doe him to vnderstand, that God had reserued yet seven thousand men, which had not bowed their knees before Baal. The Lord therefore hath euermore his chosen, which in the middes of destruction and perdition are saued by grace through Christ.

Christ is author of saluation.

And it is shewed euen at the first enteraunce, that the onely author of this saluation and preservation, is the Angell that commeth vp from the ryling of the Sunne: to witte, the Lord Christ, that sunne of righteousness, rising vp in the thicke antichristian darcknes, to those that seeke God, and indighting them by chasing away the darcknes. For Christ is the true light of all tynes, lightening all, so many as be illumined. Also he geueth his people preachers to fence Gods people wyth his worde, so as they may not be destroyed wyth that common destruction.

Of the scale of the luyng God.

For it is diligently expessed, that this Angell had a scale, and that not a scale onely, but the scale of God, and euen of the luyng God. For Christ which is the Image of God vnsceene, that is to say, the print or expresse Image of his substance, in whom (as he himself sayth vnto Philip) we know the father: hath a scale, which is an instrument, wherewith we scale such thinges as we will haue sealed, saued, and confirmed, yea or discerned from thinges that are counterfet, and kept safe agaynst deceite. But the Word hath no such scale, as

we haue in this world. But by a figure the spirite of God is termed so, by whom he inspirith his saythfull seruaunts, and by whom also he geueth them liuely sayth, through y^e worde of the liuing and eternall God. This seale therfore, this seale of the liuing God (I say) is Gods quickening word, the spirite of lyfe, and lyuely sayth. Hereof the Apostle Paule speaketh thus: we also doe beleene in Christ by hearing of the worde of truth, which is the glad tydings of your saluatiō, wherein also after ye beleene, you were sealed with the holy spirite of promise. These thynges are not set a sunder. For sayth is not without the worde, nor both those without the holy ghost in the saythfull. For Christ dealeth with men by lawfull misteries, inspiring some men by men, so as they teach and admonishe men, but he himselfe geueth them faith and his spirite, which is the insealung of their mynds. Christ therefore doeth prohibite the ministers of Sathan, that they should not proceede to hurt men by restrayning and lettynge the free preaching of Gods worde, before the myndes of the chosen be sealed: that is to say, howsoeuer the truth is restrained, and the preaching of the Gospell defaced: yet the myndes of many shall so be furnished with Gods word, and with godly inspiration: and the same shall so lyue, and be so effectuell in them, as no seducing can haue place in them, or if they haue any at all, yet can it not abide: or persueue to the ende.

Eph. 1.

There be also two other places of the scripture, testifying that signets were geuen to men, wherewith they were sealed, and excimpted or deliuered from the present euill: neither be they repugnante to this our seale of the liuing God. In Exodus. 12. the postes or doze cheakes of the Israelites were sprinkled with the blood of the lambe. The signe of it selfe should haue preayled nothing, vntill the vertue of God which ordeyned and consecrated the signe with his worde, had turned away the Angell that destroyed. Neither went the signe without sayth, as oft as it was vsed by the holy men of God. For the godly receiue not the ordinaunces of God without sayth. Therefore the same power of Christ preserved the Israelites from destruction, which now keepeth the saythfull from the infection of Antichrist. In the 9. of Ezechiel, one sealcth the foreheads of the saythfull, in the likenesse of a scribe and a Priest. Verely Christ hath at all tymes defended his. And he sealcth by imprinting or wytyng this marke or letter T. A. S. That marke signifyeth Torah, that is to say, a lawe, or direction.

How the
auncientes
in tymes
past were
Sealed.

How the
auncientes
in tymes
past were
Sealed.

tion or rule. For whoſoener hath the lawe of God, the word of God, and rule of fayth ingrauen thzoughly in his hart, he is ſafe and ſure from all euill. The auncients in old time called the very articles of our fayth, the rule of fayth and our direction. I beleue in God &c. Ye ſee therefore how all thoſe ſignes come all to one point. For they be ſafe and ſure from euill, whome the ſpirite of God hath inſpired and illumined wth fayth by his worde. Thus much of the ſcale.

who be ſea-
led.

Now let vs alſo conſider, who they are that be ſealed, we read in Ezechiel: Paſſe thzough the citie of Ierulalem, and marke T^{au} in the foreheades of the men that mourne and lament for all the abhominations done in the middes thereof. And here it is ſayde, till we ſcale the ſeruauntes of our God. Therefore the ſeruauntes of God, and they that are ſorry for abhominable wickednes, are ſealed, the contemners of God are ouerpaſſed as hogges and dogges.

In what
part of the
they be ſea-
led.

It is ſhewed moreover on what part of them they be ſealed. In time paſt the bloud of the Lambe was annointed on the doze poſſes. In Ezechiel T^{au} is marked in their foreheads. Here alſo is imprinted the ſcale of the liuing God in the foreheads of the faythfull. The forehead yeldeth a reſemblance of the mynde the chiefest and moſt excellent part in mā. The ſpirit and fayth are put into the myndes of the faithfull. Neuertheleſſe the marke is aptly fixed to the forehead, not to the hinder part of the head, to the backe, or to the ſhoulders. For they that be lighted wth the word and ſpirit, and haue faith, doe confeſſe the ſame, without diſſembling: and much leſſe are aſhamed, but deſire that their glory (that is, theyr fayth) myght be knowne of all. We wiſhe commonly that our notable doinges ſhould be written in our foreheades, that is to ſay, ſhould be made maniſeſt; as whereof we neyther be aſhamed, nor forgethinke vs.

Examples
of ſuch as
are ſealed
with ſcale
of the ly-
uing God.

If we apply theſe thynges to ſuch as were done in old tyme, and as are done now alſo at this day: they will bypynge a great light to them. There were ſounde good men, faythfull and fearyng God, mournyng or ſorrowyng, and ſeruauntes of God. And there be ſounde at this day alſo, in the middes of Mahomettrie and Papſtrie, which expreſſely cōdemne and haue condemned that kynde of lyfe: openly confeſſyng, that the ſame is not the true way of lyfe, and that there is not a more wicked kynde of men liuyng, than be their priuies, ſo as they can not finde in their hartes to yeld, committed them ſelues and their ſaluation to them, but rather to them ſelues
wholy

wholy to Gods mercy. And other ſome which haue ſpent a great part of their life (of a good zeale, doubtles, but not accordyng to knowledge) in thoſe triſles & ſuperſtitious, when they are comē to the end of their life, deſpiſe all that baggage: Yea and freely profeſſing the truth, cōdemne all thoſe triſles, and commit them ſelues wholy to the Chriſtian ſayth, eſteemyng nothyng more excellent or ſure, than the rule of ſayth, which alſo they couet to heare recited to them as a true confeſſion, and dye in the ſame. All theſe hath the mercy of God ſealed with the ſeale of the liuyng God, and deliuereth them from all Antichriſtian and deniliſh infection, corruption, and deſtruction, through Jeſus Chriſt our Lord.

Yea and leſt we ſhould gather in euery age onely here one and there one, the Lord hym ſelfe now maketh here a great accompt. And firſt of the Jewes by euery tribe, he gathereth twelue thouſand, and after by multiplication, an hundred fourtie and four thousand: and of the Gentils a multitude innumerable. wherfore in euery tyme and age innumerable obtaine ſaluation: how much ſoener errour, ſeducyng, & deſtruction reigne and rule in the world. Theſe thinges do highly commend Gods mercy, and comfort vs exceedingly. And where ſome do gather hereof, that there ſhall be yet in this world before the iudgemēt a Saturnicall or golden age, wher in theſe thynges ſhall be fulfilled: and that all men ſhall come to the kyngdome of God: it alludeth ouer much to the groſſe errour of the Millenaries, which is already expulſed out of the Church of God. Theſe thinges were fulfilled in old tyme, and are at this day, and ſhalbe fulfilled likewise, ſo long as the word ſhall indure. The kyngdome of Sathan and of Antichriſt ſhall continue alwayes to the laſt iudgement, and ſhall ſtill impugne the kyngdome of Chriſt, and ſeme euen to oppreſſe the ſame: much leſſe then ought they to promiſe vs ſo great ſecuritie. when the ſonne of man ſhall come (ſayth the ſonne of mā hym ſelfe in the Goſpell) thinke you that he ſhall finde ſayth vpon earth? And agayn: it ſhall be as in the dayes of Noe and Loth. The wordes of the Goſpell are knowen, and to be alſo the wordes of the bleſſed Apoſtles Peter and Paule. 2. Pet. 3. 1. Theſſ. 4.

But ſuch as like not this our expoſition or mynde, vge briefly, that the promiſes of the Prophetes for the reſtoring of Iſraell are not yet fulfilled: but that accordyng to the truth of the eternall God, they are as yet to be fulfilled. They ſuppoſe therfore, yea and contend alſo, that there muſt a certaine or

A great number are ſaued euen in the kyngdome of Antichriſt.

By ſway
is reaſoned
of the reſto-
ring of Iſ-
raell.

prefixed tyme remaine, wherein all these thynges may be accomplished. Hereunto I aunswere playnely, that we shall shamefully erre with Papias, Iustine, Ireney, Tertullian, and Lactance, and with those that are called Millenaries, vntlesse we iudge here vprightly. I belue therfore that the same restor-
tyng, whercof the Prophetes speake, must be deuided into three tymes: so as the first tyme is and should be called histo-
ricall, and extendeth from kyng Cyrus to the great Pompey, the which tyme Ezras, Nehemias, and the Authour of the booke of the Machabees describe and teache to be fulfilled: The second should begyn at the commyng of our Sauour, and proceede vnto Antichrist, and to his destroying, which in dedde the Apostles and Euangelistes haue most diligently described, and wherin they testific many thyngs to be accomplished: And that the thyrde time should begyn from the Gospell restored, and the last iudgement, and continue for euer-
more: which restitution verely semeth to be of all other most perfite and complete, wherein God will geue vnto man most fully, what thynges soeuer he hath promised by the mouthes of his Prophetes and Apostles. Hercof hath S. Peter most manifestly made mention in the Actes the .3. chapter, saying: Heauen must hold Christ, vntill the tyme that all thynges be restored, which God hath spoken by the mouth of all his holy Prophetes since the world began. And the Lord hym selfe in the Gospell, speaking of the last iudgement, sayd: lift vp your heades because your redemption draweth nere.

O happely we may on this wise deuide this matter per-
adventure more playnly: the restoring of Israell, or of all the faythfull, is verely either corporall, or spirituall. The corporall may be called hystoricall, and was performed by Cyrus, Zorobabel, Jehosua, Ezras, Nehemias and the Machabees: And the spirituall is fulfilled, or is yet to be accomplished by the comyng of the hole some Messias our Lord Iesus Christ. And the comyng of the Lord is of two forces: the first in dedde is in the flesh, in the which we belue many thynges, to haue bene fulfilled by Christ, accordyng as the Apostles beare witnesse: and in the latter he shall come agayne from Heauen vnto iudgement. In that comyng he shall most fully accomplish, such thynges as we see as yet vnperformed. And doubtlesse all our hope is hereunto referred, and com-
forted by this comyng. Those thynges that are spoken of the Apostle in the .1. to the Romanes concernyng the con-
uersion of the Jewes, are fulfilled partly already, and partly
are

are fulfilled dayly, and shall be fulfilled hereafter.

Now we returne to the setting forth of the great number of them that shalbe saued & are already saued frō the middes of the kingdome of Antichrist. S. Iohn denieth the vniuersalitie of mankynd into Jewes and Gentiles. Of the Jewes are recompted an hundred and fourty and foure thousand. Whereas the tribes of Ephraim and are not set downe by name, the auncient writers thinke it was done for sundry causes. But I am simply of opinion, that the tribe of Ephraim is comprehended vnder the tribe of Joseph. And leuie is set downe here, whereas in all other rehearsals it is commonly left out. Dan likewise is left out here: but yet for all that he is neuer the more shot out from Gods people, no more than the Leuites should not be of the number of Gods people, though they were not reckoned in this muster. After our iudgemēt, of a thousand Jewes there seemeth scarcely one or ff. to be saued. But for asmuch as by the testimony of our Saviour himselfe, so great a number is saued: truly it is to be gathered by this number certeine, that an infinite multitude of this stiffnecked people be saued. And they are not saued by the Law, or by Circumcision, or by their damnable stubbornesse: but by the grace of god in Christ their Messias, the onely redeemer, revealed to them of God mercifully, and of them receiued faythfully. For if the these on the crosse might be saued, when he was in a maner at the very point of death: what shall let, innumerable Jewes to be saued by the same meane? But I wil not here determine the manner how: neither wil I also by this meane make frustrate the ministerie of the word and Sacramentes. Neuerthelesse I know the thynges to be true, that here are spoken: and the maner is knowen to God, neither is there any thyng with him vnpowable. And hereunto serueth the Apostles doctrine, in the. 11. to the Romans.

You will say: this doctrine will make men to neglect their owne saluatiō: considering how there be some already, which will say: if the end be well, then is all well. As though they should haue said, how soeuer thou liuest in this world, drowned in pleasures and bloud, and geuen to gluttony, beleue onely at the last ende of thy lyfe, and thou shalt be saued. Doubtes I am not ignorant how there be many vnelcane hogges and filthy swyne, abusing the word of truth and the consolation of the Gospell: but shall the abuse of wicked men take away the truth from vs? The children of God which know that there is none other propiciation or satisfaction for

Many
thousandes
of Jewes
be saued.

If the end
be good, all
good.

sinnes, but the oblation of Christ, cease not therfore to renews their lyfe dayly by repentaunce.

The godly
abuse not
gods mercy
to the liber-
tie of sin-
ning.

Thus although the godly doubt nothing, but that innumerable at the last ende of their life are conuerted and saued of the Lord: yet doe they not abuse this mercy of God to the libertie of the flesh, but are asstrayed. For there be other places diuers, which reteyne them in order and dutie. For the Lord sayth: thou art made hole, goe and sinne no more, least some worse, thyng happen vnto thee. Item, let vs doe good whilst we haue tyme: the tyme will come when we can not worke. The parable of ten virgins declareth vnto vs y^e same. Also if the iust shall vnneth be saued, where shall the sinner and wicked appeare? Moreouer, tempte not the Lord thy God. And innumerable others of lyke sort. And when the Saintes shall haue all their lyfe tyme demeaned themselves blamelesse in the righteousness of God: yet in the last time of their lyfe they trust not to the same, but to Gods more mercy through Christ. They remember alwayes how greenously he was rebuked in the Gospell, first in deede he that enuyed the good lucke of hym that laboured with hym in the vineyarde, for that he had receiued as much wages for conuayng into the vineyarde about the last houre of the day, as he had receiued that laboured all day long: And agayne, the thyrtye sonne, for that he was soye that his wastefull and prodigall brother was receiued agayne of his father, and a feast was made hym, and for him that was alwayes obedient, & tooke paynes continually, no such thyng was prepared.

Innume-
rable people
of all parts
of y^e worlde
are saued.

But he cōtrinueth not the Gentiles into any certaine number, but sayth how he sawe a great multitude, which no man could tell: no more thā they coulde the starres, lande, herbes, or grasse, how many they were in nūber. He signifieth therfore, that in all the world, at all times innumerable are saued by Christ. And least any man might thinke it should preuaile or hinder him to saluation, to be bozne of this or that nation, tribe or tōuge: S. Iohn addeth incōtinently, that there were people of all tribes, nations & tōunges ordeyned to saluation indifferēty. Therfore this difference hindereth saluation nothyng: but y^e euen in Inde, Æthiopia, Barbaria, & in the farthest part of Libia, Scythia, Tartaria, yea & in the vitermost endes of the world, there be some which are saued by y^e grace of Christ.

The sayth-
full in hea-
ne reioyce.

And because it hath much doubtfulness to reason of things to come, S. Iohn speaketh of them here expressely, not as though the tyme of their being saued were yet to come, but

As though they had attained saluatiō already, & were already in heaue: hereby to the intēt we should not doubt of their saluatiō. And also he shadoweth the maner of their saluation or blisse euerlasting. This treatise cōfuterh those which suppose the soules to sleepe, & not to haue the fruition of the Godhead before the iudgmet, nor to be as yet in heaue. First he sayth, how they stand before the Throne, & in the sight of y^e Lambe. For the first felicitie in the blessed life, is to see God as he is, & to inioy his glory, to be with Christ in glory. Job. 17. 1. Job. 3. white stoles are the garments of triumphant & cleane persons: As hereafter shall be declared more at large, and hath bene noted once or twice before. It betokeneth y^e the blessed soules are decked with light. &c. And the Palme also is a token of victorie. Plinie treateth much of the Palme in the 4. chapr. of the 13. booke. All men write that the Palme was the most auncient badge of a conquerour. why the men of olde tyme chose chiefly this tree to the sayd purpose, *Aulus Gellius* sheweth the cause in the 6. chapr. of his 3. booke of *Noct. Att.* writing that in a Palme tree there is a certaine peculiar thyng, which agreeth wth the nature of stoute and noble men. For if you lay (sayth he) great weightes vpon the wood thereof, the Palme geueth not place downewarde, but cōseth vp agaynst the wright, and beareth vpwarde. And for this he alleadgeth the authoritie of Aristotle, and Plutarch, vnto whom you may adde also Plinie. 16. booke. 24. Chapter.

The paine

Vnto all these things is annexed an exceeding great noise, whereby not onely they geue God thanks, and prayse bys mercy: but also shew and testifie most manifestly, whom they may thanke for their saluatiō. And they say, saluatiō to him, that is to say, saluation, health, welfare, happines and felicitie be ascribed vnto him. For so *σωτηρία* is rather, as also *Erasmus* hath noted. For they meane not that God is blessed in hymselfe, but that he hath communicated his welfare vnto them, and saued them. Of the Throne or seate of God was spoken before in the 4. chapr. God the father hymselfe sitteth on the seate. It is therfore a phrase of speech, which hath this sence: we owe this our saluation and blessednes to our God, which sitteth in his Throne.

Agayne the communicate this saluation to the lambe also, that is to Christ. For God by his grace through Christ saueh the beleeuers. And where as Christ is called the lambe, the whole misterie of the incarnation and redemption is remembred in the word Lambe, that being in deede reconciled

to whom they impute their saluation,

Iohn. 6.

Ephes. 1.

Roma. 3.

to God by the blood of his sacrifice; we be now the heires of God; and sonnes of God: &c. Therefore the Saintes in heauen, and our fathers already saued, and dwelling in heauen, doe testifie, and in testifying teach, that they be iustified & saued, not by Mahometrie, or Isoperie, or any other obseruaunces, but by the mere grace of God in Christ.

Errors
are confu-
ted.

Hereby are confuted two opinions, right hurtfull to the whole world. The first wenech, that the Papistes be saued for their simplicitie; and seuerer discipline. For because (say they) they knowe no better things: and the workes that they doe, they doe them of a good intent, therefore are they saued by the same. That is most wayne and most vngodly. They adde, unlesse we shoulde iudge thus, doubtles there shoulde not one of the Papistes be saued. Certainly I say playnely, that no man is saued by Papistrie, no more than by Mahomettie. For it is called the way of perdition euen by S. Peter hymselfe. Howbeit I thinke not therefore, that no man of the number of Papistes is saued. But I beleue that many merable (as I sayde before) haue at length seene the filthines of Papistrie through the illumination of God, and haue forsaken the papistrie and embraced the sincere Gospell, and so alone be saued by Christ onely.

Iohn. 10.

2. Pet. 1.

The latter supposeth, that euery man is saued by his owne religion, of whatsoever kynde it be. Agaynst these 2 Saintes here crye: how they that are saued, are saued by the grace of God through Christ. Therefore none other religion sauerh. There is none other name geuen to men, wherem they must be saued, but the name of Christ Iesus. None other way is open into heauen, nor any other doore: he that affirmeth any other, the truerth is selfe calleth hym a thiefe and a murderere. Yea they utterly abolishe Christ, and the whole Scripture, whosoever contendeth that euery man is saued by hys owne religion. Neyther can I tell, whether any other thyng so hurtfull can be imagined. Therefore let vs holde that thyng, which all the Saints in heauen haue taught vs: namely, that saluation is of God through Christ.

Euery mā
is not saued
in his religi-
on.

The confu-
tation of
Angels,
example &
songe.

And least any thyng myght wante, which belongeth to a sure and certayne testimony: All the Angels in heauen confirme these thynges, and also teach vs by their example, what we shoulde doe. They sing together Amen: wherby they also testifie, that saluatiō is of onely grace through Christ. Againe they fall downe, and worship God. How much more then ought we mortall men to yelde hym this honour by wor-

shipping

Singing hymne: And by singing an himne, they teach vs a
 foune of seruing God, and finally of iudging rightly concer-
 ning God: that we dishonour not the creator, by attributing
 to any creature, any thyng that belongeth to God, but that
 we ascribe all thynges to God wholly. The wordes of this
 Hymne are expounded in the .ii. and .i. chapt. so as I neede
 not here to tarrye about them. They put blessing for prayse,
 the rest of the wordes are playne.

And now seeing we be taught by so many testimonies &
 examples of all Saintes, let vs learne to forsake all vayne &
 wicked opinions, & to geue all glory to God through Christ:
 to whom be prayse and thankes geuing. Amen.

Here is expounded who they be that are clothed in white,
 and from whence is saluation, and what is the true bles-
 sednesse.

The xxxvi. Sermon.

And one of the Elders answered, saying vnto me:
 what are these which are arrayed in long white gar-
 mentes, and whence came they? And I sayde vnto him,
 Lord thou wotest. And he sayd vnto me: these are they
 which came out of great tribulation, and made theyr
 garmentes large, and made them white in the bloud of
 the Lambe: therefore are they in the presence of the
 seate of God, and serue hym day and night in his tem-
 ple, and he that sitteth in the seate, will dwell among
 them. They shall hunger no more, neither thirst, ney-
 ther shall the Sunne lyght on them, neyther any heate.
 For the Lambe which is in the middes of the seate, shall
 feede them, and shall leade them to fountaynes of ly-
 uing water. And God shall wipe away all teares from
 theyr eyes.

S. Iohn saw the soules of Martyrs resting vnder the
 altar, couered with white garmentes. He saw also an infi-
 nite multitude of all nations and people, saved from the
 latrie of the Gentyles, and superstition of Antichrist, couered
 also with white garmentes. vpon this occasion three thynges

The occasi-
 on of this
 exposition.

shall

shall now be expounded vnto vs, what they are which are clothed in white garments, whence they haue that whitenes, purenes, & saluation, And finally what is the state or felicitie of these, or what is the true blessednes.

The weaknes of mans vnderstanding is holpen by an exposition diuine.

What tyme S. John had sente them, he marned without all doubt, what they were, neuertheles he is read to haue inquired nothing. But of his owne accorde one of the xliij. Elders, offereth hym selfe to hym as an expolitout: & doubtles he was an excellent teacher, a Patriarche and Prophet, & finally a master celestiall, to whom we may iustly geue credit. Here appeareth the ignorance of mans witte. For lyke as the Eunuche of Aethiopia in the 8. chapr. of the Actes of Apostles acknowledgeth his ignorance, except an interpreter and there teacher were geuen hym: so at this present also blessed S. John hym selfe beyng deinaunded, whether he knew them that were apparelled in white, cōfesseth his want of knowledge: yet he ascribeth to his teacher the knowledge therof, and by that meane through a most humble modestie requiereth a further declaration. Finally here appeareth the vnmearurable goodnesse of God, which taketh in hand to teache vs that are rude and vnworthy. We haue many examples hertof eury where in the Prophetes, and in the holy Gospell of Christ.

what they are, & from whēce they come clothed in white.

And in the begynnyng streight wayes he declareth to S. John, and to all the faithfull in the world, what these are that are clothed in white: And he expounderth with all, frō whence they came. For with one and the same aunswere he dispatcheth both two. He sayth briefly, that the folke which be clothed with white in Heauen, be the godly people of all tymes and ages, whiche at the length haue escaped (ex tñs bla. l. 1. 1. 1.) out of great tribulation. Tribulation is founde to be sundry and diuers. For first there is a tribulation, which cometh by laying wayte and persecution of tyrantes. This apperteineth to Martyrs alone. wherof we haue spoken in the 6. chapr. And for asmuch as in this world they were ouerwhelmed with reproches vspeakable, for the word of God, they haue in an other world receiued white garments. Than is there an other tribulation, which ariseth of the feare of God, and is a care of obteyning saluation. This is soyr for the vnrightheousnes and corruption of man. It is soyr for the greuous abominations of Antichrist. And these also, albeit they be not made Martyrs, yet are they in an other lyfe clothed with white. Finally so many as mortifie their flesh with the

concupiſcēces therof, haue tribulations and troubles in their fleſh. And becauſe they mourne here: in the world to come they ſhall receiue comfort and conſolation.

Agayne leſt any man ſhould aſcribe life and ſaluation to Martyrdome as to our worke, and to repentance as to our deſert: the Lord moꝛeouer declarerh by the Elder expreſſely, from whence that life and ſaluation proceedeth, and how the ſayd whitenes and puritie chaunceth vnto vs. And they haue waſhed their garments, ſayth he, and made them white by the blood of the lambe. And here is founde a diuers readyng. And *ἐπλάτυναν*, that is, they haue enlarged their garments, ſo as he may ſeeme to haue alluded the families of great Princes, which vſe, for the ſetting forth of their renowne, to put on wide and ſumptuous garments. But in my opinion the complutensian copie and Aretas ſeeme to read moꝛe rightly and moꝛe ſimply or playnly, *ἐπλυναν*, they haue waſhed, as alſo the old interpretour hath translated it. For by and by in way of expoſition there foloweth, and they haue whyted. Primasius readerh, and they haue made their garments white in the blood of the Lambe. And hereby is ſignified, that the ſaluation and cleannesse of the faithfull cometh of the blood of Chriſt, and of none other thyng. But ſo much as the ſprinklyng of blood doth not whiten but diſtayne: Therefore muſt we vnderſtand theſe thynges ſpiritually, to witte that the very naturall and humane blood of Chriſt, ſhed ones on the Croſſe, beyng ſprinkled vpon vs ſpiritually (as S. Paule to the Hebrew. the. 10. expoundeth) and receiued with fayth, although it touch vs not naturally and corporally, purgeth vs from all ſinnes. And therefore we read in an other place, that Chriſt purgeth vs with hys blood. For in as much as ſanctification is the onely worke of God. Therefore where the Saintes are ſayd now to haue waſhed, and whited their garments, by the blood of the lambe: It ſignifieth that they haue by fayth receiued the cleannesse prepared by hys blood. And this doctrine is Catholicke and of the right fayth, which hath ſo many & ſo great testimonies in the holy Scriptures. Finally we perceiue how thoſe which are ſaued fro the kingdome of Antichriſt, are ſaued by the merite of Chriſt alone, and by none other thyng, as I haue alſo ſhewed you before. Moꝛeouer by and by is inferred, therefore be they in the ſight of Gods ſeate. For what cauſe I pray thee: becauſe they haue waſhed & whited their garments in the blood of the lambe: for the merite of Chriſt haue they entered into heauen, & there are

From whence
is life and
ſaluation.

How blood
ſprinkled
ſhould pur-
tific.

what is the
state of
Saintes &
the true
blessednes.

are arrayed or clothed with eternall light.

Finally the Elder declareth at large, what the state of the Saintes is, and what is the true blisse of the saythfull. And these thyngs are certeine tastes, set here for a consolation. For otherwise the thynges that God hath prepared for them that loue him, are such as no eye hath sene nor eare heard. And he reciteth many thyngs, of the which he will haue vs to gather the excellencie of eternall saluation, and what good thynges we obtaine in the same.

First the Saintes stand before the Throne of God. In the throne is the honorabie maiestie of God and the blessed Trinitie. And the Saintes stand before the seate, not as they that are wont to wayt at some gate: For as the most intier frēdes of God, they are alwayes in the sight of God, and haue the fruition of his Godhead. wherof the Lord. speaketh in the Gospell: pray ye, sayth he, that ye may escape these thynges, & stand before the soune of man. And also Dauid: the accomplishment of ioyes is in thy sight, and pleasauntnesse in thy right hand for euer. And there is annexed an other thyng, to expounde the sayd standyng: they serue God in his Temple both day & night. That seruice hath pleasure & no paynfullnes. And they serue God in the temple, as God is wont to be serued in the Temple. For they keepe holy dayes, they are glad, reioyse, be mery and yeld prayle: and so they offer vp sacrifices, and are refreshed with heauenly repast. And this ioy shall be euerlastyng and perpetuall: which is signified by day and night. Otherwise in the blisse euerlastyng there is no night at all, nor any chaungeable course of tyme. Hereunto is added, that he that sitteth in the seate, that is, the diuine maiestie, *οὐρανός ἐστιν οὐρανός*, will dwell in them: that is to wit, God will be all in all, or he will leane ouer them, and ouershadow them as a tente, and defend and kepe them, and geue hym selfe wholly to be inioyed of them, as most familiar and frendly to them. Moreover they shall hunger no more, neither shall they thyrst. For all infirmities and miserie is taken away from the blessed soules, and bodyes glorified. They are filled with all good thynges without any lothsomnes, with a most ioyous fulfillyng. Furthermore the sunne falleth not upon them, nor the heate: which phrase of speech betokeneth, that they are put to no trauell nor payne, but are deliuered at ones from all displeasure, and all painefulnes, and be at most pleasaunt rest.

Agayne here is set in the cause of so great felicitie, Name-
ly

ly Chriſt the lambe, that is to ſay, Chriſt the mediatur and redemer in the middes of the ſeate, that is, very God. For (as both Ezechiel, in the. 34. chapter, and the Lord alſo hym ſelfe in the. 12. of S. Iohn. witneſſeth) ποιμαίνει: that is to ſay, He will feede them, like a ſhepherd, and as a guide he will leade the to the fountaines of liuely water: that is to witte, he will quicken them for euer, and preſerue all his in that felicitie. In this treatiſe he uſeth the wordes that be moſt vſuall and rye among the Prophetes, to the end that we climpyng vnto higher thinges, might after ſome ſorte eſtyme heauenly giſtes. Hereunto he ioyneth yet a notable benefite: & the Lord will wype all teares from their eyes. which wordes he hath borrowed of Eſay. For the Saintes beyng in this world turmoyled with ſundry euils, haue ſhed moſt plentyfull teares: but in the world to come, the Lord comforteth them, gladdpyng them with ioy euerlaſtyng, neither geuyng them at any tyme any occaſion of grief. And therfore he ſayd in the Goſpell, verely I ſay vnto you, ye ſhall wepe and lament, but contrarywiſe the world ſhall reioyce: and ye ſhall mourne, but your mourning ſhall be turned into ioye. And your hart ſhall reioyce, & your ioy ſhall no man take from you. we ſhall heare the lyke thynges vnto theſe alſo in. 21. of the Apocalipſe. &c.

Chriſt ſe-
deth and
quickneth.

Iames. 18.

Hereby we perceine, how ſhamefully they tranſgreſſe, which haue alwayes in their mouth, if I ſhould cōtemne this preſent lyfe for religions ſake, who can tell me, what is the other lyfe to come? peraduenture if I neglect this, in an other world I ſhall get nothing. For here we haue a moſt manifeſt teſtimony, that lyke as aſſured ſaluation is prepared of God in heauen for the faithfull: ſo is it alſo moſt ample and great: in ſo much that the Apoſtle in an other place ſayth, the afflictions of this tyme preſent are not egall, to the glory which ſhalbe reuealed to vs. The Lord graunt vs, that we may acknowledge theſe thynges.

Agaiſt the
cōtemners
of the bleſ-
ſed lyfe.

¶ Whyleſt the. vii. Seale is opened, and the Aungels with trōpets come forth, Chriſt the interceſſour of his church offereth by befoze his father the prayers of hys faithfull.

The xxxvii. Sermon.



And when he had opened the. vii. ſeale, there was ſilence in Heauen about the ſpace of halfe an houre. And I ſaw ſeuē Aungels ſtandynge be-

The eight
Chapter.

before God, and to them were geuen seven trumpets. And an other Aungell came and stode before the Aultar, hauyng a golden censer, and much odours was geuen vnto hym, that he should offer of the prayers of all Saintes vpon the golden aultar, whiche was before the seate. And the smoke of the odours which came of the prayers of all Saintes, ascended vp before God out of the Aungels hand. And the Aungell tooke the censer, and filled it with fire of the Aultar, and cast it into the earth, and voyces were made, and thunderynges, and lightnynges, and earthquake.

The excellency of the bookes of holy Scripture.

I recapitulation.

I suppose there be no bookes in the world, of whomsoever, or whensoever they were wrytten, which may compare with the bookes of holy scripture, as concerning sincere trust, pure simplicitie, and playne order. Neither peradventure wyll that seeme any maruell to any man, knowing that the same are wrytten in dedde of men, but inspired of the holy ghost. There be buildinges most skilfully builded of mē, and framed and contrined in most goodly order. But what beautie wil you iudge them to haue, in case ye compare them with the creation of the worlde, and with that most beautifull order, which we see dayly in all things created, & in the changeable course of tymes, the most excellent workes of men haue nothyng in them: yea they seeme vyle, in case you compare them with the workemanshpy of God the creator. But for bright order and playne treatise, this booke of the Apocalypse hath amonges others a most notable, excellent and wonderfull prayse. S. Iohn hath set downe a summe of the matter, signifying that he would speake of those thinges, which shoulde be done in the Church from his tyme vntill the iudgement. And the saythfull doe know to what ende they shoulde take those thinges: not to the intent their curiositie might be maintained or satisfied; but that they being sufficiently warned before, shoulde not fall, but take heed to themselves and holde fast the true saluation. And forasmuch as there is much talke amonges men, why God doeth this, or permitteth that, and why he prohibitereh not these or those thinges: S. Iohn hath exhibited to vs a most hole some vision, by the which we may learne, not to talke agaynst God, nor to contende with hym: but to acknowledge all his iudgements to be righteous and iust, which thyng verely both all the Saintes in heauen, and also

also the angelicall spirites doe acknowledge, and attribute to God all glory. And thus hauing prepared the myndes of his hearers, he commeth to the thyng it self, and declareth the fall desteries of the Church. Under the vi. scale he toucheth generally the corruption of doctrine, which since it is more perilous and more pestilent than all daungers of mans body, or outward perilles, he reasoneth yet more fully therof; and now particularly vnder the opening of the vii. scale reciterh, how farre the same stretcheth. For he declareth how many, how great, and what maner of sectes, heresies and troubles shall arise in the church, and how hurtfull they shall be to the church. And this place conteyneth an history of corrupt doctrine, of heresies or sectes, and troubles euer since the tyme of S. Iohn vnto the last iudgement. It is extended throughe out the 8. 9. 10. 11. chapt.

Neuerthelesse before the trumpets come forth: for a consolation, as it were by a little digression, here is placed a remedy, which the faithfull in all ages may vse in that pestiferous corruption, to keepe safe their soules, and the soundnesse of the same. For many times in this booke are brought in most strong consolations in matters of most difficultie. For all the 10. chapt. goeth vpon that ground. And the remedy that he sheweth, is this: that we must see vnto Christ the redeemer, intercessour, and reconciler of mankynde: that we shal be safe vnder his defence, and that we must offer vp our prayers continually vnto him. And verely the Lord in the Gospell, speaking of the great daungers that the Deuill had prepared for the company of the Apostles, which were ready to light vpon them: addeth by and by wherewith to comfort their sorowfull myndes, saying: I haue prayed for thee Ister, that thy sayth may not faile, &c. Beholde we are saued in greatest distress, throughe Christs protection, to the ende we should not fainte in sayth. Howbeit, according as euery where the Euangelicall and Apostolicall writings exhort vs, our continuall prayers, which we offer to God throughe Christ, must be ioynd to our trust in Christ. And in fewe wordes the intercession of Christ at the right hand of God, and the effect and maner of the prayer of the faithfull are here set forth to beholde.

But we will declare euery thing in order. Under the sixth scale, he speaketh in general of corrupt doctrine: in the seventh he will declare the same particularly and most abundantly. And whilst the seuenth scale was opened, there was silence in heauen almost halfe an houre. Of this silence the exposi-

tours write diuersely. But as I thinke the hearers are excited by this silence to a diligent and attentive hearyng. For silence hath an admiration and an expectation of matters most weyghtie. Salomon sayth in the 9. of Ecclesiast. the wordes of wisemen are heard in silence. When weyghtie matters should be proclaymed and set forth, the cryer is wont to proclayme silence. And in deede they be matters of great importance that follow: which vlesse we obserue with great attentiuenes, we shall perilly thorough sectes and seductions. Those spiritual wickedneses be more dangerous than corporall perils.

And now whylest in silence they wayte wyth an admiration what should come, the last scale is opened, and behold there appeare seuen Aungels as trompetters. Of these we shall speake afterward.

A remedy
agaynst all
kindes of
sectes troubles
and troubles.

Now is placed and set forth a remedy to be taken in so great euils, as I sayd. The which, to the intent it might be more lyuely, and printed more deeply in our brestes, is set forth to be seene in a very goodly vision. Before the seate, and in the compasse almost of the seate, appeareth a golden Altar. And there commeth an Aungell and standeth at this Altar: the same hath in his hand a golden censer, and into this the Saintes put their offeringes, he offereth them before the seate, and the smoke of the odours ascendeth vp from the hand of the Aungell before God.

Christ is
the golden
Altar.

Malach. 3.

We sayd in an other place, that the golden Altar of incense was the Lord Christ hym selfe, which is both Altar, sacrifice, and Priest: as S. Paule witnesseth to the Hebre. Also he is called an Aungell, to witte, the same of whom both I say maketh mention in the 9. chapr. and also Malachy, saying: behold I sende myne Aungell, which shall prepare the way before me, and todaynly the Lord shall come vnto his temple, whom you seeke for, and the Aungel of the couenaunt, whom you desire: behold he cometh, sayth the Lord of hostes. The former Aungell, that is to say, the former messenger, or Ambassadour, was Iohn Baptist, which prepared the way for the Lord. He, to witte, the latter Aungel, came immediately after the preaching of Iohn, and accomplished that everlasting couenaunt to the full. The same now appeareth on the right hand of God in heauen.

Marke. 1.

What christ
doth at the
right hand
of the fa-
ther.

And two thynges of him are vttered. First, that he stode before, or in, or vpon the Altar. We may not here imagine any bodely thyng: but we must thinke that by this manner of
spea=

speaking is signified the Priesthoode of Christ. He appeareth alwayes in the sight of his father, for vs: As S. Iuan hath taught the 8. to the Romaynes, and 9. chapt. to the Heb. He pleadeth therfore the case of his Church before God, and is aduocate for the faithfull. The same moreouer standeth before the Aultar, the same standeth in the middes of the seate. For he is coequall wyth the father after his Godhead: according to the which he standeth in the seate: and after his manhoode he is of the same substance that we be: according to the which dispensation he is read as Bysshop and very man to stand before the Aultar. The thyng that is to be obserued, is this: that Christ holdeth in hys hand a golden censer. For he hath taken our very nature wythout sinne, that he myght make intercession for vs, and offer vp our prayers to God the father.

And to the intent that no man myght doubt of hys receiving of our prayers, and of his offering of them vnto God: and finally to the ende also that the true office of the Church, which offereth vp all thyngs by Christ might appeare: there is added: to hym are geuen many odours. But to what end? to put them vpon the golden Aultar, yea euen before the seate, as though you should say, to bying the into the sight of God.

And for a farther declaration, least we should not know the true odours which please God, and which the faithfull offer vnto God through Christ: once or twice he addeth, that those odours be the prayers of Saintes. And he meaneth by Saintes, not those that dwell in heauen, but as in the earth, which are sanctified wyth the spirite of our God, wyth the blood of Christ, by baptisme, sayth, and Gods word. Job. 13. And the prayers be inuocations, and geuing of thanks. And he sayth expressly of all Saintes, least any should feare that he and his prayers offered by Christ were excluded. If thou beleeue, thou art holy, and thy prayers is of God accepted. what the prayers of Saintes be, it appeareth in the Lordes prayer, which we offer vp to the father in the name & wordes of Christ: Ballowd be thy name, thy kyngdome come, and the residue: which all fight against the sectes and corruptions of true doctrines.

Ireneus alleadgeth this place in the 31. and 32. chapt. of hys 4. booke. And by this meane he callen Eucharistia which is geuing of thanks, the sacrifice of Christians. For the maintainers of papistrie doe corrupt that place, and viter it so, as though it meant that the priest should sacrifice the reall body

of Christ for the quicke and the dead. But the holy Byshop of Lyons was vnaquainted with this filthy errour. Away with them and their sophistrie, whether they are worthy. I haue spoke also before, something of the matter.

The smoke
of the o-
dours as-
cendeth.

And that it might clearely appeare vnto all men, how the prayers of the faythfull, offered to God through Christ, are pleasant and acceptable. There is added: and the smoke of the odours ascendeth, that is to say, the prayers of the faythfull were of God accepted: Therefore let vs offer diligently our prayers vnto God through Christ. For he heareth vs, & deliuereth vs from euill. And the Scripture many times calleth our prayers an acceptable sacrifice to God. The places are in Psalme. 14. in the 50. Psalme. And in many other places. In the 141. the Prophet sayeth. Let my prayer be carped vp as incense in thy sight, & let the lifting vp of my handes be an euening sacrifice. Primasius expounding this place, sayd how Christ is sayd to haue taken of the prayers of Saintes. For bycause through him the prayers of all may come sweetly vnto God. Hereof the Apostle: by him we offer vp alwayes a sacrifice of prayse vnto God, that is to say, the seruice of our lippes confessing his name.

Heb. 13.

Agayne
praying to
Saintes.

Hereby is confuted the opinion of them, which suppose that the Saintes in heauen be the spokesmen of the faythfull, to commende their prayers vnto God, and to make their way open to God. For what neede haue they to procure to them selues other intercessours or aduocates? what lacke find they in Christ? or who may they preferre, or compare with Christ? And what shall we say to this, that in this present place, the odours are offered vp by the hand of the Angel? The celestiall Saintes were present with the Lorde, and were scene about the seate: but which of them tooke the censer, and gathered the prayers of the faythfull, & offered them vnto God? It turned Ozias or Asarias the kyng to displeasure, that he tooke in hand the censer mynding to sacrifice, and to execute the Priestes office: the same would be worse for the heauenly dwellers, nay they should not remaine in heaue, in case they tooke vpon them the office of the onely Byshop. &c.

He filleth
the censer
with fire &
sendeth it
into the
earth.

After this we heare that Christ filleth his censer with fire taken from the Altar, and casteth it downe into the earth. By the which narration he returneth agayne to finish the exposition of the trumpets. This fire, is the grace of the holy ghost. The same is put into the censer, taken from the Altar, and sent downe into earth. For Christ tooke the sinnes

Luke. 12.

Moreover the effect of this fire followeth immediately. For there were made thunderynges, and voyces, and lightnynges, and earthquakes. By the voyces of the Gospell the woundes of sinners are healed, and the hartes of men lighted by the illuminatiō of the holy spirite, &c. Of the whiche things we haue spoken also in the .4. chapter, and .24. Sermon. And the preaching of the Gospell (accordyng as Haggai had prophesied that it should come to passe) there ensued a wonderfull conuersion of all nations, &c. Sathan also was styred, who rayled vp his ministers through out the world agaynst the wholesome preaching of the Gospell. For there sprang vp sectes, whom the mainteiners of the truth resisted and fought agaynst them. wherof he will treat anon at large. The Lord geue grate, that these thynges may both be spoken and heard with much fruite.

1900
1901
1902
1903
1904

¶ Of the seven Angels trompetters, and of their trompettes: and of the first. ii. and. iii. trompet.

The xxxviii. Sermon.

And the seven Aungells which had the seven trompettes, prepared them selues to blow. The first Aungell blew : And there was made hayle and fire, whiche were myngled with blood and they were cast into the earth : and the thyrd part of trees was burnt, and all greene grasse was brent. And the second Aungell blew, and as it were a great Mountaine burning with fire was cast into the Sea, & the third part of the Sea turned to blood: and the thyrd part of creatures which had lyfe, dyed : and the thyrd part of Shyppes were destroyed. And the thyrd Aungell blew, and there fell a great

Q.iii.

Starre

starre from Heauen, burning as it were a cresset, and it fell into the thyrd part of the Riuers, and into the fountains of waters, and the name of the Starre is called Worme woodde, and the thyrd part of the waters was turned to Wormewoodde. And many men dyed of the waters because they were made bitter.

Our Lord Iesus Christ hath kindled in earth a bryght and holesome fire, which the Apostles and men Apostolicall haue euery soote more and more inflamed. But contrarywise Satan seeketh to quench this holesome fire, and not onely to corrupt and marre this doctrine of saluation: but also to abolish it and ouerwhelme it with lyes. The meane and maner hereof is at this present described, yea and trimely painted out to none other ende, but that the faythfull beyng warned and fully taught, might wel be ware of that pestilent infection. For the drift or end of this booke is, to preserue the Church safe and sounde fro corruptions, or at lest to repayre the same when it is corrupted.

The seven
Angels
stand in the
sight of
God.

S. John therefore saw seven Angels stand in the sight of God. To stand signifieth to do seruice, and comprehendeth the faith and diligence of seruitors. Seruantes stand before kynges, ready to do seruice, and to execute all their commandementes. we read in the .i. chapter of Job. The seruies of God came, and stood before the Lord, and Satan came also into the middes of them. The blessed Angels are called the children or sonnes of God. They come to do seruice before God: Satan preaseth in amongst them, forasmuch as he is also the seruant of God, for the execution of those thynges, which apperteyne to the wrath and indignation of God against the wicked. All elementes be Gods seruantes, and so be all the creatures of God. For he is the Lord of Sabaoth, the God of hostes, who for the saluation and damnation of men, vseth all his creatures well and rightly, euerie one accordyng to his maner and disposition. For he vseth the seruice of Angels, like Angels: and so the seruice of devils, as devils in dede. And for asmuch as the number of seven is the number of fulnes, concerning in it selfe all times (for there be seven dayes of creation and rest, and there be sene worldes or ages) certeinly the appearing of the seven Angels before God, is to beoken all the battels that shall be foughten to the end of the world.

For to these seuen Aungels are geuen seuen trumpets and the Aungels already had the trumpets, and prepared them selues to blow the onser: where thickly the vse of trumpets is to be searched for. The same is most plentifully described of Moses, in the. 10. of Numbers. The vse of trumpets was diuers, as it is also at this day. First by the sounde of the trumpet the people of Israell were called together, to consist of the common wealth. Agayne at the sounde of them, the Senate of the Iudges of the people dyd assemble. Moreover they were warned by the trumpet, when and who should remove their tentes. Furthermore the trumpets blew vnto battell, what tyme they ioynd to fight, as may be seene in the. 20. of Deut. The people moreover were called together with trumpets on the holy dayes to publicke and diuine seruice. Sounde with the trumpet in Zion, call the congregation, sayth Iohel, gather the people. There was moreover a feast of trumpets, and a Iubiley, hauyng that name of the blowing and sounde of trumpets and of making myrrh: as appeareth in the. 25. of Leuit. Finally the preaching of the truth was figured by the sounde of trumpets, neither might any other blow the same but priests. For it forceth to whom you commit or deliuer the publicke signes.

Of this sundry vse of trumpets, none will agree better to our matter, than the warlike. For this world hath a shape of warre. In it are the campes of good men, and the campes of euill: the tentes of Catholikes, and the tentes of heretikes. The chieftayne of these in Sarban, and of those Christ: the Captaine and Emperour of these is the Demill, of the other the soune of God. And now the Aungels sounde their trumpets, and blow the onser: not that the good Aungels & God hym selfe is the Authour of heresies and of heretikes, whose originall is referred to Sathan and sinne: but by soundyng their trumpets they geue warnyng to all men, and signifie that most greuous warres shall arise in the world, and euen in the Church it selfe. But diuers men are diuersly moued and worke in warre accordyng to their natures. The true Catholikes heyng warned by the trumpet, take heede to them selues, and pray: and finally takyng in hand spirituall weapons they prepare them selues vnto battell and manfully fight for Christ, and for maynteynyng and defendyng the truth. Heretikes, seccarles, and men of corrupt myndes, accordyng to their mallice, takyng to them also Armour, runne forth and fight agaynst Christ and the truth, in defence of lyces.

takyng prisoners, spoyling, bearyng downe, and destroying such as be weakelynges. The good shepheardes, are the teachers of God and of Christ: and the deuill bloweth the Arch-heretickes and begynners of sectes. They be the devils ministers and trompetters.

Of the good, and of their sight, we shall heare in the. ii. and in the chapter followyng. Nevertheless in euery conflict we must understād y the Saintes slepe not, nor be any where idle but do their duetie euery where. It was now in dede inough for the Lord to shew vs the heretickes and sectaries fighting, and to declare, how much they may hurt, that we might watch more diligently, and beware of all corruption.

The first
trompet or
fight.

The first Tuncell soundyng the first trompet, denounceth vnto vs the first conflict. All and singular these battels haue some thyng lyke, and diuers. Their likenesse is, that all hereticks do impugne Christ, and would haue the truth of the gospel, either extinguisht, or wrested out of the true sense. And their peculiarnesse or diuersitie is, that Sathan hath sown sundry heresies in the Church, by assailling sundry pointes of doctrine, some at one tyme and some at an other. Therefore when the Tuncell soundeth the trompet, that is to say proclaimeyth warre, he warneth the Saintes to watch. Therefore as he is yet blowyng, through Gods permission, accordyng to his iust iudgement, by the meane and suggestion of Sathan, there was made hayle and fire mixed with bloud, the which beyng so tempered, was sent or fell vpon the earth. For S. Paule acknowledgeth spirituall polities in the heauenly spirites. And the Scripture in some places doth right well represent the sound & wholesome doctrine by the detoes and howres of the ayre which make the earth fruitful: most rightly therefore doth S. John compare the false and hereticall doctrine to hayle. For hayle destroyeth the fruitful places of the earth, and marreth utterly the plentiful fruite of the ground. wherfore like as els where the peruers doctrine is called darnell, leuen, chaffe. &c. so is it here called hayle. But this hayle is tempered, and of a wonderfull mixture. For it hath fire and bloud ioyned with it.

Hayle is
corrupte
doctrine.

These thinges must be expounded after an allegorize, not after the letter. Haile is water congeled with colde. And they haue called the wisdom of the scripture, water: Hayle therefore shall be false wisdom. Yet fire is put vnto it: whereby is meant a pretence of the Scriptures, and of the inspiration of the holy ghost. Whereunto is added bloud, which betokeneth

meth the euil affections of man, to witte the vice of ambition, wraſh, contention, hatred and like affectiōs. Of theſe is compounded an haylic doctrine, hurtfull doubles and peſtilent. For when falſe doctrine ruleth or marreth the Scriptures, & wicked affectiōs of teachers are ioyned with all: a peſtilent doctrine ariſeth. Such was from the beginning the doctrine of the Nazareans, or Mineorites, and of the Hebionites, who byhelde that iuſtifiatiō came not by the onely faith of Chriſt, but by the lawe. Our men fought ſharply (to wit, S. Paule and the other Apoſtles) agaynſt this pernicious doctrine. And from the beginning many being infected with Philoſophie, and others being blynded wth mens traditions, haue brought forth moſt corrupt opiniōs. Hiſtories beare witness hercof. And Terrullian not without cauſe called Philoſophers the Patriarches of heretickes. For S. Paule moſt diligently warned, that the godly ſhould beware of Philoſophie. They that haue not kept themſelues from it, but haue ſet more by Philoſophie, and I know not what maner of traditions: haue in ſteade of head of the heauenly dewe and ſweete ſhowres, caſt into the church great heauy haileſtones.

Diutinitie
corrupt by
Philoſo=
phye.

And cruelly they haue hurt the Church very much. For the third part of trees was burnt, and alſo all greene graſſe. This number is intimated in ſoure trumpets, and in ſixe likewiſe. And it ſeemeth to ſignifie, that a great number of the inconſtane and vnſtable folke are ſeduced and loſt, by yelding themſelues to be deſtroyed of wicked men: And agayne, that the beſt part of the faythfull be ſaued. The Lord hymſelfe knoweth the number exactly. It is enough for vs to know theſe thynges which he hath reuealed vnto vs, and not to ſearch curiouſly any farther.

That men are ſignified by trees, it appeareth by the ix. **Trees.** chap. where it is ſayde, and they had commaundement, that they ſhould not hurt the graſſe of the earth, neither any tree, ſauing onely the men, which are not. &c. whereas he ſhould haue ſayde, ſaue onely thoſe trees, which were not marked: it liked him rather to ſay, men: that he myght as it were wth this keye vnlooke & miniſterie. Neither is it rare to ſhadow men in the Scriptures by trees, ſhoutes, and graſſe: as we may gather of the 1. ſolalme, the 40. of Pſay, and the 12. chap. of S. Mathew. But that latter point, that all greene graſſe was burnt, muſt be fauorably expounded. For who can beleeue that all men were deſtroyed by thoſe firſt heresies: we vnderſtand therefore that the myndes of the faithfull were di-

nerfely afflicted and tormoyled with thofe errours and troubles: but yet were not viterly destroyed, lyke the golde that is tryed in the fier.

The fecond
trompet.

The fecond Angell foundeth the trompet, fignifying that newe warres are now a bycwing: and therefore exhorteth, all the godly to defende themfelues wyth weapons. And there is caft into the Sea not a mountayne, but as it were a

A burning
mountaine.

Moutayne burning with fier. The Sea beareth a figure of the world, than the which there is nothing more vnfable. It is a very ryle thing among the Prophets, to call this our world wherein we lue, a Sea. By mountaynes are fignified kingdoms, witneffe Eſay in the 2. chapt. Daniel the 2. and Zachary in the 4. chapt. And Chriſt himſelfe in the 7. of Math. By remoouing of hilles or mountaynes, fignifieth any hard thing, and by the opinion of many impoſſible. Now then, there ſpringeth vp hereſie and falſe doctrine in the Church, as a burning Mountayne furniſhed at all pointes, and to mens ſeeming inuincible. We read that ſuch was the hereſie of the Valentini-
anus.
Manicheis.
Montaniſtes.
ans, whoſe ſecte the holy martyr Ireneus auoucheth to haue beene deuided into many. Such was the fury of Manicheis and Montaniſtes. They ſeemed to many to burne with the ſpirit of God, and to be nothing els but altogether ſpiritue, and all their ſayings ſeemed to be of the holy Ghoſt. Manicheus called himſelfe the Apoſtle of Jeſu Chriſt. The Montaniſtes bragged of a newe holy ghof. Exceedingly obtrouſe-
plentiſfull was this darcnell throughout the vniuerſal church. Neither was the ſuccelle thereof ſmall. For the third part of the Sea was made blond. The Apoſtle ſignifieth the wickednes of ſectes. For how vile and ſhameleſſe the hereſies called Gnoſtikes, Valentini-
anus, and Epiphanius doe teſtifie. And a great part of the creatures in the Sea periſhed. He ſpeaketh of ſuch as haue ſoules in dede: not of fiſhes, but of men. Many ſhippes mozeouer were loſt, to witte, Mariners, and Iland men, being corrupt wyth theſe hereſies.

At that tyme thoſe hereſies ſprang vp by thoſe Authours which I named: and as yet they be not viterly extincte, by reaſon of corrupt men which haue budded vp in a maner continually from tyme to tyme, and renued the olde errours, in ſo much that there remaineth a bitter ſtriſe yet at this day in the church: and we are dayly admoniſhed, that we ſhould beware of thoſe corruptions.

The third Angell bloweth his trompet, proclaiming newe warres:

warres: and beholde a great starre fell downe from heauen, burnyng like a cresset, and infecteth the third part of ryuers and fountaynes of waters: that starre is called wormewood. I tolde you in the 1. chapter, that starres are called preachers, Bishops, and notable men in the Church. It signifieth therefore that some notable mā should fall away frō the true sayth into heresie, wherewith he should infecte a great part of the world, in corrupting the Scriptures, and the sound doctrine of sayth. And these thinges seeme to be fulfilled in Paulus Samosatenus and Arius. This cresset burned horribly, and inflamed the whole worlde without recoverie. That pestilence denyed the Godhead of Christ, and made the whole Gospell to vs most bitter. For if Christ be not very God, how is he the Saviour, King, Bishop, intercessour, mediator, and saluator of the faythfull? He that denyeth Christes Godhead, quencheth the light. Therefore he is called by the name of wormewood. The Prophet Jeremy bled the selfe same allegorie, or metaphore, or allusion, in the 9. & 22. chap. And Amos in the 6. where he sayth, that the Judges haue turned iudgement into wormewood.

The third
trumpet.

A burning
cresset.

Paul Sa-
mosatenus.

Arius.

The Scripture and sounde doctrine which is truly signified by rines and fountaines, were vnto many an occasion of death, by reason that the Arius had infected them. The Scripture and doctrine of the Gospell, is of it selfe deadly to no man, but rather liuely to all: corruption maketh it deadly. Poison put in wyne, maketh the wyne deadly: the wine of it selfe killeth no man, but rather gladdeth and reioyseth all men. Read the Ecclesiasticall stories of Eusebius, Theodoretus, Sozomenus, Socrates, and others, and ye shall perceiue how aptely S. Iohn hath writtē all these thinges, and how rightely they are fulfilled. No small parte of that bitterness hath flowed vnto our tyme, whylest that olde error is ofteyntimes by the instigation of the deuill renewed. For y^e world knoweth what hath beene vomited out agaynst the sonne of God, by that vncleane beast Michael Seruius the Spaniarde, which was burnt at Genena for his vnamendable wickednes and continuall blasphemy. Therefore we must pray to the Lord to keepe vs safe & sound in such dangerous cōdities.

Michell
Seruico.

The fourth and fiftē trumpet is expounded, of the opening of the botomlesse pitte, and of Grasshoppers creeping out into the earth.

The

And the fourth Aungell blew, and the thirde parte of the Sunne was smitten, and the third part of the Moone, and the thirde part of the Starres, so that the thirde parte of them was darckened. And the day was smitten, that the third part of it should not shine, and lykewyse the nyght. And I behelde, and heard an Aungell flying thorow the middes of Heauen, and saying wyth a loude voyce: wo, wo, wo, to the inhabitors of the Earth, because of the voyces to come of the trompe of the three Aungels, which were yet to blowe.

The ninth
Chapter.

And the fiste Aungell blew, and I sawe a starre fall from heauen vnto the earth. And to hym was geuen the keye of the bottomlesse pitte. And he opened the bottomlesse pitte, and there arose a smoke out of the pitte, as it were the smoke of a great fornace. And the Sunne and the ayre were darckened, by reason of the smoke of the pitte. And there came out of the smoke Grashoppers vpon the earth: and vnto them was geue power as the Scorpions of the Earth haue power. And it was sayde vnto them that they shoulde not hurt the grasse of the earth, neyther any greene thyng: neyther any tree, but onely those men which haue not the seale in their forheades, and to them was comaunded that they should not kyll them, but that they should be vexed fise monethes, and their payne was as the payne that commeth of a Scorpion, when he hath stonge a man. And in those dayes shall men seeke death, and shall not finde it: and shall desire to die, and death shall flee from them.

The tith.
trompet.

The fourth trompet declareth the hurtfull and a lōg strife, which arose in the Church throughe the doctrine of Pelagius. This pelagius taught, that the sinne of Adam did hurt but him alone, and not all mankynd, and therfore that all men dye not throughe the same. That man hath free will, so as he may do good, and that he should not be free, if he needed the helpe of God, which if he haue, he may the more easely do good

The doctrine of
Pelagius.

good: & if he haue it not, that he may yet neuerthelesse worke it by his owne strength, and may deserue euerlastyng lyfe, and therefore that our victory is not through the helpe of God, but through free will: and that remission is not geuen to penitentes through the grace and mercy of God, but accordyng to the deserue and working of them which through repentance are worthy of Gods mercy, and the residue which S. Austen rehearseth in the hundredth and sixte Epistle to Boniface, that Pelagius had renounced: whiche neuerthelesse in an other place he sheweth that the same Pelagius had taught, and returned to his vomite: As in the register of heresie, the. 88. heresie. The same agaynst two Epistles of the Pelagians, in the. 2. booke. 2. chapt. to Boniface, sayth, that the Manicheis, deny that frewill was the meane wherby euill entered first into man whereas he was good. The Pelagians say, that an euill man hath free will sufficiently to do a good deede. The Catholicke doctrine reproveth both of them: saying to the Manicheis, that God made man right, &c. And saying to the Pelagians, if the sonne haue made you free, then are you free in deede. And in the 9. chapt. the same authour sayth. Where we say that the will of man is free of it selfe vnto euill, and that vnto good it must be made free by the grace of God: it maketh agaynst the Pelagians. And where we say that the euill, which was not before, is sprong of man hym selfe that is agaynst the Manicheis. Moreover in the 3. chapt. Pelagius sayth, that the thing which is good may the easlyer be accomplished, if grace helpe therto. By which addition, of the sayd wordes, The easlyer, he doth vs to vnderstand, how his meaning is, that although the helpe of grace want, yet is he able to performe the good by his owne free will, howbeit more hardoly. Agayne the same in the. 47. Epistle to Valent, sayth thus. That man falleth into the errour of the Pelagians, which supposeth the grace of God to be geuen for any desert of man, which grace alone maketh man free, through Iesus Christ our Lord. But agayne he that thinketh, that when the Lord shall come vnto iudgement, the man that was of sufficient yeares to vse the free choyle of his owne will, shall not be iudged accordyng to his workes, is in errour no lesse than the other. He sayth in a maner the same thyng in the second booke the. 18. chapter concernyng the merites and remission of sinnes.

The doctrine of Pelagius.

whilst
fooles
chew
one
vice
they
runne
into
an
other.

who fall
into
the
errour
of
the
Pelagians

With this doctrine of Pelagius was the third part of the
suune

The thyrde
part of the
sunne, of y
Moone &
the starres
smitten.

sunne (that is to witte, of Christ the true day sunne of righte-
ousnes) strikē, that is to say, darckened: for so doth S. Iohn
expound himsele a litle after, saying: in so much that y third
part of them was darckened. For the Pelagians doctrine de-
nyed the grace of Christ, and with mans merite trode vnder
foote the merite of Christ. wherby also the third part, that is
to witte, a great part of the Moone, namely of the Church, is
read to be smitten and darckened, & morouer the thyrd part
of the starres, I meane of the preachers and ministers to be
wounded, so as they taught not with such lyght as became
them. For stories witnesse that this heresie did sore infecte di-
uers partes of the world, so as euen Byshops & learned men
followed this nopsome error. At Ialesme in the East was
assembled a Synode of Byshops, which droue Pelagius to
recant. They disputed also at Rome sharply against the Pe-
lagian doctrine: and Counsels were assembled, which con-
demned the same. There were Synods assembled in Affrica,
and after much reasoning, sentence was pronounced agaynst
Pelagius. For many were dayly taken with this infection.
For the doctrine is pleasaunt, and wanteth not his mayntey-
ners and defenders euē at this day. For it seemeth godly, and
for the study of vertue nedefull, to affirme free will, and māns
merite: agayne it appeareth to be licentious to attribute all
thyng to Gods grace.

Neither
day nor
night shone
with the
thyrd part
therof.

He addeth, that neither the day shone with the thyrd part
therof, neither yet the night with his third part. For lyke as
grace could not be fully perceived by the doctrine of Pelagi-
us, no more coulde sinne. And S. Austen in the 2. booke of
originall sinne. 23. & 24. chapt. sayth, that the Christian faith co-
sisteth properly in the case of two men. For by the one we
were solde vnder sinne, and by the other redeemed from sinnes
by the one we were throwen headlong into death, and by the
other deliuered vnto lyfe. &c. And whylest all these thinges
are spokē, they are spoken to this end, that we might beware
of those heresies.

And hethereto haue we spoken of the foure trompetes, and
of the greatest conflictes in the Church: Now there remaine
three trompettes: which haue a litle peface set before them,
wherby to stirre vp the myndes of the hearers.

wo to the
inhabiters
of the earth

And S. Iohn sayth, how he saw an Angell flying tho-
rough the middes of heauen, and heard hym crying, wo, wo,
wo to the inhabiters of the earth, & that was for the thynges
which shoulde than chaunce vnto men, when the other three
trom-

trompets ſhould be blowen. Therfore vnto euery trumpet is ioyned a wo. which we expreſſe very well in Dutche by owe, owe, owe. For the Greekes ſay, and S. Iohn wrote in Greke, *οὐαι, οὐαι, οὐαι*. And it ſignifieth verely, that the tymes of the former conflicts were ſharpe: but yet that ſuch as follow ſhall be a great deale ſharper and crueller. For I told you heretofore, that this word wo, compriseth the evils both of this lyfe preſent, and alſo of the lyfe to come, aſwell of body as of ſoule. Therfore ſhall the tymes of Papiftry, Mahometrie, and of the laſt iudgement, be moſt dangerous.

The complutenſian copie hath an Eggle, where we read an Aungell ſying through the middeſt of heauen: peradventure becauſe he ſounde it ſo in Aretas. Yea and the common tranſlation, commonly called S. Hieromes, hath an Eggle for an Aungell. And therfore Primafius readeth it ſo lykewiſe, who ſemeth to haue followed the old tranſlation in all things. But the Eggle is ſwift, and of moſt ſharpe ſight, ſignifying the almighty knowledge of God, and expedition vniſpeakeable in doyng of thynges.

Some read
an Eggle for
an Aungel.

The ſixt trumpet comprehendeth the cruell battell, which the Pope hath ſtyred vp, by admyttyng errors into the world, yea rather by byrnyng in, ſcrying forth, and deſcrying them, by his vngreatious Graſhoppers that eate vp all thynges. It laſteth to the worldes end. wherof he will agayne diſcoures moze plentyfully and moze properly in the. 13. and. 14. chapter. &c.

The ſixt
trumpet.

The originall of this euill is referred to the fall of a ſtarre. For a ſtarre hath fallen from heauen to the earth. Starres, as I ſhewed you in the begynnyng of this booke, about the end of the .1. chapter repreſent vnto vs the ſtate of Miniſters, or Biſhops. For as the ſtarres ſhine in heauen: ſo Biſhops illumined with heauenly light, ought to ſhine in the Church aſwell in doctrine as in honeſt lyfe. And hethereto they ſtand in heauen, ſo long as they do their ducie: But they fall to the earth, what time they forgetting their heauenly conuerſation & doctrine, ſet their myndes vpon earthly thynges, and follow honours, pleaſures, and ſuch lyke corruptions. And a litle after he will call hym an Aungell, who now he calleth a ſtarre. The Church of Rome was notable & pure. Yea and renewed ſometime by the commendation of the Apoſtles. The ſame had Biſhops, that is to ſay, Miniſters of the Church, vnto the Emperour Conſtantine, about. 32: for the moſt part very well learned, moſt holy (yet men) and moſt glorious

A ſtarre
falleth fro
heauen into
the earth.

Of the
Church of
Rome.

Maſt

Martyrs of Christ. Agayne from the Emperour Constantine vnto Gregory the great are accounted about. cxxij. Bishops or Pastours of the Church of Rome, amongst whom there were many meely diligent inough, learned, and godly: but yet amongst these were some founde also, which beyng blynded with the euill of ambition, began more to incline to seeke honours, and glorious titles, than the doctrine of Christ concerning humilitie and simplicitie, and the example of Christ, and Apostles hath permitted. Christ fled, when the people would haue chosen & made hym kyng. He sayd, that kynges should reigne, and that his Apostles and their successors should serue. If kynges therfore had offered them Realmes and riches, they should not haue receiued them. What certein Bishops of Rome haue practised with the Churches of Africke, and how they would haue ruled ouer them, the stories do plainly declare. Notwithstandyng there were some founde amongst the latter Bishops (as Pelagius and Gregory surname great) which greuously accused the Bishops of Constantinople, for that they went about to establish the Church of Constantinople, as chief of all others in the world, and the Bishop therof as vniuersal. Neither was Gregory ashamed to say expressly, that he is the forerunner of Antichrist, who so euer would couet the name or title of the vniuersall Bishop. But Boniface the. 3. of that name being no whit moued herewith, required and obteyned of the Emperour Phocas within a while after the death of Gregory, that the Church of Rome might be called and taken for the chief and head of all Churches. whereby the Bishops of Rome beyng plucked out of heauen, and cast to the earth, vterly began to cleaue vnto earthly thynges, to care for earthly thynges, yea & euen to aspire to the Empire chief rule and gouernement. Here haue you, what starre fell from heauen to the earth.

Bishops of
Rome a
starre fallē
fro heauen.

A key is ge-
uen to the
starre, or
Angels.

And to this starre (he calleth him afterward the Angell of the botomlesse pitte) or Bishop (I name but one, but I vnderstand all of that state and succession in that seate) was geuen the key of the botomlesse pitte. Christ verely keepeth the key of Dauid: as I shewed in the 2. chapt. of this booke. And he gaue the Apostles the keyes of the kyngdome of heauen, and power to open or to shut heauen: that is to wit, the ministerie of preaching the Gospell, wherby is shewed and assuredly promised the forgouenesse of sinnes and eternall lyfe to all beleeuers: and the reueyning of sinnes, and certayns damnation threatened to the vnbelleuers. No godly man
doubt=

doubteth but that these keyes were geuen also vnto the Bishops of Rome. Agayne euery man knoweth that the latter popes did not vse them lawfully: but corrupted the Euangelicall tructh, and infected the lawfull ministerie, and got themselves counterfetted keyes. Therefore the prince of darkness geueth them the keye of the botomles pitte, to witte, corrupt and counterfet doctrine, & not the Apostolicall but an Apostaticall ministerie, whereout (as it were frō out of hell set wide open) they haue brought forth outragious errors, superstitions, & vngodlynes of all sortes. And I suppose it hath The popes of keyes.
 Rome are called portars or key bearers, and weare keyes in theyr Armes. But you must not vnderstand them to be the keyes of the kingdome of heauē, but of the botomlesse pit rather: since he is a teacher of errors and of all abhominatiō, & moreover the authoꝝ of all warres and dissentions, leading men euen vnto hell.

God is in decde the fountayne of perpetuall goodnes, and of all tructh: which beyng opened in Christ by the Apostles God is a liuely fountaine.
 through the preaching of the Gospell, refresheth with holysome water all that thirst for eternall saluation. Of this fountayne Esay makech mention in his 55. chapt. And Ieremy in his 2. chapt. The Lord also in the Gospell after John in the 4. and 7. chapt. and in diuerse other places.

Agaynst this liuely fountayne of euerrunning water, is The botomles pitte.
 set the botomlesse pitte, vnscearchable I say by reason of the malice of Sathan, full of vngodlynes, abhominatiō, and all kynde of lying. From hence bubbleth vp all maner of error and abhominatiō into the worlde by the false teachers and instrumentes of Antichrist. For Sathan the father of lyes, spreadeth abroad all maner of darknesse into the worlde by his instrumentes.

Therefore the starre or Angell of the botomlesse pitte (that The botomles pitte is opened.
 is, the Pope or Bishop of Rome) openeth the botomlesse pitte wyth a keye, and by and by ascendeth by the smoke of the pitte. For I haue spoken hetherro of the beginning of the euill: now shall follow the proceeding and spreading abroad of the same.

The Pope by his corrupt ministerie openeth hell, and not Heauen. Out of hell ascendeth or riseth a smoke. Smoke out of the botomlesse pitte.
 Smoke in some places of the Scripture, is a token of the presence and wrath and vengeance of God: as where in the tyme of Esay a smoke rose in the Temple of Salomon. 3. booke of kinges.

2. chapt. Eſay 6. in the 19. of Exod. we read that ſmoke aſcended from the mountayne, as out of a fornaice. You read in the 18. Pſalm. Smoke went vp in the wrath of God, fire burnt from before his face. At this preſent, ſmoke ſeemeth to ſignifie hurtfull and diuiliſhe opinions. Smoke hurteth the eyes and ſuffereth not clearely to ſee the truth. So doth alſo peruerſe doctrine, it daſleth the eyes, taketh away indgement, and blindeth wyth error. And worthely doe they ſuffer theſe thinges by the ſmoke of Gods wrath, and by the lyes of diſcaneable men, which haue forſaken the light of the Goſpell, and the grace and cleareneſſe of Gods truth. Under the name of this helliſhe ſmoke, are containned theſe opinions & abhominable articles of the Biſhop of Rome: namely, that as he is the prelate of the chiefe church and Sea Apoſtolicke, ſo alſo he is paſtour vniuerſall and Apoſtolicke: That he is the head of the Church militant, & the vicar of Chriſt in earth, whoſe voyce muſt be heard aſwell, as Chriſtes himſelfe: that he hath full power in the Church, and the keyes of the kingdom of heaue, and others of lyke ſort. And that he hath authoritie to ordeyne and geue to all Churches, Biſhops, or Paſtours, to gouerne all other Churches after the preſcript of the Church of Rome. &c.

How great
ſmoke is, &
of what ef-
fect,

But how great this ſmoke is, and how effectuall, it is line-ly expreſſed here. It aſcendeth, ſayth he, as the ſmoke of a great fornaice, or as a ſmoke out of great ſmolder. And hereby is meant, that the popiſhe opinions, and doctrines are thicke, or groſſe, manifold, and apparēt: where in deede they be nothing but ſmoke and vanitie puffe vp and bayne. But it is of ſuch a power, that it darckeneth the ſunne and the ayre. I haue tolde you oft tymes already that Chriſt is the ſunne of righteousnes. And we call the ayre the holeſome doctrine, wherewith the ſoules of the faythfull are reſreſhed. Therefore by the popiſhe doctrine the ſunne and the ayre, that is, Chriſt and the Goſpell are darckened. Chriſt is the vniuerſall ſhepherd, the hygh and onely Biſhop, the head and health of the faythfull, which freely forgeueth finnes, and which is preached by the Goſpell. This doctrine becommeth nothyng worth when the Pope is admitted for head of the Church, with full power of graunting pardons for all finnes. Thus is the ſunne darckened.

Of the
ſmoke a-
riſe locu-
ſtes.

Howbeit the euill proceedeth further, and ſetteth vp it ſelfe in the Church a great deale more effectuall. For out of the ſmoke came forth Locuſtes vpon the earth. For what tyme through

through the false perswasion of corrupt doctrine, the eyes of all men were blinded and looked not rightly vpon Christ, & his onely Gospel, and all men reuerenced the Pope, as the vicar of Christ, the head of the church, and a man Apostolicall, and as it were the mouth of God, and he now made Bishops & priestes, and nourished, auanced & established Monkes & Friers: an infinite multitude of the Clergie increased most luckely, I meane by a most plentifull increase, and number that could not be numbred. For he himselfe immediately in the words that follow, and with a fuller exposition declarerh, that he speaketh nothyng of those little wormes & grasshoppers. For he sayth: and it was commaunded them, that they should not hurt the grasse or hays of the earth (and verely theclergie liueth not with hay) neither any grene thing, nor any tree, but me onely. As though he should say, I speake nothyng of Grasshoppers such as in tyme past destroyed Egypte: but I speake of pestilent men, afflicting men wyth the poyson of doctrine. And a little after they are described in euery point, as no man needeth to doubt, but that the false clergie is meant therby. The which thing Primasius also saw, what are who in his commentaries vpon this booke sayd: He letteth Locustes. forth the authers of euill doctrine. For lyke as the Locuste hurteth with his mouth, so doe they teare wyth their preachinges: accordyng as we read that they be greedy wolues, not sparing the flocke. &c. Thus saith he. There be also other causes wherefore he likened the false clergie to Locustes. If the Locuste be alone, he seemeth to be most dispisable: so there is nothing more vile thā a solitarie monke or frier, Priest or sophister. But if they swarme together, they be a terrour to me, neither can they be drinen away with any force, they eate and destroy all. When the Prophet Joel would shew what great euill was to come, he sayth that Grasshoppers shoulde come. In sommer they sing leape, and lyue at ease & pleasure, to the losse & hinderance of husbandinen. The same thinges mayest thou see also in the clergie. I speake nothing here of holy priestes, that is to say, of lawfull ministers of the Church, of good men, honest and learned: I speake nothyng of the auncient and holy Monkes, which were burthenous or greuous to no man, and were no preachers, but very lay men, getting their liuing with their handes in the church, subiecte with other faithfull folke to the Pastours of the Church. &c. I speake of the unlawfull, saggardes, idle bellies, deuourers of vitayle, but chiefly of false teachers,

In exalt
& exceptis.

The Clergy is innumerable.

And doubtlesse the Popes clergie is most rightly compared to grasshoppers or Caterpillers. For both they are innumerable, and they occupie and consume all thyngs. In times past the ministers of the churches might be numbred. For the number was but small: neither were vnprofitable, or vnnecessary persons nourished of the Church goods. There remaineth a constitution of the Emperour Iustinian, whereasmonges other thinges: we ordained that there be not at any tyme in the sacred great Church aboute lx. Priestes, Exorcisers an C. Subdeacons lxx. and readers an hundred and ten, nor aboute xxv. singers: that the whole nūber of the clergie of the greater church may consist in 425. persons, besides an C. doze keepers, as they terme them. Therfore in the most holy great Church of this our noble citie of Constantinople, and in those three churches to the same vnitid (to wit, in the Church of our Lady, of S. Theodore, and of S. Irene, let this be the uttermost number of the clergie. This summe of the ministers of this imperiall Citie and most large Church, established fīue hundredeth and twentie and fīue persons. But how many Priestes, Monkes, Fryers and Nunnes may ye finde at this day in Rome and in other great cities? They exceede this number foure times and more. And to leane out many thiuges that might here be brought in this case: Sabellicus in the sixth booke of his nynty Enneade sheweth, that vnder Pope Pius, the secte of the Fryers minours (otherwyle called hartbearers) was so greatly multiplied throughout the worlde, that at that tyme they helde and possessed xl. prouinces, and vnder euery one diuers Cloysters and conuentes, (the rulers wherof were called wardens) and exceeded the number of thre score thousand men: in so much that the master of the whole order, whom they call generall, hath bene heard many tymes, to offer the Pope (when he prepared any armie against the Turkes) thirtie thousand fighting men of the Seraphicall order of S. Fraunces, which should be well able to serue in the warres, without hinderance or let to their Religion. And now who is it that knoweth not how many orders there be of Monkes and Friers? You may therfore accompt the other orders after the rate of the Seraphicall order of Saint Fraunces, and though you allow to euery one but the one halfe of that number, to what a some will it amount? To these if you adde the Colledges more and lesse, throughout so many Diocesse with the Parsons, Vicars, Chaplaines and Parish Priestes, you must nedes graue that

the

the comparing or lykenyng of the Popishe Clergie vnto
Grashoppers is not without good cause.

But how they lichte vpon all thyngs & deuour all thyngs: I
nede not with many wordes to declare. It is commonly
sayd, that the spiritualtie haue gotten iij. partes of all wealth
into their handes, and that they strue yet still for the fourth.
where forer thou seest any place, pleasaunt and holesome,
where euer thou ridest or goest, thou shalt finde it full of the
Clergie, and possessed with religious men.

Also he treateth expressly of the power of these Locustes.
He setteth them forth by a parable: and power was geuen
them, sayth he, as the Scorpions of the earth haue. A Scor-
pion is a flatterying and in maner a household worine, which
sodenly striketh with his tayle, or rather with the synges of
his tayle, and so poysoneth. Therefore thorough flatterring
wordes the Clergie of Antichrist deceiveth and powreth in
the poyson of venomous doctrine. So speaketh the Apostle
also of false teachers in the .16. chapter to the Romaines.
Through fayre speech, sayth he, and flatterying, they deceiue
the hartes of the simple. Their power therefore is none other,
but euill doctrine, wherewith (as it were with the venome of
Scorpions) they infect the simple Christians, but especially
those that contemne the doctrine of the Gospell.

For these followeth a declaration, whom these Locustes
may hurt. Those be two kyndes of men. The one in dede
will nedes perilly wittingly and willingly, and are the open
and professed enemies of the holy Gospell: whom by the iust
iudgement of God these Scorpionlocustes destroy with their
poyson. The other being more simple, do erre rather of igno-
rance, thā of obstinate malice: these because they haue a scale
in their foreheades (wherof is spoken in the .7. chapt.) are not
stongen of the Scorpionlocustes. For the power of this mis-
chief is limited, & not permitted to raunge without boundes.
Therefore was it geuen to the locustes, that they should not
kill (not those wicked which had rather dye than lyue) but
those simple. They hurt them in dede, but not with death, as
they hurt the saythles. And they were the iij. monethes. And
that torment is the trouble of the conscience, which they tor-
ment with theatnyngs, hypocritic, and wonderfull errors.

There is added for a comfort, iij. monethes. The locustes
breely come out in the moneth of Aprill, and liue vntill Sep-
tember, and when they haue lyued wholly iij. monethes, in-
continently they dye; It signifieth therefore that such as are

Locustes
destroye all
greene
thynges.

Of the po-
wer of the
Locustes.

Whome the
Locustes
can hurt.

Three mo-
nethes.

consecrate to godlines shall feele these tormētes a litle whyles and that the disceiuees shall not alwayes preuaile : but that there shall be spaces to rest and breath in , wherein the godly may be recovered through the truth . For the Grasshoppers destroy not all the yeare long , neither are they sene all the yeare long . There seemeth therefore a comparison to be here in this determinate number , so as the sene should be : lyke as the Grasshoppers lyue not longer , than from Aprill to September : so doubtlesse there is a tyme prefixed to those seducers , and false Popish Clergie . Euen thus hath also the Apostle S . Paule hym selfe comforted the Church : who after he had prophesied that the church should be wonderfully vexed of hypocrites and false teachers , incontinently addeth : and like as Iannes & Iambres resisted Moses , right so doe these resist the truth , men of a mynde corrupt , and lewde as concerning the sayth : but they shall preuaile no longer . For their madness shall be manifest to all men , like as that was of the other . And Primasius saith thus : Were he meant those sorte of men , who though they haue beene intangled & snarled in false doctrines , yet toward their end of their life they feele remorse & receiue gods truth . Agayne we see (as I warned you in the 7. chap.) that all dyd not perishe , which were ionce intangled with the snares of Antichrist . For at length through the mercy of God they escaped , and sought the grace of God to be gotten them through Christ , forsakyng all superstitions . We see moreover , by readyng of histories , how God hath at certeine tymes opened the truth by his saythfull ministers , through whose preachyng the lewdenes of the Locustes is interrupted , that men began to smell them out , & to eschew the same : notwithstanding the regenerated , many tymes haue returned . &c . And likewise other ministers haue returned home . &c .

How great
is the force
of poyson

And furthermore he declarcth , how great was or is the force of this mischief . Their tormentyng , sayth he , is as the torment of a Scorpion , when he hath stong a man . There is no great payne felt at the first : but it gathereth strength by litle and litle , and at the last asketh exceedingly . If remedy be had in tyme , the poyson is not deadly : if it be not taken , he dyeth . that is stongen therewith . To the declaration of this torment , which men feele in their consciences , apperteyneth this that followeth , and in those dayes men shall seeke dearely , &c . And it is a lyke phrase of speache in a maner , as this is : Ye mountaines fall vpon vs , and couer vs . &c . wherof I spake in the 6. chapter . And it is the voyce of one that is sore afflicted ,

red, and brought in a manner to dispayre. Doubtes that Popish doctrine of merites, of the Monasticall perfection, and of other such like doctrines, haue dyuen many headlong into desperatiō. Hereunto is added, that the tymes of the locustes were exceeding full of sorowes: wherof all Stoics complaine. The Locustes dyd so set men together by the eares among them selues, that the lyfe of them was vnplesant, &c. And to be brief, they brought me in such case, that they wished to dye. The Lord Iesus deliuer vs fro the popson of these Locustes.

The Locustes (that is to say the Popish Clergie) are described with a wonderous liuely resemblaunce: and here is shewed, of what sort the Antichristian warre shalbe.

The xl. Sermon.

AND the similitude of the Locustes was lyke vnto horses prepared to battel, and on their heades were as it were crownes, like vnto gold: and their faces were as it had bene the faces of men. And they had heare as the heare of women. And their teeth were as the teeth of Lyons. And they had habbergions, as it were habbergions of yron. And the sounde of their wynges, was as the sounde of charets, when many horses runne together in battaile. And they had tayles like vnto Scorpions, and there were stynges in their tayles. And their power was to hurt men five monethes. And they had a kyng ouer them which is the aungel of the bottomlesse pit, whose name in the Hebrew tounge, is Abaddon, but in the Greeke Apollion.

We haue spoken already of the originall and power of the Locustes. Neuerthelesse lest any man should be impeched with any obscuritie, so that he could not know the Locustes and beware: (for the end of this whole prophesie is to make vs understand and beware) now also he describeth the Grasshoppers with a wonderfull liuely representation, and also their fight agaynst Christ, and agaynst the doctrine of godlynes, of all other fightes the most perillous.

And there is no doubte but that the whole Armie of the pope is here described, specially the spiritualtie as they terme

The spirituall hooſte of the pope is deſcribed

it. For the ſoldiours of the Emperour & of all ſecular kinges and princes as they terme them, ſerue him. And in the popes tentes of the ſpirituall Armie be Cardinales, Patriarches, Archbiſhops, Biſhops, Abbots, & Relates: neyther is there any number of priſtes, and religious perſons of both ſexes. Hертunto appertayne many vniuerſities, Doctours, and Maſters, great Champions of the Pope: theſe be verely thoſe Locuſtes, whom the Lord Jeſus ſpeaketh of here. I know how diſpleaſantly many wil take this my expoſition. And I would gladly (God is my witnes) haue ſpared them: but all the blame is in them, which in wordes and workes bewray, and declare themſelues to be locuſtes. For except the thyng it ſelfe cry out, that thoſe are done of them, which by the expoſition are now brought to light: I will not deſire that credit ſhould be geuen to me. I ſpeake nothing here in the fauour of any man, neither for hatred. Let God hymſelfe be iudge betwixt vs, let the trueth it ſelfe iudge. Certaynely all expoſitours with one conſent vnderſtand by Locuſtes falſe teachers.

All thinges are made playne by parabes.

But let vs ſee the deſcription of the Apoſtle S. Iohn by the reuelation of Jeſus Chriſt, which doth injury to no man, which ſlaundereth no mā. And he ſheweth the Homoiomata, that is to ſay, the ſimilitudes of Locuſtes, by the which they may be figured, and as it were ſet before our eyes, to be lyke the thinges which he bringeth forth. For vnto euery part he applyeth a parable or ſimilitude, whereby he expreſſeth moſt aptly the diſpoſition and maners of the Locuſtes.

Horſes prepared to battayle.

Fiſt he ſayth that the Locuſtes are like vnto horſes prepared to battell. By the which parable he ſignifieth many thynges at once: that the clergie ſhould not onely be ambitious and proude (for an horſe is an Image of pride) but mozeouer rebellious and bolde, and euē cruelly fierce, and in their miſbeliefe, and in their errors moſt obſtinate, being vterly ignorant of retuening backe, that is, of repentaunce. For S. Iohn ſeemeth here to haue alluded vnto theſe wordes of Ieremy: How chaunceth it that this people is not retyred from ſo froward turning away: They cleane ſtiſſely to deceit and they reſuſe to retorne. I marked & heard, and they ſpake not right: there was none that was ſorry for his euill, & that would ſay, what haue I done: euery one of them did runne his courſe, as it were an horſe let looſe vnto battell: Certes wth this kinde of mē there is none amendmēt. They thinke rather all, how they may allure others into errors with the.

He ſignifieth moreover that the clergie ſhall be warlike, and the authours of warres, and ſhall mooue warres againſt the ſaintes and true worſhippers of God. For they haue the ſecular power, as they call it, ready. Of long tyme now there haue bene in maner no warres, which haue not bene rayſed by this kynde of men. Stories beare witnes hereof. Yea and in this our tyme Cardinals and Biſhops haue had the leading of Armies, &c. Finally there is ſignified hereby that the clergie ſhall continually beare and weare the true Church of Chriſt with ſpirituell warre alſo. wherefore in the 11. chap. we ſhall heare how the beaſt cometh out of the botomleſſe pitte, and maketh warre with the excellent Prophets of god. They miſe therfore and practiſe alſo ſpirituell as corporall warres. Laſt of all is ſignified that the Popes clergie ſhall be well fed, faire and well liking, and geuen to voluptuousnes, luſtes and pleaſures of the bodye. For this kynde of people repreſent not Hoxles that be gante or leane, ſuch as goe to plow and carre: but ſuch as are well kept & fed euen to ſerue vpon in the warres. For beholde wyth me and conſider, of what ſort the clergie is (for the moſt part) and you will ſay, that they are here ſet forth in their right colour.

Secondly vpon their heads ſaith he, there were as it were Crownes, like vnto golde. Rabanus Maurus in the 3. chap. of his firſt booke of the inſtitutio of Clarks calleth the hauing of the Prieſtes crowne, a kingdome, a toke verely of the dignitie of a kyng and Prieſt. For Prieſtes and Monkes or Friars boaſt themſelues to be kynges and Prieſtes, and yet in deede are neither of both. For the true ſaythfull before God are kinges and Prieſtes. 1. Pet. 2. But by the ordeyning of hauing of the Pope, they receiue nothyng eyther of kingdome or prieſthoode. Full well therfore ſayth S. Iohn, that vpon their heads are as it were crownes like vnto golde: for he ſayth not, they were crownes, but like as they were crownes of golde. They were not crownes in deede, neyther were they due vnto them. And yet notwithstanding in the ende of the world now they haue taken vpon them Diademes, or miters, and crownes of golde alſo, and the ſame moſt precious. Yet haue they done this by no right. In times paſt Biſhops did weare white miters, in token of puritie & ſincerenes, and of the knowledge of both Teſtamentes: but none of the Apoſtles nor Apoſtolike men ware them. Therefore they betray themſelues lyke a Ratte wyth theyr owne viterance, the which I ſuppoſe to be done by Gods prouidence

besee, that they might be knownen, and elchewed of Thysses sheepe as crowned wolues.

Faces of men.

Their faces were as the faces of men, not as the faces of Locustes. So likewise in Daniell to Antichrist are attributed the eyes of a man. To wit, quicknes and pollicie. These men pretende a great huminitie, and they be furnished wyth fayre speech, so as you would thinke if huminitie were lost, it might be founde in them: but they sayne these thinges, to the intent to bring their matters to passe, and to deceiue men by creeeping into their bolomes. In craftes, deceite, wilfulness and practise, as they terme it. The Popes Legates, Ambassadors, Priestes, and religious persons, excel all other wise men of the world. They prease into all assemblies of all men, they will be made priue to all thinges, they take all thinges for the bringing of their matters to passe, they semble and dissemble all thinges, they can easely supplant and beguyle, euē such as be most witty. Moreover they are learned, witty, eloquent, and wonderfull craftie in all thynges. The thyng it selfe speaketh and testifieth, that I write the trueth.

womens lockes or heare.

And they had heare, like the heare of women: by the which similitude he noteth their wantonnesse, Holenes, whorish appaerell, and effeminate myndes. For they be combed and piked, and very finely appaerelled, delighting in womens Jewels, wearing costly garmentes, specially in the Church, where they ought most of all to shewe humilitie and orderliness: which of the Apostles went euer so decked (or rather disguised) in the temple or without the temple? The excessse and costynesse of appaerell of Priestes and Monkes geueth no place to the costly aray of the Persian kynges. Agayne the thyng it selfe speaketh. S. Austen in an homily vpon the sequenth of the Apocalipse sayth thus: In the heare, he meant to vnderstand and shewe, not onely an effeminate or womanly sexe, but also either of both sexes. Thus sayth he. Which I leane to be considered and scanned of others.

The teeth of Lyons.

In attributing to them also the teeth of Lyons, he signifieth their crueltie against the poore and faithfull professours of Christ. They are most cruell in persecutions, and of bloud most thirstie, neyther are they moued herein with any compassion. Also they destroy all thinges with the sword: and many of them deuise sundrye tormentes: and in tyranny they passe Busris and Phalaris. The thing it selfe speaketh agayne. For if kynges, princes or Magistrates, would spare the selfe wretches, the Priestes and Fryers cry out that it is not lawfull,

fall. Finally they incense the mindes of all Princes and Magistrates agaynst the gospellers, by prescribing formes of inquisitiones and oppressions. Hereto is added that some of them are stoyers, hoarding vp kyngly treasures with insatiable couetousnes, and religious robberyes. Agayne some other wastlers succede, which set abroad euill gotten good, & waste it prodigally in ryot, dicing, whoying, and in practise of warres. Therefore are the teeth of Lyons attributed to them rightly: In like case as Amos is read to haue attributed to the false Prophetes. They had also Habergions (σπαράς)

Habergions

which is a defence for the breste, called a breste plate, or a haubergearde. Others expounde it, carrettes, but they couer all the body, Habergions doe properly couer the breste. And hereby is signified, that their heart should be sturdie and vnable to be moued to pitee. They are stiffe necked and strait lased, neither depart they one beare breadth from their errours, but maintayne that the same Sea can not erre: yea and that the Pope can not erre. For they can not abyde to be taught and admonished, but playfully say that the Church of Rome hath neither error, therefore there remaineth none other thing, but that thou must subscribe to it, or els be condemned for an heretike, and suffer death. It is signified moreover that these shall liue in safetie and ease through other mens protection. For they haue their immunities, they haue their priuileges, they haue their secular power alwayes ready to fight at their request, they haue their fraternities, fellowshipes, leagues, and affinities. What should we say to this, that Bishoppes and Abbots be the sonnes, brethren and Cousins of Princes: whosoever therfore toucheth them, toucheth the Apple of the Princes eye. For euen for the maintayning of them and their state, all men fight as it were for life and landes.

To the Locustes moreover are ascribed winges. For they are lyfted vp aboue the common state of men, whylest they are taken and accompyed for the most fortunate and most excellent in the world. as: Yea and impudently they bragge, that herein they are worthier and greater than the Virgin Mary, for that she bare once in her wombe the Sonne of God, but they can call bynt dayly vnto the Aulzar: as. And when they flye, they make such a noyse, as Locustes doe, in drawing warlike chariottes, now ready to invade the ranks of euemies: that is to say, all they downges, are most vehement, most warlike, to men horrible, and deadly. Herunto appertyneth the clamours, dissonations of Sarbons and other

other scholes, excommunications, sentences given at Rome, the Popes Bulles and writings, the boastynge of decrees, and finally that they be of inuincible wilfulnesse. All these thyngs make a noyse together, and thunder terribly, as when a host of men runne one vpon an other.

Hereunto is added, that by their decrees and counsels they breake a hinder, and burst through all thynges. Whereupon also Daniell attributeth prosperitie to the Antichristians: he shall do, sayth he, and shall prosper. And they burst through in such sort that (as we haue sayd before) men with desire to dye, supposing that there is no deliuerance.

The sting-
ing rayles
of Scorpi-
ong.

Of their Scorpionny rayles, and of the five monethes I haue spoken before in the former Sermon. Thereby is noted their venomous doctrine, whiche neuertheless at certeine tymes shalbe reprobued, that godly men may beware thereof. And who seeth not, yea who feelth not also, how greuous or hard this fight or battell is that is made by such Locustes? Therefore hath the Lordes mouth rightly matched a wo with the Locustes. Men haue iust cause to wish for death, so the end they might be deliuered from so great daungers. Let vs way and consider these thynges at this day, and let vs pray that we may overcome and escape the most pestilent popson of Antichrist.

A kyng of
Locustes.

For now also is brought forth the kyng of these Locustes, and is pointed out as it were with the finger of Christ. He setteth hym out by thre titles, that hee may the better be knowen. The Locustes, sayth he, haue ouer them a kyng. This kyng is not lawfully genen them, but they them selues haue that kyng ouer them, that is to say, they haue set him vp of them selues. For who knoweth not that the policie of the spirituall fathers hath bene the onely setter vp of the Pope that he might be exempted from the iurisdiction of princes, and haue soner tyme authoritie ouer the Clergie also: For they acknowledge none other Magistrate, than the pope of Rome: and rayle vpon secular princes (for so they call them.) & will not obey them. All they bynde and sweare them selues to the sea of Rome, for the mayntenance and safetie wherof, they care not, though all other men perish. The forme of the oath is knowen, which is made by Bishoppes, Abbottes and Doctors to the Pope. And if Kynges and princes do but touch with their little finger one that is anointed with the Bishoppes oyle, although he be a Church robber, a murderer, a thief, and traitor: they are holden accounted, and they and their

Realines are excommunicated. Thus I say these Locustes haue the Dope kyng ouer them.

The same is called also the Aungell of the bottomles pit: and streightwayes in the. 11. chapt. he shall be called the beast which ascendeth out of the bottomles pit. Christ the Aungell of the Testament and of the great message is come downe to vs from heauē. whom who soeuer disdaine to heare, they are worthy to heare the Aungell of the bottomles pitte, that is to witte Antichrist sent of Sathan him selfe from hell. For he is the aduersarie and enemye of Christ, in whō corporally dwelleth the deuill: accordyng also as S. Jerome thought, that the deuill should wholly inhabite that great Antichrist.

Therefore also a true name, and a true title most agreable is geuen him. For they lye, which salute, and call hym, most blessed father, most holy Dope. &c. Christ setteth hym forth with an other stile, and geueth hym other titles. His name, sayth he, was Abbadon in Hebrew, and in Grecke Apollyon. He publisheth his name in either toung, for none other cause, then for that in either Testament, wherof the one is written in Hebrew, the other in Greke, this title is attributed to him. Abbadō or Abadon, or Apollyon signifieth a waster or destroyer. But Daniell in the. 7. 8. and. 11. chapt. And Zachar. in the. 11. do attribute to Antichrist this power and propertie. S. Paul calleth him the sonne of perdition, to wit, the most forlorne and damnable, and the greatest authour of perdition and damnation: and finally which shall be the cause of much slaughter by sundry warres. For through false doctrine he destroyeth soules, and thorough tyranny he wasteth Realines with fire and sword: and looke who refuse to obey hym, he slayeth them without mercy. Let the doynges of the Dopes and the practises of the spirituall fathers bee considered: let them be applyed to these oracles of God, and than let a comparison and iudgement be made. And this is as it were the key, which openeth to vs the sense of this place, shewyng how it ought to be expounded of Antichrist, whom S. Paule called the sonne of perdition. Habad in Hebrew signifieth, is lost or destroyed. And therof comineth Habbadon, perdition or destruction. So in Greke Apoleo and Apollymi signifieth to lose and destroy, hereof is Apollyon. The Lord Iesus slay this destroyer with the breath of his mouth, and take hym away vterly by his glorious comyng.

The first trumpet is expounded, where is treated of Saracenes and Turkish matters.

The aungell of the bottomlesse pitte.

Abbadon & Apollyon.

The child of perdition.

ONe wo is past, and behold two woes come yet after this. And the sixt Angell blew, and I heard a voyce from the foure corners of the golden Aultar, whiche is before the eyes of God, saying to the sixt Angell, which had the trompet : loose the foure Angells, whiche are bound in the great riuer Euphrates. And the foure Angells were loosed, which were prepared for an houre, for a day, for a moneth, and for a yeare, for to slay the the number of horsemen of warre, were twenty thousand tymes ten thousand. And I heard the number of them. And thus I saw the horses in a vision, and them that sate on them hauyng frie habbergions of a yelow and brimstony colour, and the heades of the horses were as the heades of Lyons. And out of their mouthes went forth fire, smoke, and brimstone. And of these three was the thyrd part of men killed : that is to say, of fire, smoke; and brimstone, whiche proceded out of the mouthes of them. For their power was in theyr mouthes, and in theyr tayles. For theyr tayles were lyke vnto Serpentes, hauyng heades, and with them dyd they hurt.

The sixt conflict or fight is of Mahometrie by the Saracenes, Turkes and Tartarians, most cruelly foughten and with much wo. And would God it were foughten. For by the thynges them selues we dayly see, yea and also feelee the misterie of this prophecie and the fulfillyng therof.

The same
of the visio.

At the sounde of the trompe of the sixt Angell S. John heareth a voyce from the foure corners of the golden Aultar, that is to say from the middest of the Aultar : for there is no cause, why we should seke a mysterie in the number of foure. And he speaketh of that Aultar, which is before the eyes of God. That voyce commaundeth the Angell trompetter, to loose the foure Angells bounde in the great Riuer of Euphrates. Immediately vpon the doying wherof, an innumerable armie of horsemen marcheth forward, and slayeth and destroyeth the thyrd part of the earth, that is the thyrd part of men, And those horsemen, and the force or power of them is
most

most diligently described.

We learned of late, that the golden Altar doth signifie *The golden alt.*
 Christ, sitting on the right hand of the father. He is purer and
 more precious than gold: he is the Priest and sacrifice of all
 the faythfull, standing before the eyes of God, to witte plea-
 syng God, for whose sake God is well pleased with all the
 faythfull, whose vertue sufficeth all. And such a one would
 God the father haue hym to be preached & beleued of all the
 faythfull in the world. Such a one also the aunient Church
 instituted of the Apostles beleued and taught hym: vntill by
 the worke and instigation of the Deuill, men most corrupt
 sprang vp in the Church, wherof some denied Christes Gods-
 head and some his manhode: some plucked a sunder his per-
 son consistyng of God and man, and other some confounded
 his natures or properties of his natures. The goodnes of
 God suffered this thyng a long while patiently, many tymes
 sendyng faythfull and discrete defenders of the truth, to dis-
 proue those blasphemous errors: which thing we haue read
 to be done by senerall Bishops or Preachers of the Church,
 or by Ecclesiasticall assemblies, which we call counsels: such
 as were the Councils Nicene, Constantinopolitane, Ephesine,
 and Chalcedonian: In the which were condemned Arrius,
 Macedonius, Nestorius, Eutiches, and other monstres of here-
 ticks which unpugned Christ. Notwithstanding, the incur-
 rable frowardnesse of men dyd so greatly preuaile, as there
 was none end of alteration and blasphemyes. For two great
 Bishoppes of no small Churches, Peter Patriarche of An-
 tioch, and Seuerus of Constantinople kept vp, in the reigne
 of the Emperour Iustinian, and impudently and wickedly
 affirmed (as the Actes of the fift Council of Constan-
 tinople do plencifullly enough declare) that the body of Christ
 was utterly incorruptible, and verely deified, and not subiect
 to any impeachmentes as ours are. For they sayd, that the
 word became flesh in such wise, as they both grew by and by
 into one nature, that is to witte into the nature of Godhead,
 so as Christ was become Aphthartos, that is to say vncorrupt-
 tible. These thynges should seme to procede out of the wic-
 ked scholl of Valentinian, Marcion, and Manicheus. James Sy-
 rus, surnamed Zanzalus, of whom at this day the Iacobites are
 named in the East countrey, tooke vpon hym to defende the
 doctrine of Seuerus. The heresie that this man taught, was
 vncorruptible, he neither suffered, nor was crucified: but that
 some other was put to tormentes for Christ, and that Christ
 dyd

Peter and
 Seuerus
 deny & aul-
 tar Christ
 to be dead.

James Sy-
 rus.

Christ suf-
fered here-
by.

dyd but onely stand by inuisably and looke on. This brau-
sicke opinion was beaten downe by many textes of Scrip-
ture, & finally troden vnder foote by the Articles of our faith.
For we confesse in our beliefe that he suffered vnder Pōce-
Pilate, was crucified, dead and buryed. The Prophets tolde
expressely before, that he should suffer & die: and that he hath
suffered and dyed, the Apostles haue witnessed: of whom S.
John behelde the death and passion of Christ on the Crosse.
Neither read we that the Lord was euer so much offended
wyth his disciples, as he was with Peter for going about to
disswade him from his passion, as a thing vnniete for the
sonne of God. For he sayde, goe behinde Sathan, thou sa-
nourest not those thinges which are of God, but which are of
men. Therefore should they not haue renued the errour and
madnes confuted. He seemeth to reason probably, that God
myght haue redeemed the world by an other meane, than by
the incarnation or passion of the sonne of God: and therefore
it were an vnseemly thing for vs to beleue that the sonne of
God was beaten wyth the hands of the wicked, and moreso-
ner slayne. But this probablenes is of vncleane fleshe, not of
God, yea it is of Sathan himselfe. Yet hath this absurde and
most wicked opinion founde not a fewe followers. For the
heresie of the Iacobites conteyned in the Alcorane, is spreade
abroad farre and neare ouer all the East countrey. whereby
it appeareth playnely, that the golden Altar was most fil-
thely by them defiled, the merite of Christes passion denyed,
and the dignitie and maiestie of the priesthood and sacrifice of
Christ troden vnder foote. Besides these, there were other
most corrupt opinions in the west. &c. which thing worthe-
ly kindled the iust wrath of God. For of his iust iudgement
he permitted Mahomet to make newe lawes, and to spread
abroad the heresie of the Iacobites farre and neare throug-
hout all the worlde. For they that will not heare Christ, are
worthy to heare Antichrist: which thing the Apostle hath also
in the first chapt. to the Romaynes, and ii. Thess. ii. chapt. af-
firmed. Therefore from the Altar there is heard the voyce of
hym that sitteth at the right hand, commaunding to losc the
four Angels bound in the riuer Euphrates: that is to wit,
to bring forth into the worlde destroyers, which may ouerrun
a great part of the worlde.

The origi-
nall of Ma-
homete and
his religiō.

For at such tyme as the heresies of the Nestorians, Iaco-
bites, and Monothelites were wared strong: And Monkes
and fflyers were now increased, by meanes of Benedict

of Cassina who did greatly augument them: and Idols or Images began to take strength in the Church: and the pryde and vnfaithfulnesse of the Bysshops began to be aduanced: Mahomet the destroyer of the world was borne in Moecha a citie of Arabie, of parents very base, and was brought vp of Sergiours a vile Monke polluted wyth all kynde of heresies. And after he was comen to the age of xvj. yeares, he helpe hymselfe to be the Prophet of God. And thorow sedition be- yng drinen out of Moecha, (where a great rabble of Jewes, Iacobites, Christians, Paganes, and heretikes were ga- thered) he went into the next Cities, and houses, and secret- ly by the space of ten yeares, so instilled his doctrine into mi- serable men, that euery where throughout Arabie there was founde a great multitude of Mahometes secte. Then Homar a bolde fellow, taking to hym about lxx. other men that were stout men of their handes, asked Mahomet what he woulde haue done. He answered: verely my will is, that executing the commaundements of the lawe, ye cleane vnto it in riches and pouertie, and sticke together with mutuall and stedfast loue: that ye defile not other mens wiues by adultery: that ye absteyne from euill, and prohibite others: that ye doe good your selues, and perswade others: that ye make warre in the name of God, and that by feare & force ye set forth the lawes to the disobedient: for the which things verely I promise you Paradise. Vppon this talke eche of them plighted hys sayth vnto other. Homar with his sworde drawn swore, that he would not suffer the preaching and lawe of Mahomet to be kept any longer secret. And thus verely, what by preaching and what by the sworde, the lawe of Mahomet preuayled ve- ry much in short space. They brake into Moecha, they put downe other religions, and beheaded such as resisted, and there this newe Solon Mahomet proclaymed a newe lawe in the Temple at Moecha. A great multitude of seruantes and vnrhites resorted to that wicked fellowe. Also he sent Ambassadors to the nations about hym, and solicited them to receiue his religion, and perswaded many to that wicked- nes. These thynges were done vnder the Emperour Hera- clius, about the yeaere of our Lord. 620. And that wicked and most absurde lawe of Mahomet yet remaineth, and is called the Alcorane, so that it needeth no farther declaration. Full well therefore sayth Nicephorus in his history: the Saracenes began the desolation of the whole worlde. Saracenes were called the followers of Mahomet. Certes they subdued Ara-

ye read a
lyke thyng
in y 3. booke
of kynges.
11. chapt. of
Salomon
and his ene-
myes.

Homar.

The begin-
nyng of the
destruction
of y whole
worlde spiri-
tuall and
corporall

bie, the Saracenes and Persians, they invaded also Siria, & Egypt, Chaldecy, and Armenia. After arose the Turkes and Tartarians, receiuing the religion of Mahomet, who haue subdued in a maner all the prouinces of the Romaine Empire in the East and toward the South.

Euphrates

By the riuer of Euphrates, most famous in all Asia, stode Babylon, the seat of the Eastern Monarchy. And the mightiest nations of the East, namely the Assyrians, Babylonians, Medes and Persians, which were Lordes of the world before the Monarchy of Grece and of Rome, seemed to be as it were drowned, burped and hidde, yea and euen bounde in the same riuer. For the Macedonians of the west, were gouernours of the world, and after them the Romaines: and these most mightie nations, which we now named, serued them. But after the golden Altar, was as I sayde, defiled, and innumerable people in the East and west revolted from the true Christian sayth, God stirred vp againe the Easterne destroyers of the worlde, which had in tymes past after a sort lye a sleepe. For the Prophetes testifie, that those nations were the scourges of the worlde: the same whippes therfore God agayne brought forth by his iust iudgement. Certes we read in the 10. chapt. of Daniel, that there was an Kingell of Grece, and an Kingell of Persia, and that by them y whole people are vnderstand. So now are reyled by the nations of the East, that is to wit, Arabians, Saracenes, Turkes and Tartarians, to waste the worlde for sinne, and to set vp the Easterne Monarchy againe. The comming to passe wherof, Lactantius hath prophesied out of Sybill, saying: Let the west be in bondage.

The 4. angels do signifye the most strong nations of the East.

The begynnyng of calamities of forsaynyng.

Let vs learne by this treatise, that all euils, and chiefly y desolation and destruction of realmes do rise of the renolting from the trew religion to the false. The folish people at thys day iudge cleane contrary, and for the same cause are miserable destroyed. Let vs learne that scarce nations are restrained and kept back of God, that they should not hurt: bee that the same be stirred vp by him to iust punishment of the impenitentes. Thus was Sennacherib, Salmanasar, and Nabuchodonosor, called the seruaunts of God, which executed his iudgements. Therfore let vs feare God, and perseuer in the true religion.

Prepared day and houre.

Moreover, the Saracenes, Turkes and Tartarians, are most diligently described. First is commended in them a wonderful expedition & celeritie, the principall vertue in warren, They

They are euer (ſayth he) ready at euery moment to execute the iudgements of God. Therfore he meaueth all partes of tyme, euen euery houre of the day. And ſo there is no ſecurity from them: thou canſt neuer be in ſecurity. They are by & by in armour, and come vnlookeſt for, they invade, and ſpede their matters moſt luckely. He addeth that though their cruell & ſpedy demeanour the third part of men in the world ſhould be ſlayne. Merely Asia, Affricke, and Europe haue felt in warres moſt cruel ſlaughters and deſtructions by the Saracenes, Turkes, and Tartarians, euer ſince y^e tyme of Mahomet vnto our dayes, about the ſpace of ix. hundred and xx. yeares. And alſo the priueſtes of Mahomet are very quicke and diligent, to allure men into their errours, neyther want they lucky ſucceſſe.

The number is alſo noted in a maner infinite, and the Number. number (ſayth he) of the armie of hoſemen, was two Myriades of Myriades. A Myriade is the number of ten thouſand. And ſo ſhould two Myriades of myriades make twentie thouſand myriades, and ſo hath the olde tranſlatour read or tranſlated it: And Eraſmus hath tranſlated it twentie thouſand tymes ten thouſand. The Dutch tranſlation hath, many thouſand thouſandes. Laurence Valla in his annotations vpon the new Teſtament doth interpret, as hath the Dutch tranſlation, thouſand thouſandes. But howſoeuer it be, certayne it is, by the conference of other places, that a certayne number is put for an vncertayne, that is to ſay, for exceeding great: and that it is ment, that the hoſeme of the Saracenes, Turkes, and Tartarians ſhould be innumerable. For we reade in the 7. of Daniell, thouſand thouſandes ſerued hym, and ten thouſand Millions ſtoode before hym. And he ſpeaketh of Angels (whom he ſignifieth to be innumerable) and of their miniſterie. So alſo in the fiſte of the Apocalipſe: I heard (ſayth he) the voyce of many Angels, and thouſand thouſandes ſaying with a loude voyce, &c. Certainly the ſtorie teſtifieth that the Saracenes came out of Spayne into France in number foure hundred thouſand. Paulus Amilius in the 2. booke of the actes of French men, reciteth that Charles Martell ouercame three hundred three ſcore and, xv. thouſand Saracenes. And Matthias Michon in the fiſt booke 8. chapt. of Sarmatia in Asia. Tamerlanes (ſayth he) had an armie of 12. hundred thouſand. Moreouer, it is playne, that there were neuer in any age or memorie greater Armyes of hoſemen led out of any nation, than of Turkes, Saracenes,

and Tartarians. S. John addeth, that he heard their number, either for that he would so confirm, that he had sayd, how their power should be exceeding great, or for that he would partly signifie, that their victories also were numbred, and should haue an ende. That in Daniell is most notable, Mane, Thekel, Pheres: that is, hath numbred, hath wayed, hath denided. He hath numbred, sayth he, thy kingdome, and hath brought it to an ende.

The power
and successe
of Maho-
metanes.

And at the begynnynge & also in the tymes that followed, the matters of Mahomet increased exceedingly. After Mahomet him selfe they had in order, xxv. Amirals (for so they called their Kings or Princes) which ruled with great power vnto the yeare eight. C. three score & ten. About this tyme the xv. Amiral called Mahomet, went about to driue out and oppresse Ambraell gouernour of Babylon: which sent for Muechulet the Turke out of Scythia against the Amirall. And the Turke dispatched his matters, and droue many of the Saracenes out of Asia, and so the Turkes began to reigne in the East. And the Saracenes beyng expulled out of those partes, came into Affricke: from thence sayling into Sicilie and other Ilandes, they possessed Spayne also: and ouer rode other nations nere, and inuaded Italy, spoyleing Rome, and consuming many goodly buildynges with fire. Concerning the which matter ye may read Volaterane in his. 12. booke of Geograph. in the threfold Arabic. About the yeare of our Lord. M. CCC. the Turkish Emperours had their begynnynge of Ottoman, who possesse at this day a great part of Asia, Affricke and Europe. Hereof hath written Baptista Ignatius in the end of the. 2. booke of the Romane Emperours, and Paulus Iouius. Many of the Tartarians receiued the Religion of Mahomet, and haue most greuously plagued the world, wherof Mathias a nichon writeth in Sarmatia of Asia. And doubtles the people of Mahomet haue bene of very great power, and be so still euen at this day.

Horsemen.
Horses.

Now are paynted out also the horsemen and horses wherupon they ride: that is to witte the maners and power of the Mahometanes are described. The Horsemen had on habergeons, not of yron, but firie of yelow and brimstony colour. Therfore firie, Diacynth and Brimstone were their armour in stede of bestplates. For the Diacynth he putteth by and by smoke. For Diacynth in colour resembleth smoke next vnto firie and flame. And the horses had Lyons heades, and Serpentes tayles with heades, The horses breathed out of their mouthes

monthes fire, smoke, and brimstone. with these plagues, saith he, to witte, fire, smoke, and brimstone, the thyrd part of men were slayne. Also they dyd hurt men with their Serpentine tayles. He addeth that their power was in their mouth, and their noysoinnesse was in their tayle. It seemeth that these thynges are to be vnderstode and expounded both spiritually and corporally. For the Mahometanes by their wicked doctrine, which is aptly compared to fire destroying, to smoke blyndyng, and to stinkyng brimstone, haue destroyed innumerable. Finally with a Lionish or tyrānicall force they haue conscreyned many people to receiue their Alcoran: and moreouer what tyme their false Prophetes seme to datter (for Esay sayth, a false Prophet is a tayle) they play theyr Serpent, & infect men with the most corrupt poyson of theyr doctrine. Out of their mouthes procede not onely blasphemous lawes but also maruelous prayses, great boastyng of victories and abhominable blasphemies. where say they, is your Christen sayth? our Religion of Mahomet ouercommeth all. All your thynges are miserable. Beyng vāquished ye serue like boude slaues euery where. The thing it selfe declareth, that our Religion is true, and yours starke false. And in dede the Mahometanes reigne in a maner euery where: In victories and riches they are fortunate and noble. That thyng maketh the Christians affrayde, and causeth many to reuolte. For what is done amongst vs, is to manifest to all men. The Gospellers haue once or twise fought vnluckely, and abyde euery houre great persecutions: the Papistes overcome & reioyse. There are founde therfore many thousandes, which say, how the thing it selfe speaketh, whether Religion is better. Doubtles this great felicitie holdeth many still in errour, whiche would els be gentle and tractable. Therfore it is no maruell, though the Turkes or Mahometanes p̄ncaple very much with their mouth, sinnes amongst vs Christians the victories and the felicities of this world are of so great force in manner with all mē. And yet their excellyng is but in mouth and in boastyng, and not in very dede nor in truth. For although the Turkes be victorious, yet is their Religion most false, most wicked, and most absurde.

And how those thynges may be expounded corporally, there is no man that seeth not, which knoweth the Turkish histories. The Mahometanes burne with fire & brimstone: for hardly is there any other nation, which hath so wasted the world with fire, as this. which way so euer they ruine

them, all thynges burne with a light fire, all is full of smoke. Their Princes are Lions, and their gouernment is like Lions, all thynges are tyrannicall. They commaunde cruell thynges, neither comineth there any other thyng out of their mouth, than that which is bloudy. Therefore haue many of them called them selues the wrath of God and the whippe or scourge of God. And verely this wrath of the Lord followeth corrupt doctrine and swarnyng from the fayth. With these thre plagues fire, smoke and brimstone the thyrd part of the world is slayne and destroyed.

The Serpents tale & heades.

Moreouer their Serpentic tayles admonish chieflly, that they do hurt very much. For in case the Mahometanes or Turkes haue any where entred in leage with Christen Princes, they haue not done it without craft and guile. They that haue beleued their promyses and flatterynge words, and haue required and had ayde of them, haue nourished a Serpent in their bosome.

The ayde and flatterynge of the Turkes are pernicious.

Hereof remaine two notable examples. A disorde rose betwene the Emperour of Constantinople and his Princes. Whylest Marcus Lord of Bulgaria ioyned hym selfe with the Princes, or Lordes of Grece, the Emperour was compelled to require ayde of Amurathes the first of that name the thyrd Turkish Emperour after Ottoman. And he ayded the Emperour gently. For he sent into Grece. 12000. chosen Turkes, by the ayde of whom, the Emperour discomfited and put to flight Marcus him selfe and the rest of the rebelles. But that same amitie was the begynnyng of the destructiō of the Empire of Constantinople, and of all the calamities of Grece. For when Amurathes vnderstode by the souldiours which returned home, that Grece was both a very goodly countrey, and not strong, by reason of the disorde and destructiō of the Princes: he determinde to trasporte therher immediatly, vnder pretense of purslewynge the Emperours enemyes. And so he begā to possesse Grece it self, which both his sonnes & nephewes within an. L. yeares brought wholly into their subiection. In our tyme arose a disorde for the Realme of Hungarie betwixt Ferdinand, who now is Emperour, and Iohn Vayuode Prince of Hungarie which being not able in strength to marthe Ferdinand, was driue to craue ayde of Solymā Emperour of the Turkes. The Turke was by & by ready with great fayth and diligence and placed Iohn in his kyngdome. Howbeit we see, that as soone as Iohn was dead, the Turke inioyed the kyngdome of Hungarie, would God therefore that

that Chriſt ſinces would not truſt the Turkiſh nauie and men of warre. For whileſt the Mahometane laugheth vpon the Chriſtian with a friendly countenance, he intendeth to put a Serpent into his boſome, and to deſtroy him. And at this day we be yet ſtill as well in the ſixth battell as in the fifth, that is to ſay, in the corruption, wickedneſſe, and tyranny, as well of the Pope as of the Turke, in the Papiftical and Mahometicall corruption, wickednes and tyranny. The Lord Jeſus deliuer vs from all theſe euilles by his glorious coming vnto iudgement. Amen, Amen.

¶ What the reſidue of the vnrepentaunt (who as yet feele no harme) ſhall haue done vnto them by the Graſhoppers and hoſes.

The xlii. Sermon.

AND the remnaunt of the men, which were not killed with theſe plagues, repented not of the dedes of theyr handes, that they ſhould not worſhip deuils, and Images of gold, and ſiluer, and braſſe, and ſtone, and of wood, which neither can ſee, neither heare, neither go. Alſo they repented not of theyr murther, and of theyr witchcraft, neither of theyr whoredome, neither of theyr theft.

It is ſpoken abundantly, how great calamitie ſhall come vnto the world by the locuſtes and hoſes vnder the fifth and ſixt trumpet and ſo much as it is ſufficiently knowen, that all are not ſubject to the locuſtes and hoſes, neither be puniſhed of them, which neuertheles commit thynges alſo worthy of puniſhment: ſome man might maruell, whether thoſe that be free and exempted from theſe plagues, may ſafely leade an impenitent life? he preuenteth and ſayth, and the reſidue of men, which alſo commit ſhamefull thynges agaynſt God, and yet are not ſlayne with theſe plagues ſet forth, may not thinke to eſcape unpuniſhed. For euen they ſhall be puniſhed alſo of God who is moſt iuſt. For the ſpeech is defectiue, and therefore to be made vp, both by the tenure hereof, and alſo by the catholicke ſenſe of y whole ſcripture, which is y all impenitent perſons are puniſhed of God: and that ſo much more graciously, as they haue more careleſſely abuſed Gods long

sufferance and not bene moued with any examples of Gods iudgements. Yet sayth he not this by expresse wordes. It was enough for him to rehearse the wickednes, wherein they were drowned. For hereof may euery man gather, what is due to such offenders. Aretas a Breke expolitour, expounding this place, sayth: This speech sheweth an excessse of insensibilitie, that is to say, of the vnrrepentauntnesse and lasciuiousnes of the, which haue spent the tyme graunted them of God to repent in, about vanitie, that euen for the desert of theyr thoughtfulness they might receiue their reward: yea euen before the eyes of the vngodly the very reward is put in effect: yet these men not onely by the sight of these terrible thynges, which they had present before theyr eyes, were made neuer a whit better, but also worse, and beyng more and more wrapped in sinne, haue fulfilled their course. &c. Thus farre he, or els we may read the text in such wise as the meanyng of these wordes, And the residue of the men that were not kyllled with these plagues repented not, should be plainly and simply thus: That the residue of the men whiche escaped alyue from the spoyle of the Turkes, neither were nor would be moued by those plagues to amende their misbehaviour: for asinuch as that age should be atteynted with a certeine shamefull vnrrepentauntnesse and blokish desperatenesse. which thyng (alas for sorrow) appeareth to to manifestly in many men of our age at this present day.

What is required of the very godly.

Hereof we may gather that it is not sufficient to a godly and blessed life, that a man be not a Papiste, or a Mahometane: but that of euery one of vs is required such a true faith, as may make vs to walke in all the commaundementes of God: and that we must know, that all must be greuously punished by God, so many as transgresse the lawe of God, of what religion, condition, age, state or degree soeuer they be. For God being most iust, hath no respect of persons. Whosoever haue sinned without a lawe, sayeth the Apostle, shall perishe without law: and whosoever haue sinned in the law, by the lawe shall be iudged. Certainly S. John seemeth here now to bring forth both the tables of the lawe, and thereby to reprove the sinnes and wickednes of the vngodly men, of which tables he wil also that iudgement should be gathered. The first table setteth forth the seruice of God, commaunding to worship one God, and not to worship Idols. &c. The second geueth preceptes of liuing, and teacheth the loue of our neighbour, forbidding murder, adulterie, thefte and like mischiefes,

chiefes. S. Iohn bringeth forth two sinnes, done against the first table, and three or foure committed agaynst the second. Nether is there any doubt, but that he compriseth vnder these all like or not vnlike, more or lesse offences against god, and his will. whosoever therfore thou art, if thou offende agaynst the diuine law, thou shalt be punished. If thou seeme in this world to scape free, and to sitte from hence happy, the same may chaunce vnto thee, that happened to the rich glutton: whose iudgement is described in the 16. of Luke. Briefly, he shall be punished, who so shall offende God. God knoweth the maner, whether he shall punish here and in the world to come, or in the world to come onely: and graunt here a voluptuous lyfe.

And we must chiefly obserue in this treatise, that sinners be not here condemned. For we are all sinners: and so should no man be saued. They are damned that doe not repēt, which verely die in their sinnes without repētaunce. The apostle denieth that Idolaters, aduouterers, theeuēs conetous persons, extorcioners, &c. shall possesse the kyngdome of God: but he addeth: And such were you verely, but you are washed, but you are sanctified, but you are iustified by the name of our Lord Iesus, and by the spirite of our God. And in case thou doest doubt whether thou mayest come agayne into fauour with God, if thou being once lighted and iustified, doest fall agayne into sinne: learne by the fall and sinne of S. Peter, that thou mayst be restored: and also by this saying. The righteous man falleth seuen tymes, and riseth agayne. &c. Therfore let vs learne hereby, how effectuell repētaunce is, and how pestilent the lacke of repētaunce is. If thou be, or hast been an idolater, thou oughtest not to dispayre, but turne vnto the Lord, and doe penance. If thou fall agayne, abide not still in thy wickednes. whereof I haue spoken more in another place. But if thou wilt not returne vnto God, nor leaue the euill custome of sinne, neuer looke for any grace of God. Thou shalt perishe in thy sinnes.

It remayneth that we declare in fewe words the formes of sinnes, set forth here by S. Iohn, vnder the which (as I sayd before) he hath doubleles comprised like offences, that of like thinges, the same iudgemēt myght be had. First he saith as it were generally, neither haue they repented them of the workes of their hands. For albeit y with this note or marke handes, idolatrie is condemned in the Prophetes, yet doe I extend it vnto all other deedes proceeding of the force of men. For

S. v,

our

They are
damned
that repēt
not.

The workes
of mens

our worke is verely sinne: and þ good worke is of the grace of God and of regeneration. And when he hath set downe this generall ground, he addeth diuers kyndes, and forynes thereof, two agaynst the first table, and foure or thre against the second.

To wor-
ship the
deuill.

It is against the first commaundement, to worshipp Deuils. If or our true God wyl haue hymselfe alone taken, honoured and worshipped for God. And who is so madde, sayest thou, as to worshipp deuils? Wierly there be certayne people in the East, which are sayed to worshipp Diuils, for none other ende, but that they should not hurt them. This is a barbarous and folishe people. Why doe they not rather worshipp hym, which is ouerly able to restreine the Deuill that he can not hurt? Howbeit this wickednes stretcheth farre. For they in dede worshipp the Deuill, which will seeme to worshipp Goddes. For this matter is esteemed not after the opinion, or intent of the worshipper, but according to the intent of the lawe maker. For the Gentiles would not seeme, that they sacrificed to Deuils: but would haue taken it most displeasauntly, if any should haue sayde that they worshipped the Deuill. Thou art (would they haue sayde) a vyle varlet, and shamelesse slaunderer, to offer so great reproche both to the Goddes and to vs. But neuerthelesse, I say not, (sayth S. Paule) that an Idol, or that which is offered vnto Idols is any thing: but this I say, that the thyngs which the Gentils offer vp, they offer them to Deuile, and not to God. For seeing there is but one onely God, and he alloweth onely the sacrifices which are offered to hymselfe: calling all other Gods Diuils, and affirming that the thinges which are offered vnto them, be offered vnto the Deuill: the thing must be esteemed according to this iudgement of his, and not after the fond intent of men. King Saule would haue offered to God the burnt offering of Samucl: but Samuel tolde hym, that he comitted idolatrie, and magicke. &c. This is an hard saying, but yet true. Whereof I haue spoken in an other place more at large. The worshipping honouring, reuerencing, or seruing of Images, of Gods & of þ Saints is against þ second precept of þ first table. For all idolatry is prohibited. S. Iohn doth here define and therewithall also taunt Idoles wth a choler, alluding to the wordes of the Prophet in the Psalm. 114. The Idols of the Gentils, are silver and golde, the worke of mens hands: a mouth they haue and speake not. &c. Therefore it appeareth by the matter, that Images haue no religiousnes

To wor-
ship Images.

outshies in them. For they be of earth, of golde, brasse, stone, timbre, &c. Agayne, it appeareth by the fourme and shape of them, that Images are vayne. For their fourme resembleth a most grosse shape, and euen a leasing. For neyther God, nor the Saintes were of that shape, which the Idols represent. And there is no power in them. They see not, they heare not, &c. How then doe they represent God or the Saintes? I haue spoke of Idols els where. They that thinke how there is a diuersitie betwixt the Idols of the Christians and those of the Gentils: let them shewe that they are not of wood, or that they doe see, heare, &c.

The sinnes that follow, are against the second table, which further commaundeth, thou shalt doe no murther, thou shalt committe none adulterie, thou shalt not steale. There be many kyndes of murtherers. For they slea most cruelly, which haue no sworde but a venemous tongue. Many kyll with corrupt doctrine. There be manquellers, and parricides, and murderers, &c. Except these repent, they shall not enter into the kyngdome of God. And they that swell with enuie and malice, are manquellers as S. Iohn sayd in his canonically Epistle. 1. and. 3. chapt.

paguaxela, Poison, witchecraft or sorcerie, or inchaunting, apperteyneth to murther. Poisoning, louecuppes, and such instruments, were in the tyme of S. Iohn most frequented throughout the Romaine Empire: and at this day those wicked artes are renued. But they shal be punished of God, so many as apply themselves to the same.

witchcraft
or popsoning.

Fornication hath also diuers partes. To the same belong whoredome, incest, adultery, and if any other thing be more abominable than these. The Gentils supposed, that simple fornication, that is to witte, betweene two single persons, was no sinne. But the Apostle defineth the contrary in the 1. to the Corinth. 6. and. 15. of the Actes. This pestilent opinion at this day is renued in many. But sure it is, that a whoremonger entrench not into the kyngdome of God. Ephel. 5.

Fornication.

Finally is set theste with all his partes. whereof I spake once in the exposition of the x. commaundements. The Lord Iesus preferne vs from all defiling of sinnes, &c. Amen.

Theste.

Christ the strong Aungell, is set agaynst Antichrist: and is excellently described, shining agayne in the darcknes of the church with consolation.

The

The xliii. Sermon.

The tenth
Chapter.

And I sawe an other mightie Aungel come downe frō heauē, clothed wyth a clowde, and the raynebowe vpon his head, & hys face was as the Sunne, and his feete as it were pillers of fire: & he had in his hand a litle booke open; and he put his right foote vpon the sea, and his lefte foote on the earth. And he cryed with a loude voyce, as when a Lyon roareth. And when he had cryed, seuen thunders spake their voyces: and whē the seuen thunders had spoken their voyces, I was about to write. And I heard a voyce from heauē, saying vnto me: seale vp those thinges which the seuen thunders spake, and write them not.

A greuous
temptation
in the felici-
tie of y^e An-
tichristians.

Hetherto haue we heard many thinges cōcerning y^e most daungerous conflictes against the Chrysten religion & trueth: but nothing hath beene spoken of the defence and maynteyners of the true religion: but rather the successe and wonderfull felicitie of the wicked hath beene set out, specially in y^e fiftte and sixte trompet, to wit, vnder Papistrie and Mahometrie. Therfore it might seeme to many, not onely that the trueth it selfe is oppressed and lost, but also that the assurance of gods promises fainteth and quaieth. For the godly are borne downe euery where, and vngodlines triumpheth: the trueth is troden vnder foote, and lying reigneth in all places. who therefore would not thinke, that y^e thinges be in maner vaine, which are spoken euery where concerning the rewardes of good men, and the punishment of the euill? Surely the children of Israel doubted of the assurednesse of Gods promises, when the terme of their captiuitie was extended onely to thre score and ten yeares.

what maruell is it then, if the saythfull at this day (seying the seruitude or bondage of Mahomet, & tyranny of the pope or Antichrist hath continued now many yeares) begyn also to be tempted, lyke as Asaph in the lxxij. Psalme witnesseth that the Saintes also were tempted in old tyme. And verely ye shall haue at this day, which will say, peraduenture this world shall be alwayes, and shall neuer haue end: Papistrie shall reigne for euer, the Mahometanes shall conquer for e-

ner, the godly shall be miserable for euer, and therefore it is better to frame them selues to the world. We haue now looked for the iudgement a long tyme, yea our fathers, D. C. C. or a thousand yeares since had thought the last day of the Lord had bene at hand: and yet none end appeareth any where, but all thynges are dayly renewed: and therefore shall the world continue alwayes after one rate, and thinges shall from time to tyme kepe their ordinarie courses. Who then knoweth, whether reward be prepared for the godly, or punishment for the wicked? For there chaunce farre other thynges vnto holy men, than many looke for: They looke for blessing, lyfe and felicitie: and behold they are ouerwhelmed with the curses of all men, caried to execution, and some the most vnforsunate of all men. He that cleaueth to the papistes, Turkes and enemies of the Gospell, goeth through luckely inough. &c.

Therefore lyke as in all other places of this booke, ioyfull thynges are interlaced with sorrowfull thynges: so here also, after the greuous battels of the v. and. vi. trumpet, and after the strong temptations, he ioyneth a most ioyous glad thynges for the comfort and confirmation of the saythfull, lest they should any where doubt of the assurednes of Gods promises, or reuolte from the true Religion to the false: And therefore agaynst Antichrist the blacke Aungell of the botomles pitte, here is set the bright or shynyng Aungell of heauen the Lord Christ, who is very royally described: and he is sayd to returne vnto his own. Also he sweareth solemnely, that there shall be none other tyme, but that in the seuen trumpet the misterie of God shall be fulfilled, Whereouer the Lord Christ commaundeth S. Iohn to eate the open booke which Christ held in his hand, and to prophetic agayne. By all the whiche thynges, to the comfort of all the godly it is signified, that Christ shall returne with great glory and power into the Church, which he seemed to haue bene cast out of by his enemy and Anticar: and that the hope and expectation of the saythfull is not wayne, how soeuer the last day of iudgement be differred many hundred yeares, so as the godly feele great aduersity: And finally that punishment and reward are prepared of God: & that this shall be geuen to the godly, and the other layd vpon the wicked. For to the intet we might hereof be most assured, Christ taketh a solemn othe. And he sayth it shall come to passe, that the Catholicke and Christian truth shall agayne come into the field, and fight valeantly agaynst the Antichristian and Mahometicall doctrine. Whereby therefore we must learne,

learne, not to dispayre in the long persecutions of Antichrist and Mahomet. we must learne also how to fight against Antichrist, and how he must be ouercomen: not with warlike, but with spiritual weapons. These is not he able to match. He wherewith one sword on an other. And hether to in dede in these two last chapters hath bene spoken of the warres of heretikes and of the vngodly, and of Antichrist the head of all euill: hercafter shall folow the contrary fight of the godly, and mainteinaunce of godlynes.

A goodly
description
of Christ.

Before these is set a description of Christ most elegant, most holosome, and most full of consolation, declaring his force in the ministerie, by the ministers of his word, whom he hath clothed with pompe from above, and by the weak thynges of this world, ouercommeth and beateth downe the strongest thynges of this world, whiche seemed inuincible. Christ our King & Byshop animateth all his saythfull with his spirite and word indifferently, and alwayes and euery where worketh many thynges by his power, so that he is now felt of all mē to be comen agayne, vnto whom he seemed hether to haue absented hym selfe somewhat to long. And I doubt, whether there be in all the Canonickall bookes (saying the prophetic of Esay, the story of the Gospell, and especially the Gospell of blessed S. Iohn) any other booke which hath mo and more goodly descriptions of Christ, than hath this booke. They are disceined and much abused, which suppose a rare Gospell to be preached in this booke. But let vs see the description of Christ by partes.

Christ a
mighty
Aungell.

We haue shewed in the. v. and. vi. rompe, that Antichrist the pope and Mahomet are strong. Now is set against them a mightie Aungell, the Lord Christ hym selfe: an Aungell in dede, not in nature or dignitie, (for he tooke not the nature of an Aungell, but the sede of Abraham, and is much greater than Aungels, as he that is Lord of Aungels. which thyng the Apostle sheweth in the. 1. and. 2. to the Hebrewes.) But the Aungell of great counsell, to witte the Ambassadors of God the father vnto vs, as Esay and Malachie called hym, to teach the will of the heavenly father, and to worke our saluation, and now also appointed, from the right hand of the father as King and Byshop, to keepe and defend his church. This Christ I say geuen to men, is strong, and not weak. Strong to ouercome and breake a sunder all the force of this world, of his enemyes, of Antichrist, of the Deuill and of hell gates, No man therfore neede to doubt, but that he may be

defended by this strong gyaunt: no man nede to dispayre in any perils or matters be they neuer so farre past recoverie, sith Christ almightie lyueth, which is able to helpe thynges when they be at the last cast. Be therefore must be called vpon of vs in all daungers: of him we must looke for helpe patiently and with stedfast sayth.

A starre in dede is fallen from heauen, but in the meane time Antichrist is crept out of the bottomles pitte, and Christ is descended from heauen. The Lord cometh not from heauen corporally, saue vnto the last iudgement: but spiritually he is sayd to returne, so oft as he hath semed a litle, to haue withdrawen and absented hym selfe. For he is neuer absent, but cuer present with his, for he is euery where. And he is sayd to be absent, when we feele not his ayde, but are troubled with aduersities, and as it were broken with euils. Christ therefore descendeth vnto vs so oft as he geueth vs ayde and counsell at our nede. So in the most daungerous conflict of Antichrist and Mahomet, and finally of heretickes and of all other aduersaries, Christ hym selfe with his spirite is present with his, helpeth his, encourageth and animateth his, and defendeth his.

Antichrist beyng as it were clothed and wrapped with the smoke of the bottomles pitte, is euill fauoured: and Christ beyng couered and as it were decked with a cloude, sheweth hym selfe to be God, so as he can conuey vp his, about the ayre and cloudes into his kyngdome, and can rayne downe dewe or holesome shoures to coole and make fruitefull bys chosen. A cloude many tymes in the holy history was a token of Gods presence. A cloude tooke vp Christ as it were gyrded from the eyes of his Disciples. Cloudes with Esay in the. 45. and. 60. chapter droppe downe grace. Finally we shal be taken vp in the cloudes withall the chosen to mete y^e Lord in the ayre. Antichrist is crowned with a crowne, whiche he gotte to hym selfe by crafty meanes, by flatterie, thynnynges and disceipres; & kepeth the same by wicked practises, bloudy weapons, and all kynde of craftie suggelyng and vngodlynnes. But the raynebow is on the head of Christ. For he is kyng of peace, pacifyng and reconcyllyng all thynges vnto God: reconcyllyng also men them selues together with the bonde of charitie. The raynebow is a toke of the league and amitie of God toward vs, as we mentioned before in the matters of Noe. Of Antichrist is wo, desperation, angusty, and a sope afflicted and troubled conscience. Christ is a consolation,

An Angell
came down
fro heauen.

An gel co-
uered with
a cloude.

An Angell
crowned &
the rayne-
bow.

and

and peace of the conscience, that no man neede to say: ye Mōst-raines fall vpon vs, and coner vs. For the faithfull beyng deliuered, cry Abba father. The same Lord Christ sayd also in the Gospell: in the world ye shall haue affliction, but in me peace. And agayne: come to me all that labour and are burthened, & I will refresh you. Therefore the raynebow sitteth on no mans head more rightly, thā vpon Christs head. For on the head of this Angel appeared the raynebow, as though it had bene his crowne or Diademe. And now we vnderstand, from whence consolation and pacification is to be looked for in the greuous perils and afflictions of Antichrist.

The face of
the Angel
was as the
Sunne.

The faule darkenyng of the sunne by the smoke of the pit that was rayled vp by the Aungell of the bottomlesse dungeon, was a great grief to the world. But the countenance of this our Aungell is cleare, & shineth as bright as the sunne: as in tymes past also he is sayd to haue shone in the. 17. of S. Math. The bright countenance of Christ bringeth ioy and vnspeakeable gladnes to the beholders, and quietteth theyr myndes. And the same is sene of vs spiritually and by sayth. S. Paule is the best expositour of this place in the. 2. to the Corinth. 3. and. 4. chapt. Certainly, of the full knowledge of Christ, whereby we beleue him to be geuen vs of the father, that we may be made perfect by him, and he alone become all thynges vnto vs, there ryseth a most pleasaunt lyght in our hartes. For we are lighted of the light, as is declared in the Gospell of S. Iohn. How soeuer therefore the terrible darkenes of errours and calamities be ouer cast in the world by the Prince of darkenes, namely by the Pope and Mahomete and other corrupters of Gods truth: yet the light which is in the myndes of the faithfull through sayth in Christ, directeth, lighteth, comforteth and preserveth them.

The feete
of the Aun-
gell pillars
of fire.

Antichrist hath Scorpionously rayles full of poyson: but the feete of our Lord Christ are as pillars of fire. All thynges of Christ are firme, right, and most cleane. In an other place also the Lordes trueth is figured by pillars: And God hymselfe is called a consuming fire, burnyng vp all vncleanes. Moreover fire pearceth, neyther can it be easely quenched, when it beginneth to catch holde and to burne. And who shal let the course of the fire of the holy ghost: with these is ioyned an other thing: namely, that the Aungell set his right foote vpon the Sea: and the lefte on the Earth. But to set foote, is to chalenge to ones selfe some possession. As they in Dutch, to set in foote, for that which is, to fixe the mynde to dwell in any

He setteth
hys feete on
the Sea &
land.

any place: so we read of the Hebrew phrase, to whatsoeuer your foote shall tread vpon, shall be yours: that is, what soeuer ye shall winne, shall be your owne right and possession. And Christ seemed as it were to be cast out of his possession by Antichrist, Mahomet, and the rest of his enemies. For we haue heard many tymes that they haue wonne lands and Ilands. But this vision instructeth vs, that Christ recouereth againe recntreth possession, and bringeth vnder his subiection, such places as seemed to haue beene taken and lost both by sea and land, that is in all partes of the world. For by the preaching of the gospell many are recouered, which were plucked away from the true religion: and yet I neede not rehearse, y^e Christ hath in all partes of the world his chosen, which neuer bowed their knes to Baal. In them hath he a most strong and most purified kingdome, figured by the fire pillars. Certes The apostle calleth the Church the pillar and groundworke of the trueth. 1. Timoth. 3. And Christ hymselfe also sayth that his kyngdome in the world is vnnouable, how soeuer it be assailed of Antichrist. The gates of hell shall not preuaile agaynst hym and his Church.

And like as Antichrist coueteth to haue the booke of the Gospell shut, and closed, darkened, and vnperfect: So the Lord Christ holdeth the booke open in his hand. He openeth, & no man shutteth. You vnderstand therefore wherof it cometh that Antichrist, although he be of neuer so great power can not at this day shut the Gospell booke, which he seeketh with all his force to doe. By meanes of Christ and his spirit, the worde of God is cleare vnto vs: and by Christes grace we haue the bright preaching of the trueth, against the darcke and intricate sophistrie of Antichrist. Of this booke shal follow moze plentifull thinges hereafter. Hereunto apperteyneth the worthy inuention and godly benefite of printing, neuer commended inough. This openeth bookes, and sendeth them abroad into the world in despite of all the enemies of Gods trueth, and scattereth them abroad in euery corner of the world. So that where men can not heare preachers, to them come godly bookes not without fruite.

The sounde of Antichristes winges, is as the noyse of charrets, when many horses runne into battell: therefore Christ also maketh a noyse, and cryeth in dede wyth a loude voyce. S. Iohn addeth a parable. He roareth as a Lyon. The grecke copie hath *ρυκνεται*, he loweth, which is as much as if he had sayd, he roareth. For peraduenture (sayth Erasmus) the grekes

The Antichrist holdeth in his hand a booke open.

The Antichrist roareth like a Lion.

keepe not the difference betwixt *ῥοῦθαι* and *μυκᾶσαι* as the Latines doe betwene *Rugire* and *Mugire*, that is to roare and to lowe. We haue heard before how Christ is called a Lyon of the trybe of Iuda. Therefore like as when a Lyon roareth (as Amos noteth in his 3. chapt.) all are affrayde of themselves: so when the Lord Christ cryeth by his worde, all the wicked are amazed. Whereby is signified that the Gospell shalbe preached agaynst Antichrist constantly and with authority, to the terrour of Gods enemies. And doubtlesse although the Princes aswell spirituall as temporall, seeme to contemne and utterly to dispise the preaching of the Gospell: yet is it certayne by many tokens and coniectures, that they are exceedingly sore affrayd of that preaching which they despise as vile. For they bend all the force of their wittes, and leuell all their practises at the abolishment of that same preaching. But in case they suppose it to be of no force, why are they so affrayd thereof? why are they at so great charges? why can they neuer be at rest? hereunto apperteineth the common prophetic, which telleth, that whylest Antichrist reigneth, Belshazzar shall come, who wyth a sharpe, liuely, and manly preaching, shall confute the triflinges of Antichrist. Therefore the spirite of Belshazzar, and his earnest preaching, is that roaring of the Lyon, which roareth out Christes trueth.

The voyces of the seven thunders.

And as soone as that roaring was heard, the seven thunders utter also their voyces. By the which voyces are signified the sundry graces of the holy ghost, and chiefly the terrible preaching of the trueth out of the canonically Scriptures, as appeareth in the 4. chapt. of this booke. For in the latter tymes the Gospell shall be set forth agayne together with the writings of the Prophets, which seeme as it were to thunder against Antichrist, and against sinnes and wicked people. Whereby James and John the brethren and Apostles of Christ, by reason of their free, playne and earnest preaching of the trueth, are called of *ἡ* Lord *Βρονχες*, that is to say, the sonnes of thunder, or thunders, that is to witte, excellently sharpe in preaching, and to be feared.

He is forbidden to write the voyces of the thunders, he is commaunded to seale them.

And S. John would by and by haue written the voyces of preaching of the thunders, but he was forbidden so to doe: and is commaunded to seale them onely. For since the holy Scripture, through the inspiration of the holy Ghost, was written and set forth already by the seruantes of God the Prophets and Apostles, what neede were it to write and set forth agayne? The thinges that are written already, are sufficient

sufficient for the godly. And out of them the preachers may take to themselves thunderinges, lighteninges and thunderboltes against Antichrist and all sectes. And where he is commaunded to seale vp the thynges already vttered: it alludeth to the last chapt. of Daniell. And that sealing is referred as well to the godly, as the vngodly. Sealed letters are doubtles of most authoritie. S. Iohn therefore by his sealing, maketh not now the Scriptures authentickall: but in sealing them he declareth, that they are authentickall inough. And so no godly man goeth about eyther to adde, or diminishe from the full scriptures. Thus I say the Scriptures are sealed to the godly, as to them that are fully perswaded, that the scriptures are most perfect and Authentickall, and fully sufficient in the Church for the maintenance of the true religion against all vngodlynesse. Seeing then that the wicked will not see this, nor seeke in the Scriptures for all thinges perceruynge to religion, nor greatly passe for the Scriptures, but set more store by I wot not what, a sort of traditions: what maruell is it if the Scriptures be sealed (that is to say, shut vp) from them, considering how they neyther care much for them, nor vnderstand them, nor are willing to vnderstand them? And on this wise is Christ set agaynst Antichrist, and recovereth agayne his Church & discouereth and subdueth Antichrist: to whom be cursing for ever.

¶ Our Lord Christ maketh an othe, and confirmeth his elect, that they should not doubt of the surenesse of Gods promises, &c.

The xliij. Sermon.

AND the Aungell which I sawe stande vpon the Sea, and vpon the earth, lifted vp his hande to Heauen, and swore by hym that liueth for euermore, which created heauen, and the thinges which therein are, and the sea and the thinges which are therein, that there shal be no more time: but that in the dayes of the voyce of the seuenth Aungell, when he shall beginne to blow, the mistery of God shal be finished, as he hath preached by his seruantes the Prophetes.

But as much as the wicked triumph, and the enemies of
 God,

God, Antichrist and Mahomet, get the vpper hand, woth most lucky successe: & forasmuch as all good men are oppressed, and deceite and lying reigne euery where: many me will thinke that there shal neuer be an ende, neither of these euils, nor yet of the world. For assure your selues (sayth the Apostle S. Peter) that in the latter dayes shal come mockers, which will walke after their owne concupiscences, and wyl say, where is the promise of his coming? Of whom Malachias also reasoneth in the 3.and 4.chapt. But to the intent the goodnes of God might heale the woundes of the godly, and might auauance them in the trueth, agaynst lying and reuolting, and stablish them in the same: Christ cometh abroad, and sweareth in the sight of all men solemnely. which thing must be expounded by all circumstances. For it is a thing of very great weight, very full of comfort, and right holesome and necessary for all men.

Christe
sweareth.

There is no doubt, but that he alludeth to the last chapt. of Daniel, wherein also the Angell of the Lord sweareth, confirming by a solemn othe, that such thinges as haue hether-to bene told to the Prophet by prophetic, shal be all fulfilled in their tymes. Therefore this mightie Angell sweareth now also, yea euen Christ himself, which set his feete on the sea and land. For by the state and behaviour of his body he sheweth stedfastnes, least we should doubt any thing of his saythfulnesse and trueth. And forasmuch as he is Lord of all, he standeth moreouer vpon feete, not fleshely, but of fierie pyllers. Therefore all Christes thynges be certayne, sure, & vnmoueable. He that resteth on him, standeth surely, he that beleueth his wordes, shal not be confounded. And it is no new thing that Christ sweareth. For we read very ofte in the Scripture that God hath sworne. we reade in the Gospel that the same Lord Christ hath very ofte repeted, verely I say vnto you, verely verely I say vnto you. which is an othe of one that sweareth. When Cayphas adiured the Lord in iudgement, Christ did not conceale, and by holding his peace dissembled: but woth expresse wordes confessed the trueth. whereof thou mayst learne, that the Lord when he forbad to sweare at all, meant not the holy and reuerend taking of a lawefull othe, which thing because the buffardly Anabaptistes will not vnderstand, they stirre vp wonderfull trouble, worthy to be put to silence with more seueritie.

But why, or to what end othes be made or taken, the Apostle (out of the law in the, 22.) hath declared at large in the,

the Hebrewes: to witte, that men waueryng and doubtfull might be confirmed, and certified, and made quyet. Doth any man doubt, whether thou deale ſaythfully with hym: God commaundeth to auouch it by an othe, to the end that all diſtruſt may be taken away. Men (ſayth the Apoſtle) ſweare by hym, which is greater, and the ſame is an end of all controuerſie, in caſe it be confirmed by an othe. In the which conſideration God mindyng more aboundantly to ſhew vnto the heyres of promiſe the vchayngeable ſtedfaſtneſſe of his determination, added an othe. Euen ſo at this preſent for aſmuch as the diuine providence dyd forſee that vnder the kingdom of Antichriſt the hartes of the ſaythfull ſhould be right grievouſly tempted, and many by reaſon of the moſt proſperous fortune of Antichriſt and all the wicked, ſhould be hard harted to beleue Gods promiſes, and many (which thyng alſo Daniel in the .11. chapter. Propheſied) ſhould reuoſte to Antichriſt: God thought it good that his ſonne ſhould confirme his promiſes with an othe, yea euen with a ſolemne othe: to the intent that ſuch as will be wiſe, may thinke, if an honeſt man & a true ſhould confirme his promiſe to thee by an othe, thou wouldeſt thinke it an unworthy thyng to doubt of his promiſes: how much leſſe ſhall it be lawfull for thee to doubt of the promiſes of the ſonne of God, or of any of his wordes when they be confirmed with a ſolemne othe. Therefore beleeue thou the ſonne of God vppon his othe, and beleeue his Goſpel ſo ſurely warranted, yea euen though the ſkies ſhould fall and the earth gape neuer ſo wide. God can not lye, for he is the truth, yea and the eternall truth which neither diſceaſeth nor is diſceaſed: and he is mercyfull, and toucheth men ſo much: that he tempereth him ſelfe alſo after their capacitiſ. For euen for vs and for our infirmitie he taketh an othe, to the end to ſatiſſie vs in all thynges: and that all occaſions of unbeleſe and reuoltyng to Antichriſt and to the filthy world, might be cut away.

why others
are taken.

The ſted=
faſtneſſe and
certeintie of
Gods pro=
miſes.

Now come we alſo to wry the maner, forme, and reaſon of the othe. Two thynges are here recited: the maner of the ſwearer, and the ſolemne wordes of the ſwearer. For he ſayth, how the Aungell liſted vp his hand toward heauen: which in deece is a moſt auncient cuſtome and holy ceremonie of ſwearers. For we read the ſame of Abraham in the .14. of Geneſis. And in the .12. of Daniell it is writen of an Aungell: which liſted vp both his handes to heauen and ſware. We herely hold vp our right hand, But where we ſay, that in ge=
handes.

The maner
of the ſwearer
or forme
of Chriſt
his othe.

To liſte vp
handes.

uyng of voyces we will hold vp both our handes: we signifie that we will vtrly be of the same opinion, that we heare there propounded. Therefore the holdyng vp of both handes doth signifie a most perfite saythfulnesse, and assured confirmation of the thyng sworne. Certeinly in the holy Scriptures the lifyng vp of the hand is oftener than ones put for an othe. wherof peradventure we Germanes haue borrowed this Proverbe, thou must hold vp thy hand to thine eares for me: that is to say, thou shalt confirme me this by an oth. And in matters most serious and graue we are wont to vse some outward ceremonie, whereby to make the wordes and the thyng it selfe as it were more notable and graue. wherupon when we pray vnto God, we lift vp our handes. And verely an othe is as it were the calling vppon the name of God. wherupon it is commonly taken of custome to make great conscience in takyng of othes. For all men arise, and put of their cappes, as they were ready to fall on their knes before the sight of God hym selfe. when bargayne or contract is made with wordes, the right handes are ioyued together also, in token of saythfulness. Therefore when we take a solemne othe, we lift vp our hand toward heauen, where we belue that the Lord sheweth hym selfe glorious to the saythfull: fro whom we feele that all good thynges come vnto vs: from whence we perceine also that vengeance doth fall vpon the periured, and the contemners of God. Hether to therfore Christ applyeth hym selfe vnto vs: after the maner of men, to the end that men may be made the quieter, he lifteth vp his handes vnto heauen.

**Solemne
wordes to
swear by
hym that
lyueth for
euermore.**

And the solemne wordes of the sweare be these: he sware by hym that liueth for enermore, which made heauen, and the thynges that are therein. &c. So read we of Abraham in the. 14. of Genesis. I lift vp my hand to the hygh Lord God, the possessour of heauen and earth. And in the. 12. of Daniell. He sware by hym that liueth for euermore. Also in the. 4. of Ieremie. And thou shalt sweare, the Lord liueth. we say, so truly as God lyueth, and agayne, so God helpe me. And this is a true maner of swearyng. God the creator is here most plainly and most properly expressed: and also here are all creatures seuerally expressed. He alone is the creator, he alone is liuyng for enermore, as he that is life of hymselfe, and geueth life vnto all. Verely this creation and life giuyng, is not communicated to others. As also he alone knoweth the hartes of men: that hereby we may learne to sweare by the name of

God

God alone, not to adde to him any creatures, which know not the hartes, neither are life of them selues, but are lesse than he: adde also lesse than men, as they that are made for men. Next after God, there is nothing greater than man. Therefore let not man sweare by any other than by God. For all the Gentiles sweare by a greater. If thou swearest by the Saintes, or by the Gods, thou shalt sweare by men, egall verely, and not greater. God alone is greatest and best. Therefore must we sweare by the name of God alone, lyke as the Scripture teacheth els where, in the. 6. and. 10. of Deuteronomy. 23. of Exodus. 23. of Iohue. 4. and. 5. of Ieremy. 45. 65. of Esay, and els where.

But sayng that Christ is in deede God hym selfe, how sweareth he, sayest thou, by him that lyueth for evermore: that is, by God? he sweare by him selfe, as in many other places of the Scripture. Or els he sweare after the dispensation and assumption of the humane nature: accordyng to the which he sayd, my father is greater than I, who notwithstanding in his Godhead was neuertheles coequall with the father.

And the same that I now rehearsed, is the most simple and most true doctrine of othes and forme of swearing. And yet there be some which vnderstand that doctrine well inough, but neuertheles for the fauour of men would sweare gladly by Saintes: and therefore demaunde, whether they may not ioyne Saintes to God, especially in this sense, vnles I performe this, I wil not be accompted in the nūber of Saintes: I aunswere, that they may not: both bycause we haue an expresse forme of othe, which we ought to folow obediētly and simply to the honour of God: & also bycause that they which require & prescribe the other forme, would haue vs to sweare by the names of Saintes in heauen, and so to acknowledge that we are holpen and punished by their vertue and power. Which if ye do and acknowledge, there is no doubt but thou dost greuously traſgresse thy sincere religion. Certes if thou confesse God here before men, he will also confesse thee before his father and his Angels: if thou deny hym, he will also deny thee. &c. An othe is as it were thy confessor, wherby thou confessest, whom thou dost acknowledge and belue to be thy chief felicitie, the renenger also of euill, and the rewarder of good. If thou shalt therefore ioyne Saintes vnto God him selfe, and inatch them together and say, so helpe me God and his Saintes: In coupling them so with God, thou dost also graunt them to be Gods that can both helpe thee hurt thee.

I sayethfull
doctrine of
taking
othes.

I. iij,

Ther

Therefore take heede what thou doest. Read S. Austen in the
145. Epistle to Publicola.

what
Christ did
swear.

Howbeit we must see moreover, what the Aungell swa-
re by this custome and solemne wordes. For in this one thyng
consisteth the whole summe of the matter. The Aungel in the
12. chapter of Daniel did sweare. That for a tyme, tymes, and
halfe a tyme, and in the wyndyng vp, to scatter the band of
the holy people, all these thynges shall be fully done. So this
our Aungell here, sweareth that there shall be no more tyme,
but that in the dayes of the voyce of the seuenth Aungell,
when he shall begyn to blow his trompe, the mystery of God
shall be fulfilled. It shall be no more so hereafter, but they
shall play at their pleasure in an other world. But here let no
man vnderstand that all tyme vterly, and that euerlastyng-
nes it selfe should be abolished and that there should be no
thyng more after the iudgement: but there shall not be al-
wayes such a tyme, as now is, and such as the wicked inioy
in this world, who suppose that the courses of tymes shall be
alwayes, that the world shall continue alwayes, that they
shall alwayes flourish in honours and pleasures, oppressing
the godly. This shall not be, sayth he, neither shall there be a-
ny more such a tyme that shall perish and be subiect to chaun-
geable courses. For about the last iudgement all these peri-
shyng thynges shall perish or be renewed, and lyfe and glory
euerlastyng shall succede, I meane the tyme of eternitie with
all ioy replenished. Therefore sayth he not simply, that there
shall be no more tyme: but addeth, that in the dayes of the
voyce of the seuenth Aungell, that is to witte, at the last iudge-
ment, the mysterie of God should be made consummate, per-
fite, and fully complete. What this secret, or mysterie of God
is, the Apostle expoundeth and sayth. 1. Corinth. 15. Behold
I tell you a mysterie, we shall not all sleepe: and the residue
which are read there. The mysterie of god therfore is nothing
els. But that the end of all corruptible thynges is at hand, &
the happy and euerlastyng world shall succede: that Christ
shall then come to iudgement: that Antichrist by him shall be
abolished: that he withy whole body of the wicked destroyed
that the dead shall be rayled vp agayne: the wicked to euerla-
styng perdition, the godly to eternall lyfe: that death, sinne and
all corruption shall be taken away from the godly, & be tro-
den vnder foote, & all miserie layd vpon the wicked, that they
may be tormented world without end. And for asmuch as ma-
ny tymes men doubt therof, (as I haue sayd now oft) Christ
hath

The myste-
ry of God
what it is.

hath sworne, that all these thynges shall assuredly come to passe, and that the godly shall be perfected with all glory, and that the wicked shall be fulfilled with all kinde of tormentes. And this is that great misterie of God, for the which the very Sonnes of God beynge incarnate, dead, and raysed agayne fro the dead ascended into heauen, that he might conuey vs thither to him, hauing subdued Hell, Sathan, Antichrist and all vngodlynnes. Therfore as in the .6. chapter was sayd to the Martyrs, that they should rest for a litle season, till the number of the chosen be fulfilled: so here we heare also, that the misterie of God shall at length be fulfilled. &c. The which is spoken to this ende also, that the godly should be of quyet myndes, and patiently abyde deliuerance. If therfore this consummation or fulfilling be deferred, let vs abyde patiently and constantly, confirmed in Christ, and his Euangelicall truth, accordyng as the Apostle of Christ Saint Paule hath taught vs out of the Prophetes, in the .10. Chapter to the Hebrewes.

Moreover for a farther declaration, here is added, as God hath sworne, that is, hath Gospelled, that is to wit, hath wyth good and luckie tidings foreshewed verely by his seruantes, that is to say, by the Prophetes, this misterie or secreete, known onely to the godly, namely, concerning the ende of the worlde, the last iudgement, the euerlasting punishment of Antichrist, and all the wicked, and the glorifying of the godly. &c. Neyther sayd he these thynges for a declaration onely, but for confirmation also. For by the oracles of the Prophetes the faythfull were comforted, whose oracles since they haue neuer sayled in any thyng: neyther shall they in the ende deceiue, in such thynges as they had prophesied concerning the last iudgement. And agayne we see how great is the authoritie of the auncient Scripture, and that the vse of it is excellent in the Church Euangelicall: wherein we see both Christ and his Apostles to confirme, inlighten, garnishe, and shewe of lay forth to the eye, all their sayings by the writings of the Prophetes. The testimonies of the Prophetes concerning the last iudgement, the rewarde and punishment of the godly and vngodly, and the abolishing of Antichrist, death, and all corruption, are in the 110. Psalm, in the 24. 26. 27. and 66. Also in 7. 11. and 12. of Daniel: in the 14. of Zacharie. 3. and 4. of Malachie, and also els where. The apostle hath cited Dec. 1. Corinth. 15.

The Prophetes also haue shewed this misterie.

Therefore let vs lift vp our heades, brethren, let vs watch
I. v. and

and pray, for because our redemption draweth neare. Delines vs Christ from all euill. Amen.

¶ S. John deuoureth the booke receiued at the Aungelles hand, and prophetieth agayne to the Gentils, nations, and Kynges.

The xlv. Sermon.

AND the voyce which I heard from heauen spake vnto mee agayne, and sayde: goe and take the little booke, which is open in the hand of the Angell, which standeth vpon the sea, and vpon the earth: and I went vnto the Aungell and sayde vnto hym, geue me the little booke. And he sayde vnto mee, take it, and eate it vp, and it shall make thy bealy bitter, but it shalbe in thy mouth as sweete as honye. And I tooke the little booke out of the hand of the Aungell, and did eate it vp, and it was in my mouth as sweete as hony: and as soone as I had eaten it, my bealy was bitter. And he sayde vnto me: thou must prophécie agayne vnto the heathé, and tongues & people, & to many Kynges.

The Apostolical doctrine is restored agaynst Antichrist.

This is the. iij. comfort, which in this x. chapt. is contained. For vnder the person of S. John is shewed here, that the Apostolicall and Euangelicall doctrine must be restored in the last tymes before the iudgement agaynst Antichrist and Mahomet. And he might briefly haue sayd. The Apostolical doctrine, as it was preached of John, shall florish agayne: but he had rather expresse the same by a goodly vision, and at the last to adde a playne and brieve exposition of the vision, which is, thou must preach agayne. &c.

John preacheth agayne.

And these things all expositours doe expounde agreeably, first in deed of the person of John, (who vnder the Emperour Nerua, returned into Asia from exile, and by the space of fine yeares, or there about agayne preached the Gospell. For he liued till the 3. or 4. yeare of the reigne of the Emperour Traiane.) And secondly of all preachers, before the last iudgement, indewed wth the spirit and doctrine of S. John, and constantly professing Christ agaynst Antichrist. Primasius expounding this place, sayth: the certayne meanyng is directed to S. John, which must yet agayne be deliuered from exile, and

and not onely bring this reuelatio[n] to the knowledge of Thys
 ses Church: but also more deeply preach the Gospel to peo-
 ple and nations, to tongues and many kynges. Notwith-
 standing no man doubteth but that this saying agreeth also
 to the whole Church, which neuer ought to cease from prea-
 ching. &c. Thus saith he. The ordinary glose expoundeth these
 wordes: although this be vnderstoode of the very person of
 S. Iohn: yet eu[n] herein is vnderstand, that the Lord wyll
 haue hys Church likewyse instructed and taught by other
 preachers also. This apperteineth to the consolation of the
 faythfull, which shall liue in the dayes of Antichrist, and the
 residue. Thomas of Aquaine also sayth: In S. Iohn hym-
 selfe other preachers are vnderstoode, whom the Lord in the
 tyme of Antichrist will haue to preach instantly to great and
 small. So much sayth Thomas.

Aretas Bp[h]op of Cesaria, an expositour of thys booke, Before the
 reporteth that vpon this place of S. Iohns, arose the opinio[n] iudgement,
 of the comunon people, that S. Iohn with Enoch and Elze cometh E=
 should come agayne into the world before the iudgement, to noch a=
 wit, corporally, and earnestly and constantly preach agaynst gainst An=
 Antichrist. The selfe same doeth Aretas repeate with a more tichrist.
 plentifull exposition in the 11. chapt. where he expoundeth
 the wordes of Iohn concerning the two witneses. &c. Cer-
 tes where as in the 44. of Ecclesi. it is written, that Enoch
 was translated that he myght teach the heathen: many haue
 expou[n]ded it, as though he should corporally retorne to teach
 the Gentils agaynst Antichrist: when as notwithstanding,
 the sayd translating or remouing of him into heauen, which
 was done so long agoe, doeth rather teach the Gentils that
 there is an other lyfe prepared for the seruaunts of God, and
 that the same is due to mens bodies also (considering how
 Enoch was conueyed hence both in bodye and soule) contra-
 ry to the opinion of Epicure, & the mad world, which suppo-
 seth none other life to remayne after this, but y^e the bodies do
 putrifie, and shall neuer rylse agayne. This Enoch seemeth
 to come spirituallly to that last age, for that the Lord himselfe
 prophesied that a lyke thing should come vnto it, as chaunced
 before the floud of Noe. For lyke as many then being care-
 lesse, contemned the iudgementes of God, wythout feare of
 any perill, or hope of any better lyfe: so cometh it to passe
 also in the last age, wherem Enoch constantly preacheth by
 them, which establishe and mainteyne eternall lyfe, and the
 resurrection of mens bodies agaynst the Epicures. Helias

Before the iudgement
cometh he
lias against
Antichrist.

3. of Kings
18.

in the mounte Thabor appeared in glory with our Sauour Christ vnto three chosen Apostles: neither is it to be thought that about the ende of the worlde he must be thrust out of the heauenly palace, and agayne be subiecte to corruption, and objected to the cruell handes of Antichristians, to teare hym in peeces. For lyke as in the time of our Sauour Christ Helyas in vertue and spirite, I meane S. Iohn Baptiste went before Christ the Lord: so also before the iudgement Helyas shall preach in those agayne, which beyng indued wyth the spirite and power of Helyas, shall call away the myndes of all men from the worshipping of creatures, to the reuerencing of the eternall and onely God. Helyas cryed out, how long doe ye halte on both sides: if the Lord be God, followe hym: if Baal be God, follow hym. And nowe shall the Helyans crye: if Christ be the perfection of the saythfull, what neede is there of mans inuentions and constitutions to worke a perfection? If Christ be our iustification, satisfaction, cleannesse, and onely mediator and redeemer, wherfore are these thynges attributed to mans merites? why are Saines accounted intercessours in heauen? why is saluation ascribed to many other stinking thynges? Helyas cryed out: how long halt ye on both sides? As though he should say, it is not lawfull to part your hartes betwixt two gods: neither is it lawfull to attribute any thing that concerneth lyfe and saluation, but vnto God alone. Partnership of dominion is doubtlesse odious in this case. The Helyans shall crye: if righteousness be of the lawe, Christ dyed in vayne. No man can serue two maisters. Christ shall profite you nothyng, which seeke saluation in the tradicions of men. Come ye vnto Christ: he is the perfection of the saythfull, and in him we are complete. And lyke as Helyas greuously accused Achab, Jezabel, and the Baalamites: right so shall the Helyans most sharply inuoye agaynst kynges and Byshoppes, Idolaters and Antichristians. Thus I say Helyas cometh, hath comen, and shall come agayne before the iudgement.

Before the
iudgement
Iohn came
against
Antichrist.

Neither shal S. Iohn prophesie otherwise before y iudgement. He shall not returne into the earth in hys bodye out of heauen: but the preachers indewed wyth the doctrine of S. Iohn, shall renue all hys doctrine, they shall expounde such thynges as he hath left vnto the Church written in hys gospel, in his Epistles, and in the Apocalypse. This booke hath a whyle layne hydde, and contemned euen of good and learned men, who notwithstanding doe preach the same thyng that

that is conteyned and set forth in this booke: but it shall be brought to light of others, and be set by, as it is playne that in this our memorie is done of many. And by all these things we doe clearely perceiue, how Antichrist must be impugned and slayne, not wyth fleshly, but with spirituall weapons: to witte, by sincere doctrine, framed after the example of Enoch, Helye, and John, & taken out of the holy scriptures. Wherof we shall speake moze full in the ii. Briefly the doctrine of John about the last iudgement shall be renewed agayne, and be knowen to the worlde in despite of them, and against their will. And vnder the doctrine of John we vnderstande the whole Euangelicall and Apostolicall doctrine, in the wyting and setting forth wherof S. John also imployde a singular trauell amonges the best of them.

And in the meane season in the same vision is figured the whole manner of the saythfull and lawfull preachers to be matched with Antichrist, what they ought to be, and wyth what qualities furnished. First S. John is called, by a voyce spoken to hym from heauen, wyth a commaundement, goe. Therefore is Gods calling chiefly necessary, least any man should take vpon hym this office wyth an euill affectiō. Moses was called: the prophets and Apostles were called: some in deede immediately from God, not of men, neyther by men: some of God also, but yet by men and of men. The Apostles of Christ were not called of men, boasting the lawfull succession, as from Cayphas, Annas, and the colledge of priests: neuertheles they had their calling of Christ, and proued their calling in deede, to wit, by preaching of the trueth. Therefore albeit we can not at thys day referre our calling to the Pope and Bishops, which bragge of lawfull succession: yet forasmuch as we are able to proue in very deede, and by the testimonies of Christ, that our doctrine is Christes doctrine, and therefore that our mynisterie is lawfull: we care not a whit for theyr reprochfull and raylyng wordes, which crye, that we be not called nor ordeined by the Pope.

But to him that is called is geuen a sure commaundement, to witte that he should take the booke: not enery booke, but the open booke, yea and at the hand of the Aungell, & agayne of the Aungell that standeth vpon the Sea and land. That Aungell is Christ the Lord, Lord of the whole earth, of the sea and all thynges conteyned therein. He with his hand offereth to his ministers a booke open, to witte the Scripture: and chiefly his sacred and holy Gospell, wrapped with no darke-

what they must be, & with what qualities furnished & preache against Antichrist.

To the called is geuen a sure commaundement to take the booke of the hand of the Aungell.

Esay. 29.
2. Cor. 4.

nes, neither closed, but right manifest to them that will see. For albeit that for the antiquitie of the tounge, for the proprietic of speech, for the figures, and rites, places, thynges, and stories out of memory, some places may appeare somewhat hard: what doth this darken or obscure the misterie of sayth and saluation, which neuerthelesse is most open and playne? who vnderstandeth not, what he should beleue, what he should do, and how he should pray, eue by the Articles of the sayth, by the .x. commaundementes, and by the Lordes prayer? The summe of sayth and of doctrine is certaine and playne. This booke opened, Christ offereth to his Ministers. And Sainte John hath βιβλαρίδιον, and not βιβλίον, a litle booke, not a booke. For if ye compare the holy Bible (specially the Gospell booke) with other lawes & bookes, and especially wth the decrees & Decretals of the pope: the litle booke of the holy Gospell shall seme very finall. Primasius expounding this place sayeth: he semeth, to meane the truth of the law and the Prophetes manifested in Christ: and therefore he sayth not now, as before, that he taketh the scaled, but the open booke. For Christ is the end of the law, to make all men righteous that beleue, and so forth. Therefore the Lord Christ hym selfe geueth vnto the sincere preachers none other preaching, than his owne, to witte the Gospell. For he is the light and redeemer of the world, our righteousnes and lyfe, neither is there saluation in any other. This preachyng is not fetched nor taken of others, than of the handes of the Aungell, nor of the handes of the Pope or Bishops. Christ sayeth, go forth into the whole world, and preach the Gospell to euery creature, teachyng them to keepe all thynges which I haue commaunded you.

The obedience of the ministers.

Now is also required obedience of the ministers, that they obey the commaundement of God: and that they craue and receiue, that which they are commaunded to aske and receiue. In vayne do some looke for the drawyng and workyng of saluation to be accomplished without the preachers, through the onely inuisible operation of God. If God will haue me blessed and iust, (say they) let him worke in me what he will. Wherefore they them selues are not carefull, how they may apply them selues to the grace of God workyng by grace. Agaynst their vngodlynes is it, that we heare now, how S. John applyeth him selfe to the commaundementes of God, not without grace. For he goeth to the Aungell and sayth, geue me the booke, For the Lord must be prayed: we must read

read diligently, as S. Paule alſo commaundeth: we muſt learne and obey the commaundements of God, and not tary till God without vs do draw vs.

And the Lord denyeth nothyng to them that are willing to aſke, and are diligent, for in the Goſpell he ſayth: I will geue you a mouth and wiſedome, which all your aduerſaries ſhall not be able to gaynelay. Moreover: my heauenly father will geue his holy ſpirit, to ſuch as deſire of hym. Therefore ſayth the Aungell now: take the booke. Nevertheless he putteth here an other commaundement: eate it. He alludeth to the 2. and. 3. chapt. of Ezechiel. where the Prophet is likewiſe commaunded of God to eate the booke offered vnto him. For Saint Iohn here inuenterh no new thyng. To eate the booke, ſaith S. Ambroſe, is to lay vp the vnderſtādyng of the Scriptures in the ſecret bowelles or entrailles. He ſeemeth by a trope both to intimate an earneſt deſire, and to beate in a ſingular diligence. For we deuoure with a greedy deſire, ſuch thyngs as we haue long & much coueted to eate. Many are ſayd alſo to haue deuoured bookes and authours, which they haue perfectly learned and cunnid by hart. We ſay in Dutch, He hath eaten Galen or Priſcian quyte vp, that is to ſay, he hath learned the by hart or at his fingers endes. It is required therfore of the preachers, that they learne the holy Scriptures with a deſire, and that they learne and remember them whole and exactly. without all deſire and ſermentnes of mynde thou ſhalt profit little in the ſtudy of holy Scriptures: and vneſſe thou learne the Goſpell exactly, vnprofitably ſhalt thou preach the ſame. The Miniſters therefore may be aſhamed of their ignorance, which are more geuen to idlenes, Trauernes, huntyng, dicyng, and other worſe thynges, than to the ſtudy of holy Scriptures. They being ſarre vnylike the Apoſtle S. Iohn, ſhall in this warfare as gaynſt Antichriſt winne ſmall renowne, vneſſe they awake out of their heatheniſhe ſleepe, and chearefully perſoforme their charge, which without doubt is moſt holy.

Neither is here diſſembled ſo much as the effecte of the miniſterie, & word preached. It is ſweete in the mouth as honye. For Dauid hath ſong alſo: the iudgements of the Lord are to be deſired aboue much gold and precious ſtones, and ſweter than hony or hony combes. This ſweetenes is cuer felt in the inward man: and the faithfull being lighted with the truth, hath alwayes continuall Joy: but yet muſt we not conceale, what it ſeemeth to the fleſh, and what is the effect ther-

The Lord denyeth nothing to them that aſke.

A ſermentnes & diligence of the miniſters is required.

The effect of Gods word ſweete and bitter.

therof in the outward man. It maketh verely the belly bitter: which is also a phraſe of ſpeech, vnto which ours aunſwereth, when we ſay it maketh my belly to ake, ſignifying that the ſame which is propounded vnto vs, is both paynfull and greuous. The word of God therfore bringeth the mortifying of the fleſh, trauelles, paynefulnes, the croſſe, and aduerſities innumerable, which with a ſtrong and conſtant patience we muſt overcome. For the Lord in the Goſpell preached repentance or mortification, and amongeſt other thynges made very much mention of perſecutions, wherewith his ſhould be alwayes exerciſed: when thou ſhalt haue deuoured the booke (ſayth Primasius) thou ſhalt in dede be delighted with ſweetnes of the heauenly word, and with hope of ſaluatiō promiſed, and with the pleaſaunt taſt of Gods righteouſnes: but doubtles thou ſhalt feele a bitterneſs, when thou ſhalt begyn to preach it both to the deuout and vnderuote. For as ſoone as the preaching of Gods iudgement is ones heard, doubtles through the bitterneſs of repentance ſome are conuerted and chaunged to the better: and others agayne beyng offended, are more hardened, and beare great hatred and mallice towards the preachers. The wiſeman ſayth, rebuke a wiſe man, and he will loue thee: but reprove a foole and he will hate thee therfore, and ſo forth.

Payneful-
nes is felt.

Neither are theſe thinges, ſayd onely, but alſo done and felt: for S. Iohn ſayth and when I had deuoured it, my belly was made bitter. And we feele at this day the greuous hatred of mighty me, to witte, of ſpirituall fathers, and temporal Princes. Many are drinen into exile, innumerable are ſhut vp in priſons, an infinite multitude are ſlayne with ſundry kyndes of deatches. All theſe thynges did the Prophetes prophetic ſhould come to paſſe, our Sauour him ſelfe in the Goſpell gaue vs warnyng therof: and the Lord here telleth vs agayne the ſame tale. Therfore let vs be ſtrong and conſtant in the Lord, and fight agaynſt Antichriſt vnto the crde of our lyfe. The Lord will not forſake vs, who (to the intent we ſhould not be vanquiſhed of thoſe aduerſaries) told vs of the diligently beſore. And thus muſt thoſe be instructed which ſhall warre agaynſt Antichriſt before the laſt iudgement.

The expo-
ſition of the
viſion.

Laſtly as I ſayd in the begynning of the Sermon, is ſet a brief expoſition of the viſion. For the Augell ſayth vnto Iohn, thou muſt prophetic agayne to the Heathen, &c. By this viſion, ſaid he, I meane to declare nothyng els, but that thou muſt preach agayne to y world, firſt by thy ſelfe in Asia,

after

after thou art returned from exile : and secondly by faithfull Ministers euen to the worldes end, which shall spread abroad this doctrine, now set forth by thee, with sundry tounge rough nations, and therewith shall beate downe Antichrist. And such as are accustomed to read the Scriptures know that to prophetic, is take for to preach, for prophetic, is preaching. They were in tymes past called Prophetes, which at this day be preachers, as we may gather of the. 1. Corinth. 11. and. 14. chapt. And the doctrine of Iohn is turned into the Syrian tounge, Æthiopian, Ægyptian, Germane, Spanish, Frenche, English, Italian, to be shoyt in a maner into all langages : in all these preacheth S. Iohn at this day by faithfull Ministers. The Gentiles be they neuer so barbarous and rude heare S. Iohn teachyng: and so do the people of many nations. All these receiue not a little comfort in these most daungerous dayes of Antichrist, and haue receiued of them also before this tyme, which long since renewed the Apostolicall doctrine agaynst Antichrist. The same doctrine is brought at this day, and was brought in tymes past also vnto kinges and popes: though they kicked and spurned agaynst it. The thyng I speake is not doubtfull. For we both heare & see these things euen at this day. Histories also report many thynges hereof. Laude and glory be to God. Some copies in the Latin are corrupt, which haue *Igitur* for *Iterum*. For S. Iohn sayd, thou must prophetic *παλιν*, which signifieth *Iterum* agayne, not *Igitur*. For he meaneth that S. Iohn must, euen after he is dead, preach to many nations in sundry tounge, by the faithfull Ministers that shall fight agaynst Antichrist. The Lord assist with his spirite all godly preachers of the Euangelicall truth and Apostolicall doctrine. Amen.

¶ Iohn measureth the temple, and sheweth that God hath a care of it: and the guyre he excommunicateth.

The xlvj. Sermon.



And there was geuen me a reede lyke vnto a rodde, and it was sayd vnto me : ryse and mete the Temple of God, and the Aultar, and them that worshyppe therein, and the guyre which is within the Temple, cast out, and mete it not: for it is ge-

The ele-
uenth
Chapter.

uen vnto the Gentiles, and the holy Citie shall they treade vnder foote,xlij.monethes.

The Lord is yet in comforting, and in describving the enemylic warre agaynst Antichrist: and sheweth that the church shall not be forsaken in those Antichristian and Turkish difficulties: nor the enemies so quietly inioye all thynges, but that the Church shall haue also her champions or defenders, which shall most valeauntly resist Christs aduersarie s.

The same
of this ser=
mon.

The tem=
ple.

Altar.

worshyp=
pers.

To meate
the temple.
ec.

And the thinges are figuratiue, which are rehearsed in the beginning of the chapt. and seeme to be taken out of the 40. chapt. of Ezechiel. As be those also which are spoken in the 7. chapt. concerning the sealyng of the saythfull, out of the. 9. chapt. of the same Prophet. For he is commaunded to measure the temple, and to cast out the inward quere: whereof he sheweth the cause. And he meaneth not the Temple of Hierusalem, which at that tyme (according to the prophesying of Daniell and of Christ) lay ouerthrowen, and should not any more be repayred: but the very Church of God, I meane the whole number of the chose. For S. Paul calleth the faithfull the temple of God, liuely verely, as also S. Peter. 1. Pet. 2. and. 1. Corineth. 3. and. 2. Corineth. 6. We haue sayd now ofte tymes, that Christ is the onely Altar in the Church, and sacrifice for sinne, and Priest and intercessour on the right hand of the father. The worshippers be they that worshippe God thzough Christ in spirit and trueth, and serue hym lawfully or wyth feare. So many as be such (that is, whosoever cleaue vnto Christ the onely peacemaker of the faithfull) and serue God truely by sayth, they be the very temple of God, and the true Church. These hath S. Iohn measured: to doe vs to vnderstand how the Lord is fully mynded to buylde vp the Church, and not to destroy it. For they that wyl buylde, meete the platte wherupon the building should be set: as appeareth in the 40. of Ezech. Then was also the temple destroyed of the Chaldeis, as the Church is now wasted by the papistes and Turkes: But the Lord promisceth by this measuring, that he will repayre the ruines of the Church, of the merite of Christ and the faithfull worshippers. Moreouer he signifieth, that the saythfull in these troubles are numbred (before we heard they were sealed) and sure, so as no enemy can haue power to hurt them in all their distresses. For as the altar Christ is vndefiled, and can not be stayned or destroyed by any power of the diuill: So are the sheepe of Christ knowne to God, & perishe

perishe not: As also the same Lord Iesus Christ testifieth in the 10. of Iohn, and the Apostle in the 2. Timoth. 2. To be short, Christs faithfull seruantes are partakers of Gods and of all Gods goods, so as he careth for them, buyldeth them vp, registreth them, and defendeth them. This is a most assured consolation. Howbeit whereas the Lord prophesied in his Gospel, that the true faithfull should be excommunicated by the false teachers: and here also foresaw, what should chaunce to the vngodly pastours of the false Bythoppes: he sayth verely that this latter sorte appertayne nothing to the buylding of God, but be excommunicated by God, to the intent the godly should not feare their censure and cursing. And here the texte is set downe two wayes, whereof the first is more allowed: that is *καὶ ἀλλήν τὴν ἐξωθεν*, the Chauncell or Quyre that is within, cast thou out: that is to say, declare them that be in this quire, to be cast out of God. Merely the Antichristians will be within the Temple or inward partes of the temple, and the chiefeest part of the Church, in so much that whosoever acknowledgeth them not, and followeth the not in all thinges, and frameth not hymselfe conformable to the Church of Rome, is iudged to be an heretike. The inward quyre in the lawe was the station of priests, the place wherein they were when they should doe sacrifice. And why lest he sayth the quyre must be cast out, he signifieth figuratiuely that the Antichristian priests shall be thowen out. For the place is set for the thyng conteyned therein. And where he sayth, cast out: his meanyng is this: looke whom God hath shut out, those declare thou to be cast out. For god doth excommunicate, and man pronounceth and executeth Gods iudgement. The latter setting downe of the texte is in this wyle: And the porche (*τὴν ἐξωθεν*) which is without, cast out. So hath the Spanishe copie. But how shall you caste out that which was without before? Therefore I lyke (as I sayde) the former readying. But we reiecte not this readying neither. For the porch that is without, signifieth the colledge or fellowship not communicating with the onely altar Christ, or with the true church of Christ, such as all this booke sheweth the Idoles to be with all their familie. Moreover the Iohannis and priests cast out hym that was borne blynde, what is to Iohn the. 9. that is to say, they did excommunicate him for the confession of Christ, and the Lord saith in the 15. of Iohn: If any abyde not in me, hee is cast out as a brynche, and withereth. Therefore whylest S. Iohn is commaunded here

The quire
within
must be
cast out.

what is to
cast out.

to cast out the Colledge of Priests, he is hereby commanded to declare, that those Priests were excommunicated, which would not be, but seeme to be the chiefe Bishops of Christs Church. Hee is also forbidden to mete this quyre. For because God will not builde them vp, but destroy them, and not haue them numbred amonges his, for he hath reiected them. who than will hereafter set a straw by the excommunication of them that are excommunicated? wicked popes haue excommunicated Emperours, noble men and godly: and discharging their subiectes of their fealtie, haue set them in theyr princes toppes. The storie of Gregory the 2. is knowen against Leo Isauricus: and of Gregory the 7. agaynst Henry the 4. And of Innocence also, against Frederike the 2. and of other Bishops agaynst right good Princes. Doubtlesse the chiefe stringe of the papish tyranny, hath beene excommunication, which the Lord here looseth.

The quire
is geuen to
the heathē.

Neither doeth the Lord conceale why he pronounceth the Priests, or inwarde quire excommunicated: for because it is geuen to the Heathen. which phrase of speech is as much of force, as if you should say: for as much as in the quire they play not the Priests or saythfull ministers, but the Heathen which haue occupied this place. But the Heathen are rightly shut out of the fellowship of God and the church, where the Lord hymselfe in the Gospell sayde: if he heare not the Church, let hym be vnto thee as an Heathen and publicane. Undoubtedly they that be not in the Temple or Church, and yet wil be in the inner quyre, that is to say, which will be accounted amonges the prelates of the Church: and yet holde not of Christ, but are more conformable to the heathen, than to Christians: are accounted most iustly excluded amonges the Heathen.

The Pope
and all Pa-
pistes are
heathen.

And now let vs see, wherfore he accounteth Antichrist the Pope wth his members amonges the heathen. They that are borne of God, heare the word of God, and glorifie it: they that be not as yet borne of God, but remaine Heathen, not onely heare not Gods worde, but also blasphemie the same. So these men will not heare Gods worde, but seek with all their induour, how to fray men away from the Scriptures, which are Gods worde. They say they be darcke, doubtfull, vncertayne, and vnperfect. Those that belceue and cleaue to the same, they call heretiks: and the doctrine taken out of the same, they call heresie. Againe they that haue not Christ their head, and grow not to hym as brānches growe to a vyne,
haue

haue no partnership wyth Christ, but are heathen. But such is the hope and his adherents, persecuting Christ still, and all those which affirme that Christ is the onely head of the Church, that Christ alone is our righteousness and lyfe, and that all the saythfull are made fully complete by Christ. He that thus beleueth, they pronounce hym an heretike. Moreouer the heathen worship Idols, call vpon creatures, and suppose God to be honoured wyth corruptible thynges, as golde, siluer, and precious thinges, dedicated to the Temple, and set vp to beautifie the same. And what other thyng doe they in the Church at this day? Thou seest playnely heathen Temples when thou seest their Churches. The lyfe also of the heathen is shamesfull and filthy: they are geue to volup- tuousnes, full of surfetting, addicte to filthy lust, they sincke in whoredome, and exceede in gorgious apparell and pam- pering of the body. See what thinges the Apostle writeth of the lyfe and conuersion of the heathen in the 1. and 5. chapt. to the Ephelians. And in the 1. chapt. to the Romaynes. And in the 1. to the Corinthe. the 5. and 6. chapters. Now what the lyfe of the hope is & of his spiritualitie, the thyng it selfe too openly testifieth: so as euen for this cause onely they myght and ought to be accounted amonges the excommunicated, as agaynst whom the Apostle hymselfe pronounceth the sentēce of excommunication, in the place which we haue now cited, the 1. to the Corinthe the 5. we may put hereunto their Epi- curische dealing. For if they set by any religion, if they haue any feare of God in them, why doe they sell all thynges in the Church, forgiuenes of sinnes, heauen, Christ, the obla- tion of Christ, matrimony, ministerie, and briefly all things? why call they in doubt diuers articles of our beliefe? what meane these doubtful disputatiōs of the immortallitie of mēs soules, and the resurrection of their bodyes? why make they a mockerie of the lyfe euerslasting?

Hereunto is added, that they treade yea and trample vpon the holy citie: and therefore may they iustly be taken for excom- municated. This holy citie, is not that earthly Hierusalem, but the Church of God, whereof the holy citie was a figure: as S. Iuanle expoundeth in the iij. chapt. to the Salathians. For the earthly Hierusalem (according to the sayings of the Prophets) hauyng playde her part, lay in ashes neuer to be restored. The Lord therefore signifieth that the holy church of Christ, should through the tyranny of Antichrist and Anti- christians be troden vnder foote, And he meant moze in say-

The holy
citie is tro-
den vnder
foote.

ing to treade vpon: than if he had sayd to afflict and persecute. For treading vpon is ioyned wyth the vtter despite of hym that is troden on: and hereby is signified an extreame assailing and wonderfull crueltie of the enemyes, which they practise on them whom they ouercome, & haue to vse at theyr pleasure. We read in Daniel concerning the Romaynes: The beast had great yron teeth, eating and breaking limall, & treading the rest vnder her feete. For wanton beastes are wonte to tread wyth their feete such thynges as they can not deuour when they be full. And Salomon in the 27. of the Proverb. sayth: A soule that is full, treadeth the hony combe. Malachie in the iij. chap. speaking of the ioye of the godly, sayth, ye shall scape as Calues of the heerde, and ye shall treade vpon the wicked, which shall be as duste vnder the soles of your feete. Briefly S. John by treading, signifieth the oppression of the Church ioyned wyth great tyranny, and wantonnesse, and wyth exceeding great mockery and gladnes of the wicked. And it seemeth playnely to haue alluded to these wordes of the godly Prophet: O God the heathen are commen into thyne inheritauce, thy holy Temple haue they despyled and made Ierusalem an heape of stones. The dead bodyes of thy seruantes haue they geuen to be meate vnto the foules of the ayre: and the fleshe of thy Saints vnto the beastes of the land. Their blood haue they shed lyke water on euery side of Ierusalem, and there was no man to bury them: and the rest that followeth in the 78. psalme. And a little after in this chap. shall follow moe thynges of the persecutio of Antichrist. Neither shall these thynges be obscure, in case you compare them wyth those, which are done at this day in the church of Rome agaynst the louers of Christes Gospell.

The reckoning of xlvj. monethes.

Besides, here is shewed a certaine tyme, in the which the persecution of Antichrist should be cruell agaynst the church, to witte the space of two and fourtie monethes. In the account wherof some torment their selues maruclously. I suppose playnly that a certaine tyme was assigned, and that not without cause, and yet notwithstanding an vncertaine tyme to be vnderstode. A certaine tyme therfore is assigned, that we might vnderstand, how God hath appointed an end of their furies: which as he him self alone doth know, so would he signifie to his faithfull the same time not in yeares, but in monethes onely, for a consolation. For we suffer more casely, that which we perceiue shall continue but a few monethes. This sense hath also Aretas after a sorte touched, writing thus:

thus: we suppose that the time of .xliij. monethes doth expresse a shortenyng of tyme, about the comyng of Antichrist: for the which affliction to be executed vpon the louers of God, Christ very God sayth, that those dayes should be shortened. And these .xliij. monethes, are three yeares and a halfe, wherein it shall come to passe that the faithfull, and the very tryed, shall be troden and suffer persecution. Thus sayth he.

Doutlesse all expositours in a maner groundyng them selues vpon this text, haue attributed to the kyngdome of Antichrist, and to his most cruell persecutions, no mo yeares than three & a halfe. For so many yeares make .xliij. monethes, if ye allow twelue monethes to a ycare. Howbeit the Scripture and the thyng it selfe tell vs, that the kyngdome of Antichrist should be a great deale longer. wherupon I said, that a certaine tyme is assigned of the Apostle, and an vncertaine tyme vnderstode: that is to say, all that same tyme, that is reckoned from the small yeares of .666. wherof is mentioned in the .13. chapter of the Apocalipse, vntill the last iudgement. And why I do expounde a certaine time to import an vncertaine, these be the causes. first, for asmuch as the same number of monethes, which is set here is set down also in the .13. chapter. And ascribed to the old Romane Empire, verely to the end that in their tribulations the Saintes might vnderstand, and comfort them selues, that there is an end appointed to their tyranny, which is knowen of God: and that the Saintes should no more be sorrowfull, than if they should be constrained to abyde their tyranny a few monethes onely. Otherwise if ye should accompt from the first ycare of Iulius Caesar, and byyng the course of tyme vntill that ycare, wherein Odoacer hauyng dispatched the Caesars or to speake more rightly the Emperours of the west, was acknowledged for kyng: you shall not finde onely three yeares and an halfe: but about fye hundredeth and .xviij. yeares. If you shall byyng the accompt from Iulius to the Empire taken away, and genen to the Pope, you shall finde about .767. yeares. And the later cause is for that Daniel, our Lord Christ, and the Apostle S. Paule, agreeably do say, that the persecution of Antichrist should last vnto the iudgement. But who shall reckon vnto vs the yeares and dayes of the last iudgement? And therefore must the number certaine be expounded by the vncertaine, and we must thinke that all thynges are numbered and prised in the purpose of God, who neuer neglecteth his faithfull. To him be glory for euermore. Amen.

Three yeares
and a halfe;
the yeares of
Antichrist.

¶ Of the two Prophetes fightyng manfully agaynst Antichrist, and of their power.

The xlvij. Sermon.

AND I will geue power to my two witnesses, and they shall prophesie a. M. CC. and . lx. dayes clothed in sacke cloth. These are two olyue trees, and two candlestickes standing before the God of the earth. And if any man will hurt them, fire shall come forth of theyr mouth, and deuour their enenies. And if any man will hurt them, this wise must he be killed. These haue power to shut heauen, that it rayne not in the dayes of their prophesying: and haue power ouer waters to turne them to bloud, and to smite the earth with all maner plagues as often as they will.

¶ Prophetes
are promy-
sed.

These thynges apperteine also to the consolation of the saythfull. For the Lord promyseth that he will send Prophetes: that is preachers, which shall mainteyne and defende the truth of the Gospell, and the glory of Christ, and assaile Antichrist, and destroy his kingdome, and auance the salvation of the saythfull. In the former chapters. 8. & 9. was described the sight of Antichrist & of the heretickes agaynst God and his Christ, and agaynst his Church: and now at fewe wordes is set agaynst the same the contrary sight, and the army of Christ is mustered.

¶ Two Pro-
phetes.

And he bringeth forth two Prophetes, that is, preachers: not for that there shall be two onely, but for that he purposeth thereby to do vs to vnderstand that the power of Christ in the world shall seme to worldly men to be but small (as I shall tell you anon.) But in the meane tyme he vnderstandeth all saythfull preachers and pastours of all tymes, which offer them selues to resiste Antichrist and heretickes. There be that expounde these thynges of Enoch and Helie, which shall come corporally before the iudgement. Howbeit S. Hierome in his Epistle to Marcella doth refer y^e opinio to Jewish fables, signifyng y^e these thynges must be spiritually expounded of those Prophetes, as are also the most thynges of this booke. And in maner all expositours with great con-
corde, do interprete all the thynges concernyng these Pro-
phetes

phetes spirituallly, & not corporally after the letter. I suppose that for ij. causes there be ij. prophetes onely here rehearsed.

First, for that he would allude to the old History or prophcie of Zacharie, which is in the .4. chapt. It was thought than also to the people of Israell, when they were returned from Babylon, that the repairing of the Temple was impossible, bycause they had many and mighty aduersaries, & were weake and few, and their gouernours Zorobabel and Iehosua contemned. But thorough the mighty hand of God, and his saythfull ayde it came to passe, that the power of their aduersaries vanished away as vayne, and they (in despite of hel gates) builded vp their Temple, right so the Lord sayth it shall be in the latter age, that the Ministers beynge vtterly despised, and very fewe in number, shall builde vp Christes temple, and repara it, and shake the mighty power of Antichrist. Herunto I suppose belongeth that saying of Daniell: and when they fall, they shall be holpen with small ayde. &c. Secondly for this cause chiefly he accompteth onely two witnesses, for that it is read witten in the law, in the mouth of two or thre witnesses euery word shall stand. It is indged therefore a full testimony, which shall be confirmed with the agreeable declaration of two. where therefore the Lord sayth that he will geue two prophetes, it is asmuch to say, as he will geue so many ministers as shall suffice, which shall both builde vp his Church and also plucke downe and rent a sunder the kyngdome of Antichrist. There be of the expolitours, which thinke that by these two witnesse are vnderstode the two Testamentes. Howbeit we see that the Lord speaketh here, of witnesses, not of the thing testified or to be witnessed, which neuertheles we separate not from the witnesses.

The Apostles and Apostolicall men are called witnesses who be euery where in the Gospell, and in the .i. chapter of the Actes of Apostles. witnesses are ordeined in indgement that they should saythfully vtter that which they haue sene or heard, that they should forge nothyng of them selues, and to the thynges that should be testified should neither adde or put any thyng, nor take away any thyng. So likewise God hath placed witnesses of him selfe, that is to say, he hath placed his ministers or preachers, in his Church: and of them is required, that they Imagine nothyng of their owne brayne, nor put to nor take away any thyng from Gods word, but simply declare to the Church of God the thyngs þ they haue sene in the story of the Gospel, and heard of the prophetes & Apo-

bles: Therefore are they false witnesses, neither worthy to be called the witnesses of God and of Christ, which bring not the Gospel. They be rather the Popes witnesses, whose Decrees & Decretals they bring forth, & beare witness of them to the foolish people. Therefore shall those two Prophetes be witnesses of Christ, and shall bring witness for Christ out of the true Scriptures.

The original of Prophets

And the beginning of them is here referred to God and to his Christ, as the original of Antichrist is reduced to the devil him selfe. I will geue, sayth the Lord, to my two witnesses, and they shall propheticke. Christ sendeth preachers, and there with all giueth them abilitie to preach: which is a wonderful comfort. For like as the devil many tymes sendeth, instructeth, and helpeth his false Prophetes: So Christ leaueth not his church destitute, but geueth to his ministers habilitie, of teachyng and doynge luckely. For in the Gospell also he promised and sayd: I will geue you a mouth and wisdom, which they shall not resist, so many as be agaynst you. These thynges ought to comfort vs, in the greuous consolations, treasons and assaults of the enemyes of the Gospell. Christ will not forsake his ministers, so they be saythfull, and depend vpon Christ alone.

The tyme of the preaching of the prophets.

Now is also declared the tyme of the preaching of the Gospel agaynst Antichrist, verely all that tyme wherein Antichrist shall treade downe the Temple and holy Citie. For a thousand two hundred and. lx. dayes make. xlii. monethes, if you put to euery moneth. xxx. dayes. But we heard before that Antichrist should treade downe the Church. xlii. monethes. Agayne therefore here is a certaine number put for an vncertaine. And hereby is the tyme betokened and foreset vnder a misterie, not of yeares or of monethes, but of dayes. For though the function of the ministerie be neuer so hard & dangerous: yet will God so comfort and confirme them, as their sufferiing of persecution and their traueleyng in this paynfull worke of the Lord, shall seme vnto them to be but for a fewe dayes, and not for monethes or yeares. And where I haue sayd that those rubied dayes are put for vncertainie of tyme, this hath moued me: that by and by in the. 12. chapt. the same number of dayes shall be assigned: for the which yet he hath set before, for a tyme, and tymes, and halfe a tyme. which appeareth playnely to be taken out of the. 7. and. 12. chapters of Daniel. I know that the same is expounded of many for thre yeares & a halfe: so as the tyme, should signifie a yeare: tymes,

two yeares : and halfe a tyme, halfe a yeare . But euery man may perceiue that the thing it ſelfe is repugnaunt to that number of yeares, if he be at the leſt any thyng ſene in ſtoꝛies . In the .7. of Daniel: the other beaſtes, (ſayth he) gaue ouer their rule, and ſpaces of lyfe were graunted, for a tyme, and a tyme. But who will expounde theſe thynges of two yeares onely: ſith it is euident, that the Babylonians, Perſians and Macedonians reigned many yeares ? he ſignifieth therefore that thoſe kyngdomes ſhould reigne ſo long , as God would permitte them, and geue them power to reigne. we ſay in Dutch tary a tyme, or abyde a while, where yet we appoint no tyme prefixed. In the ſame chapter of Daniel is put the ſame phraſe of ſpeech : namely , that the Saintes ſhall be deliuered into the hand of Antichriſt, for a tyme, tymes, and halfe a tyme . And in the . 12 . chapter he ſayth that this propheticke of his ſhall be fulfilled in a tyme, times, and halfe a tyme. But who ſhall beleue that within three yeares and an halfe all thoſe thynges ſhould be accompliſhed , whiche hee declared in the whole worke: why than do they reſtrayne the tymes of Antichriſt to three yeares and an halfe, eſpecially his perſecution ? why ſee they not the deſtruction of Antichriſt , and the peace of the Saintes , and the day of iudgement , to be all one day ? For Daniell ſayth , that the beaſt ſhould be caſt downe headlong into Hell, when the ſeates be furniſhed . And Paule ſayth, whom he ſhall deſtroy with his coming . And who ſhall ſhew vnto vs the certaine day of iudgement ? It is knowne to the father alone . Let them leaue therefore to ſtrive agaynſt the Goſpell with their ſupputations . It appeareth that the Lord by that kynde of ſpeaking as it were by a riddle , diffinied no time certaine: but rather admoniſhed the godly of lōg ſuffering, of patience and conſtancie : and commaunded that we ſhould not ouer curiouſly ſearch the inſtaunt of this time, but rather permitte it to Chriſt him ſelfe, who in an other place ſayth: It belongeth not to you to know the tymes, and the momentes of tymes , which the father hath reſerued in his owne power: but watch , that when the Lord ſhall come, he may finde you watchyng . Therefore whether ſo euer the Lord ſhall deferre his iudgement be it a long , a ſhort, or a meane tyme, be you conſtāt. So at this preſent he ſayth, how the miniſters of Chriſt ſhall preach all that tyme, wherein Antichriſt ſhal perſecute. And verely if thou read the ſtoꝛies, thou ſhalt finde, that the moſt vertuous and beſt learned mē, haue in all ages , now for the ſpace of theſe ſeuē hundred yeares
and

and more constantly resisted the popes enterprises, and these great abominations, & the craftie iugglinges and seducynges of Monkes and Friers. Of the persecutions that they haue suffered, I will speake hereafter.

The appa-
rell of the
Prophets.

Math. 3. 11.

Furthermore also the apparell of these prophetes is shewed, that hercof also may be gathered the maner of their doctrine. They shall not be clothed in soft or precious apparell, as velvet, sattin, or damaske, or crimosine ingrayned, but in sackcloth. And sackcloth, as appeareth in the Prophetes serueth for a mourning garment, and for such as are penitent. Therfore like as S. Iohn was courselly apparelled, and preached repentance: So shall these also moue men vnto repentance and amendement of lyfe, and persuaade men to thynnes, inueying agaynst ryot and disorderednesse. Certeinly all good and learned men now these senen hundred yeares haue required nothyng els of the Pope and Clergie, & of the people but repentance and a reformation: for the which they haue had small thanke at their handes. But what the apparell of the antichristians is, there is no mā ignozant at this day. Certes in some of them it is little better than whorish. Consequently he declareth more fully and more at large, of what sorte they shall be, and also their ministerie, and what shall be the effect, and vertue of their preachyng. And the same he setteth forth and declareth with sundry figures taken out of the Scriptures.

The Pro-
phetes be
Oliues and
Candle-
sticks.

And first he alludeth agayne to the .4. chapter of Zacharie. These be two oliues. &c. with oyle, lamps are kept burning: oyle therfore signifieth the matter of preachyng or of Sermons. For the candlestickes bearyng lightes vpon them, be token the preachers that shedd abroad the light of Christ, and of his Gospell throughtout the world. And that preachyng of light is taken out of the Scripture, as also the light of a candle is nourished with oyle. Oyle is a resemblaunce of the holy Ghost. wherfore S. Iohn calleth also the holy ghost, an annoyntyng. Certes the holy Scripture, is the inspiration of the holy Ghost. Therfore those preachers shall preach Christ out of the Scriptures. And so for asmuch as they preach the Gospell of Christ through the inspiration of the holy Ghost, they are sayd to stand before the sight of God of the earth: that is to say, they be vnder the protection, charge, the cure, & prouidence of that God, by whose prouidence all thynges are gouerned both in heauen and in earth. For he semeth to haue alluded in these wordes of Zacharie, The eyes of the Lord,

The Pro-
phetes stand
before god.

looke

looke ouer the whole earth : And these be the two children of oyle , which stand before the gouernour of the whole earth. And these thynges comfort exceedyngly the saythfull preachers, which see that God hath a care of them, I meane God the Lord of all.

Agayne, as many as take part wyth Antichrist, esteeming the dregges and dounge of men in stead of the oyle of the holy Ghost, and powring them also into the Lampe, so as they preach not the lyght but darknesse, and the opinions of corrupt men: be neyther Olyues nor the Lādesstickes that shew the lyght of the Gospell. S. John reasonyng agaynst this kynde of men, sayth: These thinges haue I written vnto you concernyng those that deceiue you. And the anoynting which you haue receiued of hym, abyderth in you, and you haue no neede that any man should teach you : but lyke as the very anoynting teacheth you of all thynges, so is it true, and no leasynge.

Now are also the weapons of these preachers described, wherewith they defende their case, and fight against their enemies. Many man will hurt them (adixit) fire issueth out of their mouth, & deuoureth their enemies. And this *adixit* signifieth, with a pretended malice, and against iustice to hurt or to iniure : and first he sayd to hurt. If any therefore of the champions of Antichrist, shall assaile those preachers, and shall blame their doctrine and ministerie, streight wayes they shall bring forth Gods worde out of the holy Scriptures, & so represse & ouercome their enemies. For that these thinges may not be expounded after the letter, it is proued chiefly by this, that anon we shall heare how those prophetes shall be vanquished, and put to death by Antichrist: to witte, corporally. who then can not gather hereof, that the victorie of preachers is spirituall, so as their aduersaries being vanquished by the trueth, shall lyue still in doope, and yet notwithstanding may seeme to be slayne spirituallly by force of the trueth. And therefore as it were by an interpretation here is added: and if any will iniure them, so must he be slayne. So, that is to say, by the fire which goeth out of their mouth. And who will say, that naturall and naturall fire should come forth of a mans mouth? And S. Paul also expounding these thinges, bowoweth the manner of speaking of Esay, and treating of Christ and Antichrist sayth: whom he shal kyl with the breath of his mouth. Scholde S. Paule calleth it the breath of the month, which S. John named fire, we read also in the xxij,

The armure of the Prophetes

Fire goeth out of the mouthes of the Prophetes.

chapt. of Jeremy: Is not my worde as fire, and as mallet
 breaking the rocke? And agayne in the v. chapt. In as much
 as you speake this worde, beholde I will make my wordes
 in thy mouth fire, and this people wood, and it shall consume
 them. Of Helyas we reade in the 4. of Kynges. 1. chapt. that
 calling downe fire from heauen he bodely burnt the kynges
 seruantes. which example where the disciples James and
 John alleadged, the Lord forbodde them to the ende to put
 them in mynde of their office, to witte, that they must fyght
 with long suffering and wyth the word of the trueth. which
 Thapostle in an other place commaunderth expressely, to wit
 in the 2. Timoth. 2. whereby we are playnly taught, that An-
 tichrist must not be vanquished wyth corporall weapons by
 the ministers, but with spirituall. For he must be slayne with
 the Gospell, that most sharpe sworde, and fall downe & dye
 in the bestes of men, that he may be vterly contemned, and
 knowne to be Antichrist. And where many confounde the
 ministerie of the worde and the power of the magistrate, and
 for the same cause take the sworde out of his handes, forbyd-
 ding hym in any case to strike heretikes and blasphemers,
 and affirming that they ought not otherwys to be punished
 than by the word: let them learne to discern better betwixte
 offices, and not to geue that libertie to blasphemers, and to
 all maner of seducers, and to such as hauing been a thousand
 tymes convict of heresie, will not cease to infect innumerable
 and to bring them into perdition, vnlesse they be straightly
 punished by the magistrate. Let euery one therfore applye
 their owne office, and therein follow the rule of trueth and
 equitie, and then shall thinges be better in order.

**They haue
 power to
 shut heauē.**

Furthermoze he addeth moze expresse thinges concerning
 their power and ministerie, euen herein alluding also to sun-
 dry figures of the Scripture. For first he sayth, they haue po-
 wer to shut heauen that it rayne not in the dayes of their
 prophesying. And he alluded to the story of Helyas which is
 red in the 3. of Kings the 17. chapt. And they must be spiritu-
 ally applied to this our busines. For lyke as Helyas through
 the power of God, did prohibite that it should not rayne: so
 shall the preachers of the Gospell shut vp heauen it selfe, that
 is to say, assuredly witnes that God hath shut it vp from the
 disobedient, and from such as will not heare hys worde, but
 had leauer to be seduced by popishe abominations, whereas
 there is none other way to heauen but Christ alone the onely
 gate, whom they notwithstanding doe despysse. And also the
 preachers

preachers ſhall tell them ſharply, that the grace of God is denyed them, which is onely graunted by Chriſt. For y^e prophetes tell vs, that rayne doth ſignifie the grace of God, and his fruitfull watering ſent downe from heauen. Therefore during all the tyme of their prophecyng: they ſhall witneſſe that as many as had leauer to haue the popes chaſſe, than the true bread from heauen, are bereft of the heauēly grace, light, and lyfe, through the iuſt deſert of their owne faulte. And agayne, we vnderſtand that they haue power geuen them to open heauen to the beleuers. whercof here is now no place to ſpeake. For the thinges which are wrytten in the Goſpell concerning the keyes of the kyngdome of heauen, and which belong chiefly hereunto, are more manifeſt thā that I ſhould now rehearſe them, ſith I haue both at other tymes, and beſore alſo in this ſame booke ſpoken of them at large.

Secondly he alludeth to the ſtoꝝy of Moſes, and ſayth, that power is geue to theſe prophets to turne waters into bloud: which diſcordeth nothyng from the ſoꝝner member. For the water is a figure of Gods wyſdome, of grace and of reliefe by the ſpिरितe. Bloud betokeneth offence and puniſhment. For that ſentence of the lawe, and of thapocle is well knowen: your bloud be vpon your owne head. Therefore ſhall theſe prophets teſtifie, that God hath verely ſent his worde of ſaluation, to ſaue all beleuers, and that the ſame ſhall turne to the damnation of the vbeleuers through their owne faulte. For they that heare the preachyng of Gods word, and beleue it not, heare it to their condemnation. And ſo is the Goſpell at thys day preached to many wythout fruite: who beyng corrupted wyth the ſopphe doctrine, wyll not be inforced to be wyſe. &c.

Finally, they haue power to ſtrike the earth wyth euery plague, ſo ofte as they will. But they wyll not, except Gods word, (by the which they be inſpyred, inſtructed and gouerned,) ſhall commaunde them. For they will do nothing wilfully, nor follow their owne affectiones, but the word of god. Howbeit they are ſayd to ſtrike the earth wyth plagues, when out of Gods word they threaten that God wyll plague and puniſhe the ſinnes of men. Theſe plagues are recited in the 26. and 28. of Deut. wherfoze in caſe they threaten the impudent perſons with warre, peſtilence, famine ſickneſſes and other calamities, God will ſende them to ſuch as are vncurable, as the Lord ſayth of hymſelfe in Jeremy. Agayne, and on the contrary part they ſhall enrich thoſe that obey Gods word,

They
turne wa-
ters into
bloud.

They
ſtrike the
earth wyth
plagues.

word, wyth all maner of benefites, by preaching the Lordes blessing vnto them.

Thus much hath he spoken hether to concerning the preachers of the Gospell, which shall fight agaynst Antichrist, in that last age befoze the iudgement, and buyde vp the church, and confirme the beleuers. Thou thy selfe must obserue, in what preachers thou shalt perceiue these markes, and the same must thou acknowledge for the lawfull Prophets of God. And therewithall also ⁊ must acknowledge how great a benefite of God it is, to haue true and faithfull preachers of Gods worde. The Lord our God confirme all ministers of his word in the setting forth of his truth, to the worldes end.

¶ Of the cruell fight of Antichrist agaynst the Prophets of God, whom he ouercommeth and slepyeth, and shamefully vseth them.

The .xlviii. Sermon.

AND when they haue finished their testimony, the beast that came out of the botomlesse pitte, shall make warre agaynst them: and shall ouercome them, and kyll them. And their bodies shall lie in the stretes of the great citie, which spiritually is called Sodome and Egypt, where also our Lord is crucified. And some of the people, and kynreddes, and tounge, and of nations, shall see theyr bodyes three dayes and an halfe, and shall not suffer their bodyes to bee put in graues. And they that dwell vppon the earth, shall reioyce ouer them and be glad, and shall sende giftes one to an other: because these two Prophets vexed them that dwell on the earth.

We haue heare of the continuall preaching of the preachers, which shall set theiues agaynst Antichrist and hys armie, for Christes truth, and the Church of the saythfull, yea euery during all the tyme that Antichrist shall exercise tyranny agaynst the Church: And now consequently our Lord Iesus will teach vs by thapostle and Euangelist S. Iohn what shall be the lot of the Saintes in their fight, and how Antichrist shall incounter with the: which also apperteineth to consolation,

tion, and is a necessarie admonition, least any man should be discouraged with the felicitie of Antichristians, and the calamities of the saythfull. Hee speaketh therefore expressely of Antichrist, the greivous persecutions of Antichrist, whiche hath now continued these many yeares (I meane all that tyme wherein the Bysshop of Rome hath vsurped, and taken vpon him authoritie ouer all Churches) with some smal spaces of respite, which the Lord hath geuen to breath in. This persecution of Antichrist is more greivous and longer, than euer was any, eyther amonges the auncient people of God, or in the primitive Church. Certainly for these five hundredeth yeares, who so euer, (what state or condition soeuer he were of) began to speake neuer so litle agaynst the Church of Rome, he felt incontinently hatred, imprisonmēt, banishment, & death. This doe stories testifie: which shew also that the same persecution so much the more increased, as the Bysshops themselves and their champions, Monkes and Fryers, were increased in number and power.

And the Lord declareth most diligently, when, who, of what estate, where, when, and with how great crueltie Antichrist shall play the tyrant agaynst the saythfull seruants of God. He addeth immediatly, that all his enterprises shall be bitterly wayned: and how great shall be the rewardes of the constant ministers, and finally how great calamities the Christians shall indure all the while.

And first of all, he admonisheth playnly what tyme persecution shall be moued: namely not before the testimony of the Prophetes be finished. I shewed you before, that the testimony is the sincere preaching of the Gospell. Aretas sayth: what testimonie? That he which shall be present at that tyme, is not Christ, but a deceauer, and a pestilent seducer, &c. And so great is Gods goodnesse and loue towards his Church, that he will not suffer the preachers to be taken away, till they haue finished their preaching. For the Gospell must be openly preached to all men for saluatiō, and deliuerance from anguish, craftes and disciples, & to Antichristes seducers. And they shall accomplish their ministry with sundry waytynges, & continuall preachynges. I say they shall accomplish it when it pleaseth God. For some preach and abyde safe and sound many yeares: and continew unhurt and free from persecutions. And others are immediatly apprehended, cast in prison and slayne. Thus are these things done, as seemeth good to God: who must euer be thought to auance his owne glory, and

The testimony of Prophetes must first be finished before the persecution come on.

to further the welfare of his Church, what meane so euer he bleth. And hereof also it came (as we read oft tymes in the Gospel) that the Lord was not take, for as much as his houre was not comen. Therefore shall a certaine houre also be appointed of God to the preachers. Before this houre they be safe and sure, though the deuill be neuer so madde, tyrantes rage, & bloudsuccours and the enemyes of the sayth lay wayt for them. We maueuell sometymes, how the preachers of the Gospel could preach in so great a company of wolues so long tyme, & that directly agaynst the wolues, why they were not by and by toye in peeces? The Lord God almighty hath kept them because he would first haue them thoroughly to finish the testimonie of the truth. Therefore he letted their enemyes, and gaue strength to his seruantes to preach. To him must we render thanks, that many good preaches in tymes past, and of late dayes D. Luther, and D. Zwinglius, and other faithful witnesses of God, could in so wicked a world, and in so great power of Antichrist, execute their ministerie, so many yeares, in despite of Hell gates. For although the Princes, & Magistrates deserue also to be prayled, for the lawfull defence bestowed vpon them: yet should this haue bene none at all, butlesse the power of God would haue had it so.

God defendeth his Prophetes vnto their houre.

Persecutio
cōuict on.

And what tyme the saythfull in the Church be sufficiently admonished, so that such as will be wise, and not of a set purpose perish, may all escape the snares of Antichrist, and line in Christ: immediately shall follow persecution. For so soone as the Pope and his rable shall heare, that he is assayled, he will streight way begyn to thunder, and lyghen, and finally to styre up the secular power agaynst heretickes. For he sheweth expressely, who shall be this enemye of these Prophetes & of their preaching: namely the beast, that is to say the Bishop of Rome who is notable for his cruell, tyrannicall and beastly power. Of the beast shall be spoken more abundantly in the. 12. and. 17. chapters where we shall heare how he cometh out of the earth, or rather out of the botomles pit, and out of the depe dungeon of hell. For the originall of that wickednes is referred to none other parent, than the deuill the prince of hell, that lyer and murtherer. And the thyng it selfe sheweth at this day, that all persecutions and conflictes are moued, styred and inferred by the Pope, and his bloudy ministers of mischief. Out of the same wellsprynge flowed all the calamities of former tymes.

The beast
stirred vpon
persecution.

And he fighteth agaynst the ministers and the ministerie
of

of Christ with sophistrie, with craftie and subtilie practises, The beast and excommunication, deathes, and terrours. Antichrist will fighteth & put in by sundry kyndes of tormentes (sayth Haymo) & such the p^{ro}- as he can not ouercome, he will assaye to vanquish with doc- phetes. trine. He will geue rewardes, promise swete wordes, and shew also false miracles. &c. And seying it hath pleased the Lord to cal that seate the beast, wherfore should we call it the holy Sea: if the p^{ro}ph^{et} be that bloudy beast, why should we salute him by the name of most holy father?

He sheweth moreouer, with what lucke, and with what Antichrist successe Antichrist shall fight agaynst the p^{ro}phetes. He shall overcome, sayth he, and kill them. The same thyng, sayd the meth, and Lord playnly in the Gospel. Math. 10. and John, 16. And be- how? hee fore also Daniel in the. 7. and. 11. chapters. Some thinges are killeth. spoken also heretofore in this booke, concerning the holy martyrs. The Lord geueth this warnyng in tyme, lest if we should see the preachers of the Euangelicall truth slayne, we might doubt of the truenesse of their preachyng, or esteeme the matter of Religion by the felicitie of this world: & hich neuertheles many do at this day. For most men say: if this were the preaching of the truth, as it is sayd to be: God beyng him selfe most true would not forsake his own cause. But now sith the preachers are oppressed and destroyed: why should we not gather, that their matter is false, and theirs true that ouercome the. But if we might so reason: than the p^{ro}phetes, Christ, and the Apostles defended a very euill cause. For all in a manner beyng oppressed by their enemyes, in the end were slayne also. Full good then was the quarrell of the Jewes, Phariseis, and the most wicked enemyes of Gods word: Howbeit, thou wilt say, sith the truth is inuincible, how is Antichrist sayd to overcome it? Doubles he shall not overcome, by sure testimonies, holy Scriptures, or strōg reasons: but by force, imprisonment, sword, and fire. And therefore in way of interpretation immediatly followeth: and he will kill them. Therfore by killing he shall seme a conquerour. For if in a combat Aeneas shall overcome & slay Turnus, Aeneas shall be called a victour. And hethereto in dede Antichrist overcome meth. But although the Martyrs be slayne, yet do they before God receiue the reward of victours: because their cause is iust, and the truth overcome meth in them. The enemyes overcome with multitude, pompe, authoritic, power, fauour, richesse & other like thynges: we in the goodnes, and excellencie of the cause, & finally by better testimonies of the p^{ro}phetes and A- postles,

The cruel-
tie of An-
tichrist.

We haue now the maner of the fight and victorie. He shall fight and overcome by carnall weapons, and shall be subdewed with spirituall armure. Hereunto is added, what crueltie he will vse agaynst the Prophetes. The whiche he expresseth in two sentences: and their bodies shall dye in the stretes of the Citie: and they shall not suffer their bodies to be put in the graues.

They
coarces lye
in y^e stretes.

The first sentence betokeneth an extreme crueltie, ioyned with an utter contempt. For all filthy thinges are cast out in to the strete, yea the dunge of all stretes is trode vnder feete. Antichrist therefore shall handle the Prophetes most shamefully, in so much as all men shall beleue that they haue power ouer them, and shall as it were spurne them with their feete, add take them for outcastes and wicked persons, vpo whole takyng out of the way, all thynges shall be safe. Certes the maner is in some Cities, to cast into the stretes the bodies of the that are executed, to the intēt that all mē might treade on the, & driue cartes ouer the, for the terrour of others: & to signifye that those mē executed were most detestable, and put to death for no small crimes. And hereunto apperteyneth that Antichrist by secular power, hāgeth vp some ministers of the church openly in Cities vpo the gallows, & fastneth others with chaines to a post, & so broileth the with a slow fire & killeth the at last. And then hoysing them horribly vp to a gibet, hāgeth the vp to be gazed at to the terour of all men. Yea & he iudgeth them? Burial is the last honour that is done vnto mā: but he will not suffer the bodies of the saythfull to be buried. Thus peraduenture he expouñdeth that which he spake afore, when he sayd: and their bodies shall lye in the stretes.

The dead
coarces are
not buried.

At this day not onely buriall is denyed to such as suffer for the Gospell: but also they digge vp and burne the bones of the dead, which would not receiue the Popish Sacraments, while they were alyue. For in case any man depart, and hath whispered the Priest in the eare, confessyng to hym all his synnes, and hath not asked absolutiō of him, nor receiued his God of bread, or suffered him selfe to be regenerated with an nealyng: although he departed in the true sayth, yet for as much as he hath not vled those Popish ceremonies, and hūbled him selfe to the Pope, the parrie shall not come in Christen buriall, but is buried on the dunge hill among dogges. The thyng it selfe speaketh at this day. Moreover these Antichristes seke by this meane to abolish all remembraunce of the godly. For tumes are made to reteine the honest memo-

This vpo
Watson by
Bucer at
Camby.

rie of the dead. But the righteous shall be in eternal remembrance. &c. And they in deede thinke that they do lyke good Catholickes: but the Lord Iesus expoundeth their worke, and sayth it is extreme crueltie. Than what shall you thinke of them, which beyng blinded with the hatred of the true Religion sleye lyke wolues and Rauens vpon the bodies of the dead Martyrs, and pull them a peeces, and handle them most shamefully?

But that outrageous and bloudy crueltie, shall continue but the space of thre dayes and a halfe: the which all the expositours vnderstand for a short tyme, certaine in deede, but yet vncertaine to vs: as I told you before of the monethes and yeares. Therefore I suppose this shortnesse of tyme to be brought for a consolation. we say also: It lasteth but an eneyning or a forenoone. Also, it wilbe dispatched in thre dayes, or in thre dayes and a halfe, and then it wilbe better or els haue an end. For y Lord geueth the afflicted spaces to breath in: and shortneth our sorrowfull dayes, to the end we might be able to abyde it. If therfore our patience be tryed by some greuous and cruell persecution of Antichrist, let vs thinke, that our Lord God kepeth a reckoning of all the dayes of our calamitie: and that he hath shortned the same, for the consolation of the weak.

Three
dayes, and
an halfe.

And the very place, where this crueltie must be wrought agaynst the Prophetes, he expiesseth playnly, and as it were pointeth it wyth the fingar. To witte the great citie. Now then, there is the citie of God, and there is the citie of the deuil: There is the citie of Abell the innocent, and there is the Citie of Cain the murderer: There is the Catholike Citie of the Saintes, and there is the Synagogue of Antichrist. These citie are open throughout the whole world, and are inclosed with no strait walles: thou mightest call this citie, the Lord ship, dominion, kingdome, Emppire, or felowship of the wicked. where soeuer therfore that Antichrist or the pope of Rome hath iurisdiction, yea euen in the Romishe Church it selfe, throughout all nations & people, these thinges which we haue heard shall be done agaynst Martyrs. For scripyng forth that citie wyth moze playne tokenst their bodies, sayth he, shall lye in the stretes of the great citie. And by an exposition he addeth: which is called spiriually Sodome & Egypt. Moreover, where also our Lord was crucified. And agayne, and they shall see of people, and hundredes, and townes, and nations, therfore by this he vnderstoode not any strait, nor

The place
is tolde
where the
prophetes
must be
slayne.

yet any large citie inclosed wth walles, but that citie which stretcheth throughout the world wherein dwell nations, kindredes, people, &c. Sodome and Egypte are farre a sunder, neyther can they be ioyned together with any walles. Again our Lord was crucified in the citie of Hierusalem, which is also called of the Prophetes Sodome and Gomorha: but he is crucified daily in his members throughout the world. And there is one selfe same citie and societie of all the wicked in the world, like as there is one body of the godly. Let vs know therefore how the sayd citie wherein the bodies of the prophets lye in the stretes, is the citie of Cain, and the Romish church scattered ouer y^e world. The same is called Egypt & Sodom, but spirituallly. In which place we see the word spirituallly to import a sence far differing from the letter. For otherwyle there is no spiritualnes at all: for they be altogether fleshe. Therefore it is in parablewyle, and in way of comparison, that this citie is called Sodome and Egypt. What Sodome was, it appeareth by the 19. chapt. of Genes. and 16. of Ezechiel. Her sinnes went vp to heauen. But what maner one the church of Rome is at this day, and long tyme hath bene, all men know, except it be they that will not know. And the Apostle in the 1. to the Romaynes hath set it forth. And Egypt robbed the children of God of their libertie, oppressed them wth vyle bondage, and prohibited them from the true worshipping of God. So likewise the Romish Church hath spoyled the Church of Christ, of the libertie gotten by Christ, and wrapped her in filthy bondage, that she might serue in the dire of mens traditions. Moreover by all meanes possible, she keepeth her from returning to the Gospel to serue God aright. And verely our Lord Iesus Christ was crucified on Mounte Caluarie, at the citie of Hierusalem: and also the articles of our fayth expounding the same, say that he suffered vnder Iouce Pilate. This Pilate was the Romayne gouernour: It is manifest therefore, that Christ suffered vnder the Romayne Empire. Under the same Empire, and vnder the iudgement therof, were executed the Apostles and auncient Martyrs. Under the Empire of new Rome dye the Prophetes also at this day by sword and fire. Also people, kindredes, tongues and nations obey this Empire, now called the church, so as the preachers are in all places apprehended at the will and commaundement of the beast, and executed with cruell deathes in the sight of people, kindredes, and nations.

Spiritual-
ly.

Sodome &
Egypt.

where our
Lord was
crucified.

To the augmentation and moſt apte expreſſing of the cruci-
 eltic, this thyng appertayneth chiefly, that theſe earthly men
 (poſſeſſing in theſe landes a church altogether carnall) ſhall
 reioyce and be glad ouer the calamities & miſerable deahtes
 of pꝛophets. The ſame did alſo the Lord himſelfe pꝛophecie
 before in the 16. of Iohn. Cleuely, verely, I ſay vnto you, you
 ſhall weepe and lament, but the world ſhall reioyce. &c. Yea
 they ſhall ſende giſtes, ſaith he, and letters of reioycing. That
 this was done in the counſell of Conſtaunce, what tyme Iohn
 Huſſe, and Hierome of Prage were burnt, hiſtoꝛies make me-
 tion. We haue heard now lately, after England was fallen a-
 gayne to the Romiſhe religion, what ioy and gladnes, what
 banquettes and triumphes the papiftes made in all places.
 So ofte as the miniſters, or other ſaythful are burnt, the ſayd
 rable keepe ſolemne cheare and pleaſaunt banquetting, ſing-
 ing *Te deum Laudamus*. And letters of reioycing ſye to & fro.
 In ſome places they triumph at the miſeries of the ſaythfull
 wyth ſolemne pꝛoceſſion: but y^e Lord ſceth theſe thyngs, who
 tolde long ſince, y^e the ſame things ſhould now cometo paſſe.

The wic-
 ked reioyce
 at the cala-
 mities of
 the godly.

Banquettes
 were made
 for the fall
 of Englad.

And the cauſe of this exceedyng gladnes, is none other thā
 that thoſe pꝛophets vexed them that dwell vpon earth. For
 they that loue the earth, and couet earthly thynges, are ſore
 offended wyth the free pꝛeaching of the truth, which they hate
 moze than a dogge or a ſnake. For they deſire eyther to at-
 cheue honours riches, and pleaſures: or if they haue them, to
 keepe theſe ſtill: and they are ſore affrayed leaſt the ſame ſhould
 be ſpyewdly ſhaken or wholly take from them by pꝛeaching.
 Therfore they deſire nothyng moze than to be rid & deliuered
 of their clamours, & immediatly to haue them take out of the
 way. For ſo thynke they that they ſhalbe ſafe, & inioye their
 pleaſures at wil. With lyke minde and of like intent, neyther
 kingdom, nor great ſumme of golde, but y^e head of Iohn Bap-
 tiſt was craved at Herods ſcaſt. The pꝛophets had rather at
 this day to haue the heades of certaine miniſters of y^e church,
 than many thouſand crownes. Yea moꝛcouer the miniſters
 of churches are called plagues, diſturbers, ouercryets, and in-
 iurious agaynſt God and hys Saints, and agaynſt all men.
 Therfore they wiſhe with all their harts to be caſed of thys
 burthen. The Lord Ieſus forgene them this ſinne.

They are
 glad they
 are lighted
 of their
 burthen.

¶ The enterpriſes of Antichꝛiſt in wꝛeding out the pꝛea-
 chers is vayne: how great the rewardes of pꝛeachers,
 and the puniſhment of the wicked, ſhalbe.

ANd after three dayes and a halfe, the spirite of lyfe from God, entred into them. And they stooode vpon their feete: and great feare came vpon them that sawe them. And they heard a great voyce from heauen saying vnto them: come vp hether. And they ascended vp into heauen in a clowde, and their enemies sawe them. And the same houre was there a great earthquake, and the tenth part of the citie fell, and in the earthquake were slayne names of men seuen thousande, and the remnaunt were feared, and gaue glory to the God of Heauen.

The ioyes
of the wicked
not to
be long.

Hether to he hath spoken of the wicked ioyes and gladnes of Antichrist, and the vngodly men of the last age, concerned of the slaughter of the holy prophetes of God. They wyll thinke that they shall reigne for euer in those their errors, superstitions and pleasures: and they suppose that by theyr murthering they haue put to silence the preaching of the gospel to them most displeasaunt. But consequently the Lord sheweth, how their hope is most vayne, their attempts frustrate, and their ioyes short: yea and that they shalbe quickly turned into mourning & myserie. For first he declareth, that the prophetic or preaching shalbe repayed of God by newe prophetes, yea euen to the great grieve and terror of Antichristians, which looked for no such thyng. After he sheweth how great rewardes are prepared and geuen to the preachers oppressed in this world, and intreated wyth great villanie. Finally he signifieth that the wicked shall not lyue in continuall pleasure, but that God will disturbe their ioyes, bringing myserie vpon them euen in this worlde. Whom forasmuch as he forsloweth to punishe in this world, in an other world he will more aboundantly augment their tormentes everlastyng. All these thynges neede no great exposition, so we marke diligently, what thynges haue bene done a fewe ages past, and what he done also at this day. And all these thynges apperteyne to the consolation and comforte of the Saintes.

First, in that the free preaching of Gods word against Antichrist shall be restored, who seemed to hymself to haue overcome

commed and oppressed all prophetic: he declareth by these
 wordes; and after three dayes and a halfe, the spirite of life from
 God entred into them. He signifieth by that number of dayes
 (as I tolde you before) a very shorthe tyme: as though he
 should say, they shall not longinoye their fall: and bloody
 pleasures. For God shall rayse vp other prophets in y place
 of those that are dead. And he speaketh as though God should
 rayse vp the selfe same prophets, which Antichrist had slaine,
 and that he would set them yet agayne agaynst the wicked in
 their owne bodyes. Howbeit they shall be rayfed agayne in
 their bodyes at the last day: but nowe shall other preachers
 succede in the place of those that rest, vnto whom God shall
 geue that spirit of his, which he had geuen to the others that
 are dead. Therefore he calleth this the spirit of life, forasmuch
 as it were to haue rayfed agayne. Wely for lyknes of doc-
 trine, John Baptist, Iheras, and the Prophet Iheremy seem-
 ed to haue beene reuiued in Christ, as is read in the 14. and
 16. of Matthe. And here it is expressely sayd, that the same spi-
 rite did not procede of the Deuill, or of men (as it is sayde at
 this day by many) but of God: for he wyth his spirit (which
 is one) inspirerh his ministers, and directeth the same by his
 worde, that the latter may wholly aunswere to the former in
 doctrine, and seuerely rebukynge of sinnes, &c. For the lyuely
 effecte of that spirit followeth: and they stood vpon theyr
 feet: that is to say, they lyued agayne. Their doctrine seem-
 ed ouerthrowen and troden vnder foote, but Gods worde
 standeth agayne vpon bys secte, and runneth most swiftly.
 We say in Dutch of such as be restored: He is set vp agayne
 vpon his feet: that is to say, he is set in the same state that he
 was afore. This also maketh to the setting forth of the effect,
 that the Antichristians seying other preachers succede in the
 roome of them that were slaine, are stricken wyth feare, and
 know not whether to turne them. By the way therefore it is
 signified, that the course of the worde shall be fortunate, and
 such as these men can not stoppe by any meanes, howsoeuer
 they rage and murther. All these things will be the better vn-
 derstonde by the histories of latter tymes, and of such things
 as are done yet at this day. And to the entent, that omitting
 the eldest thynges, I may touch those of latter tyme: the by-
 shops of Rome had thought they had wonne the fild in the
 counsell of Constance, when they had burned Iohn Husse &
 Hierome of Prague: but within a shor tyme after many godly
 and wel learned men sprang vp in Boheme & in other coun-
 tries,

The pro-
 phetic shall
 be oft resto-
 red, which
 seemed ex-
 tinguished.

tyes, in whom those slayne men seemed to haue take againe the spirit of lyfe. In Italy Laurence Valla taught to hys great prayse, and also Hieronimus Sauanorela. &c. In Germany many godly men did teach, like as in Fraunce also, & in England, and in other nations. Thirtie yeares past through the grace of God lyght was brought into the worlde by Mirandula, Reucline, Erasmus, Luther, Zwinglius, Oecolampadius, Melanchthon, and innumerable others, in whom the spirit of uttering it selfe after euery mans talent, set forth the Scriptures, detected the Romishe wickednes, and rebuked the vices of all states, but specially of the clergie. The Romishe sort are affrayde of this spirit, and fill the cares of the Emperour and kynges wth complayntes and accusations, & cry out that we should all with our bookes be destroyed & burned. Nevertheless the power of God maketh the prophets to stand on their fete, and their preaching to runne a pace: howsoeuer these rage in their furie, and persecute Gods trueth preached throughout the whole worlde. To God be the prayse and glory.

Great re-
wards
prepared
for & godly
ministers.

In this consolation are mixed also rewards prepared for the saythfull ministers: in the slaying of whom the Antichristians do first excommunicate them that they may send them as it were bound, and as it were abandon them to deuils, of them to be tormented with euerlastyng punishmentes. And heretofore all preachers, whiche haue spoken agaynst the Church of Rome, and haue suffered therfore at the popes hand, haue bene thought to haue perished both body & soule: their bodyes I say, consumed with fire, and their soules throwen downe into hell. For they were condēned as hereticks, & enemies of God & the Church, and euen as plagues of mankynd, and so taken out of this lyfe. But contrarywise the Lord here pronounceth, & declarcth euerlastyng rewards to be prepared for them. For their soules beyng deliuered frō their bodyes, are straight way take vp into heauen: and their bodyes beyng raysed at the last iudgement, ascende into heauen also, there to reioyce with Christ for evermore. But to the intent this godly promise of the euerlastyng and inestimable reward, might be of more authoritie and credit with all men: the Lord propoundeth it not simply, but most excellently decked & furnished, for he setteth before, that a voyce was sent to the prophets, from heauen: & moreover, a great, or loude voyce. For great is the consent of the Patriarches, prophetes and Apostles with the very sonne of God, in most
assu-

assured doctrine: whereupon we beleue undoubtedly, that those which suffer for the confession of Christ, are saved both body and soule. And this doctrine was brought from heauen, so as there is no place left for doubtfulness. There be testimonies in the Scriptures both manifest, and many, as in. 1. 6. of Eay. 12. of Daniel. 10. and. 16. of Math. 14. of John, and diuers others. What should we say that at this present is brought an expresse testimony hercof: for a voyce soundeth from heauen ouer the afflicted with the tyranny of Antichrist: Come by hether. That is as much to say, as, I see the lewdnes and crueltie of the Antichristians to be such, as there is no place left you in earth. They turmoyle and persecute you as plagues, and vnworthy to liue on the earth: come ye therefore hether to me, into the heauenly palace, whether I my selfe came also after my passion and reprochfull death. We read in the Gospell that the iudge shall say to the godly, come ye blessed of my father. &c.

Come by
hether.

Furthermore least any man should thinke these wordes to be vayne, the Lord adioyneth by S. John, and they ascended into heauen: not for that their resurrection is past already: but for the vndoubted certaintie of the thyng, he speaketh of the thyng to come, as if it were past: of the which sorte are found many lyke phrases euery where in the Prophetes. Helias in tymes past ascended into heauen both soule and body, as we read in the 4. booke of Kings the. 2. chapter by the same miracle he shewed then, what reward the Lord hath prepared for the faythfull preachers of Gods word: neither is there any other thyng here now repeated. He addeth, how they went vp in a cloude. For a cloude tooke vp Christ our head from the eyes of his Disciples: and we shall be also taken vp in a cloude to meete the Lord in the ayre, as the Scripture reciteth in the. 1. of the Actes, and the. 1. to the Thessalonians the. 4. chapter. Albeit therfore that preachers, and those which beleue the preachers be excommunicated of Antichrist, and thorough open and shamefull punishments seme to be sent to the deuil: yet Christ receiueth them discharged from all euils, vnto him selfe into the palace of heauen.

They went
vp into
heauen in a
cloude.

Unto this he addeth an other thing also: & their enemyes saw them. They saw (I say,) with an horrible feare. For when they see those men resting in glory as the true and honorablen friends of God, whom they had condemned for Gods enemyes: they shall gather, that they them selues shall be deputed into the fellowship of the deuils. Read a plentiful com-

Their ene-
mies saw
them,

men

mentary heretofore in the .3. and .4. chapr. of the booke of willes dome. Albeit therefore that the preachers of the Gospel in this present world be iudged and seime before the world as damned: yet in that same day, wherin all men shall be assembled, so many as enen haue bene, be now, or shall be: shall be manifested, vnto them all that these be the deare frendes of God, and that their case is best. And herewith will the Lord haue them comforted which are persecuted, condemned, despised, and trampled vnder foote for the preaching of Gods word. By these thyngs he prepareth and establisheth the myndes of the faithfull, that they be not discouraged with the rebukes, reuylnges and opprobrialls of Antichrist and his limmes.

The calamities of the Antichristians.

Finally the Lord addeth also certeine thyngs concernyng the miseries of the Antichristians, wherewith the righteous Lord begynneth to punish them, and to interrupt their wicked ioyes, so as at the last in another world he putteth them to tormentes that neuer shall haue end. For that same houre (sayth he) the same tyme doubtles wherein they shall afflict the Prophetes, shall be made a great earthquake, & the tenth part of the Citie shall fall. And I vnderstand none other Citie to be spoke of here the the sayd Citie of Egypt & Sodome that I spake of heretofore: we vnderstand & tenth part to be a great part: yet so, as & more part shall remaine here our, as S. Iudas prophesied should come to passe, in the .1. part. And the Lord himself also in the .7. of Math. And he teacheth to recite two incoueniencies, which haue one the; namely calamities, & reuoltings. For S. Iohn himself seemeth to adde an exposition, and to say: and there were slayne in the earthquake the names of seven thousand men. And the belious were strayed, and gaue glory to the God of heauen.

Seven thousand slayne with the earthquake.

Therefore I suppose by the earthquake to be signified exceeding great alterations, conuulsions, seditions, warres, slaughters and destructions. And he sayd the names of men after the Hebrew phrase, for a number of men. And he put 7000. a number certayne, for an vncertayne: as when our sayd to Helias, I haue left me seven thousand men: which haue not bowghed their knees to Baal. For it signifieth a great multitude. Likewise he signifieth here also, & no small number of Antichristians shall be dispatched out of the way by slaughter and sondry or all kindes of calamities. Agayne he signifieth that the tenth part of the world, that is to say not a few of the adherentes and fauourers of the Romish Church shall be shooke from the same Church, being feared with

with the preachyng of Gods word, and with plagues layd vpon the enemyes of Gods word, and they shall so forsake the Romish Church, as they shall geue all glory to the God of Heauen.

Hertherto beyng abused with the Romish trifles, and sophistical opinions, they haue not geuen all glory wholly to the true God, creatour of heauen and earth, and the inhabiter and geuer of heauen, whilst they haue attributed more vnto creatures, mens inuentions, and errours, than to the truth: and communicated the glory, which they owe to God alone, vnto Saintes also, and to the workes of their handes: but now beyng instructed by the preachyng of the Gospell, they will depende vpon God alone, and ascribe all glory vnto him through Christ.

Now if ye conferre herewith the histories, not of old (for whereunto should I molest you with a long rehearfall) but lately made, yea euen in these hundred yeares, you shall geue a wonderful light hereunto. When the preachers of Boheme were burnt at Constaunce, a great commotion of the people insued immediatly and the Bohemers moued mortall warre agaynst the Romanes. Aeneas Siluius him selfe wrote of that warre, wherein many thousandes of men were slayne, and many places destroyed and layd wast. Whosoeuer innumerable men forsoke the sea of Rome. In our memorie where a greuous persecution was styred vp agaynst the faythfull through the instigation of Rome, and certeine thousandes of the faythfull slayne: contrarie to the expectation of all men, Rome was taken in the yeare of our Lord, 1527. and so defeated and spoyled, that the same calamitie might be compared with those old and with greatest that euer were. Neither yet do the princes cease to warre amongest them selues, & to weaken them selues with mutuall destruction, which neuer cease in a manner to shed the blood of the faythfull. But we are glad and reioyce, that a wonderfull number at this day do renouke fro that Romish sea, & geue all glory to God through Christ. To him be glory and rule for euer and euer. Amen.

The seuenth Aungell bloweth the trompe, and the Elders singe a song of prayse.

The L. Sermon.

The second wo is past, and behold the .iiij. wo will come anone. And the seuenth Aungell blew, and there

there were made great voyces in heauen, saying: The kyngdomes of this world are made our Lordes and his Christes, and he shall reigne for euermore. Amen. And the foure and twenty Elders which sit before God on their seates, fell vpon their faces, and worshypped God saying: We geue thanks to thee Lord God almightie: which art and wast, and art to come: for thou hast receiued thy great power, and hast raigned.

By the seuen trompes Angelicall not onely the destenies of the Church are shewed, but all the godly are also excited to watch, and to kepe spirituall warre.

Three
woes.

And to the thre last trompets, as most daungerous, are ioyned three woes, signifyng, as I sayde in the ende of the 8. chapt. that all kynde of troubles and most greuous afflictions shall chaunce in these tymes, whereby men shall be brought in greatest distresse. And the first he hath seuered frō the second and third by these partes: one wo is past, and too two woes are yet to come after this. which maner of speech doth not breake of the matters, but frameth the speech in order. For the popishe wo ceaseth not, when the Turkishe wo commeth on, but afflicteth the Churches together. That manner of speaking is set downe for orders sake. And so now he discerneth the thirde wo from the second: signifyng in deede that Mahometers lawe shall indure to the last iudgement: and yet in the meane tyme he denyeth not, but that papistrie shall continue so long also, wherof he hath heretofore in the 11. chapt. discoursed many things, after he had finished the matters of Mahomet in the 9. chapt. Therefore the sence of the Apostles wordes seemeth to be thus: You haue heard of the first and second wo, heare furthermore also of the third and last wo.

And we must marke (which thyng maketh chiefly for the consolation of the godly) how the Apostle sayth expressly, y^e the first and second woes are past. For he signifyeth, that these two greatest tyrantes shall haue an ende, and that God hath prescribed them certayne limittes and boundes, which they can not passe. Let vs therefore reioyce, that God hath a care ouer vs, which will not neglecte vs, nor permitte the wicked to doe more than is conuenient.

The thirde
wo clea-

The third wo shall strike, not in the godly, but in the wicked what tyme they shalbe oppzessed wth the last iudgement,

so as they shalbe disapointed of their hope, and both they and their head shal goe together to the deuill, to be tormented eternlastingly. No tongue be it neuer so eloquent, can utter those unspeakable paynes of this third wo. wherfore Daniel sayth also in the 12. chapt. And the tyme shall be harde, such as hath not bene since the beginning of people. But when this wo shall be, it is not expresse, nor determined, nor also the day of iudgement: which is knowen to the father alone, and therefore must not be searched of vs ouercuriously. It is sufficient for vs, that it shall come shortly. For γ Lord sayth in the Gospell, that he will for the electes sake shorten those harde tymes. And agayne, when these thyngs beginne to be done, looke vp and lyfte vp your heads, for your redemption approacheth neare. But these thynges beginne not now to be done, but are already accomplished. wherfore it can not be chosen, but that our redemption is at hand. Away thait wyth thought and care, wherwith many tormēt themselves, that God delapeth ouer long, that he geueth ouer much brydle to the wicked, that the godly are vexed too sore, and in maner forsaken, and much moze neglected. For the veritie saith: And beholde the third wo shall come quickly, yea ouerquickly, that is to say, with speede and in due time. For in the tenth chapt. he affirmed with a solemne oth, that he wil come vnto iudgement. And as concerning the very moment and oportunitie of the tyme, geue the glozy to God, and acknowledge hym to be most exquisite oportunitie in the courses of tymes, and in all thynges and creatures. where therefore thou confessest in thy Creede: I beleue that the Lord shall come from the right hand of the father, to iudge the quicke and the dead: confesse also that he wyll come in due tyme. And lyke as from the beginning of the world, he hath neuer forsake or neglected those that serued him: so will he no more neglecte them in the ende of the world.

For to expounde the things that goe before here foloweth: And the seuenth Aungell blew. For he declareth that γ iudge is now at hand, and that he rayseth the godly and vngodly from death: the godly vnto ioy, the wicked to payne cuerlasting. These shalbe new battels, but to the wicked vnfortunate, and altogether miserable. Of the trompet of this Aungell, you read in the Gospell of S. Maith. in the 24. chapt. & in S. Paul in the 4. chapt. of the first to the Thessa. He shoulde now the whole manner & discourse of that last iudgement: but he will deferre it to the 19. and, 20. chapt. In the meane

The seuenth
Aungell
bloweth the
vij. trompe.

meane tyme, according as he hath promysed, he will recite the furiousnes of Sathan agaynst the Church, & how he will vse those notable instruments the olde and newe Romayne Emppye, to cominit murther, and in manner to destroy the Church: wherein notwithstanding the wicked shall in thys world also be put to most greuous punishments. Now omitting, or rather reseruing these things to their owne place, he setteth forth the triumphinges, reioynges, and mirthsonges of the Saintes.

The reioy-
cynge of the
wicked is
insolent and
intollerable.

The pride and arrogancie of the wicked, and chiefly of the Antichristians hath seemed hetherro in the world intollerable: they haue oppressed the godly, and bragged of their victories, boasted of their owne felicitie wyth full mouth: and as we shall heare in the 18. chapr. of this booke, that beast hath sayde: I sitte as Queene, and am no widowe, and shall neuer see any sorow. For such saynges as this are heard from Rome: all Emppyes are ours. It is knownen what manner of thynges Augustinus Steuchus an Italian and chiefe champion of the Popes holynes hath set forth in this cause against Laurence Valla, about the donation of Constantine. And daily are heard the brags and reioynges of the Papistes, of the everlasting continuance of Sea of Rome, of her victories, & oppression of the preachynge of the Gospell, and that the same hath her power stretched throughout the world. &c. But in that day (what tyme our Lord Iesus Christ, shall abolysh the all power, rule, and authoritie, and shall haue made all his enemies his foote stoole according to the Scripture in the 100. Psalmie. And in the 1. to the Corinth. the 15.) There shall be heard agayne the voyces of the glade and ioyfull sort, singing true and eternall triumphsonges in heauen. For the Angels and Saintes shall sing together: wherfore the voyces shall be greater and more durable than the voyces of Christes enemies, which last but a small season.

The song
of the Cher-
ubims.

Furthermore, also he rehearseth the song or triumphante dittie and reioyng: the kyngdomes of this world are made our Lordes, and his Christes, & he shall reigne for euermore; Amen. He sheweth two thyngs, that all kyngdomes are the fathers and the sonnes: and that he shall reigne for euermore. All kyngdomes were our Lord Iesus Christes before: but the same appeared not so playnely to all men, what tyme the byshop of Rome also vsurped the same to hymselfe, and oppressed them which did onely maintayne the name of Christ. But in that day it shall truely appeare to all flesh, that all
kyng-

kingdomes were euer, and yet remaine the one eternal god. Christ therfore ouercommeth, the tructh ouercommeth, the Gospell ouercommeth, the Church ouercommeth: they that are vanquished, shall be led to hell: Mahomet wyth his, and the Bysshop of Rome with his. There is added, that Christ shall reigne for euermore. Antichrist in deede hath reigned, & the wicked haue triumphed in this world, howbeit for a very short time: but now shall the godly reigne with Christ for euermore. Neither doeth he now deuide the kingdome of the Father and the Sonne, but sheweth it to be common, where he sayth that the kingdomes are made: that is to say, it is openly declared, that all kingdomes are God the fathers, and his sonnes, and that he shall reigne with his elect for euermore. So you may see that the place of S. Paule may not be expounded after the letter, which is written in the .i. to the Corinth. the 15. chapt. where it is sayd, that the sonne must be subiected, and deliuer vp the kingdome to his father. For he shall deliuer the kingdome, to witte, the Church: that is to say, he shall bring, and present it to the father, and in his members shall be subiecte to the father, with whom notwithstanding he hymselfe shall reigne for euer. Least any man should doubt any whit of these celestially mysteries. Here is added the warranting word, Amen. Howbeit he doth more playnely expounde afterward, what those voyces are that were spoke in heauen, when he annexeth the narration of the xxiii. Elders, and of the thinges wherewith they prayed God.

And here the most goodly & beautifull order of this booke seemeth to me worthy to be obserued. In the begynnyng of this vision he brought in the same elders, teachyng vs by their example and Hymnes, what we should do: here therfore he byngeth them in agayne also in the end of this vision, that we might be instructed agayne by their wordes and doyngs, not onely concernyng the last iudgemēt, of what sorte it shall be, most righteous doubtles, as all his iudgemēts are (which the whole vision approueth) but that also we should vnderstand, what becommeth vs, and what we should do: verely that we should worshyp God, and submit our selues wholly vnto him: and beleue stedfastly that both the iudgement shall assuredly come, and that also it shall be most iust.

The Hymne or prayer, which they offer vp vnto God, is A geuyng a kynde of prayse. For it is a thankesgeuyng or reioysing for of thankes. victory. For their geyng of thankes vnto God is in such sorte, as therewithall they commend God highly and reioyse

greatly in the behalfe of them selues and of all the godly, for their saluation. For they geue God thanks for their saluation. And commend his iustice and truth, which he sheweth in this his iudgement, in rewardyng the good with good thynges, and the euill with euill. Therefore like as they rise out of their chaires and fall downe befoze almighty God: euen so ought we also both now and euer to do. wherof is spoken moze in the. 4. chapter. Here we should learne humilitie, and that God alone is to be worshipped, and that to hym alone all prayers or inuocations, or geuyng of thanks must be offered: the which thyng is cleane repugnaunt to the Popish doctrine.

We see now their thankesgeuyng, than the which no better can be found. They geue thākes vnto God. Let vs therefore thāke him to: Also they commend and exalte him, whilst they call him the Lord, and God almighty: and also they celebrate his maiestie, where they say: which art, & which wast, and which art to come. They allude to the wordes of God, spoken in old tyme to Moses in the. 3. of Exodus. By the diuersitie of times, the eternitie of God is figured. But of this kynde of speech I haue spoken moze in the first chapter.

Christ in
iudgement
receiueth
power and
kyngdome.

And now they declare, wherfore they geue thanks: for thou hast receiued thy great power, and hast reigned. God verely neuer layd aside his power, that he nedeth to receiue it agayne: but what time he sheweth not the same, and permitte very much to the vngodly, that they by their power can infringe, and preuaile agaynst Gods word, he seemeth to haue layde it away. Therefore now that he oppresseth the wicked, and as a iudge aduanceth the godly, maintayneth the truth, and destroyeth lying, he is truly sayd to haue receiued his great power. Likewise now is he sayd to reigne, not because he reigned not befoze: but for asmuch as the Lord hath reigned in the middes of his enemyes, so that some tyme it was doubtfull and vncertaine, whether Christ reigne or Antichrist: yea it hath seemed that he hath had the vpper hād, and Christ hath bene oppressed: now that Christ hath broken all the power of his aduersaries, he is sayd most truly to reigne. And very well Erasmus admonisheth in his annotations vpon the new Testament, that the translatour had turned moze aptely, *Ebaciensas*, if he had sayd, thou hast obtained the kyngdome. For the Latin meane say, *Regnavit*, He hath reigned, which hath left reigntyng: as they haue liued, which liue no moze. But with the Greeces it is otherwise at the lest wile in these wordes,

wordes. To our iudge moſt iuſt, moſt mightie, & moſt righteous, be prayſe and glory, for euer and euer. Amen.

The thankſgeuyng of the Elders is expounded, the temple is opened in heauen, the Arke appeareth, and there were made lightenyngeſ. 41.

The li. Sermon.

ANd the heathen were angry, and thy wrath is come, and the tyme of the dead that they ſhould be iudged, and that thou ſhouldeſt geue reward vnto thy ſeruauntes the Prophetes and Saintes, and to them that feare thy name, ſmall and great: and ſhouldeſt deſtroy them which deſtroy the earth. And the temple of God was opened in Heauen. And there was ſene in his temple the Arke of his Teſtamēt: and there followed lightenyngeſ, and voyceſ, and thunderingeſ, and earthquake, and a great hayle.

I ſhewed you, how the Elders did ſo geue thankes vnto God for their ſaluation, as there withall they extolled Gods righteouſneſſe, and excellent truth, which he ſheweth in hys moſt righteous iudgement wherein he rewardeth the goodly with iuſt rewardes, and plagueth the wicked with deſerued puniſhmentes. And vnder this figure of ſpeech they teache vs, that both the iudgemēt ſhall aſſuredly come, and that the ſame in thynges ſhalbe moſt holy and iuſt. would God they would diligently conſider theſe thynges with them ſelues which iudge them to talke of triſles, that make mention of that horrible and moſt ſtraight laſt iudgement. For we looke for thynges moze terrible, than any tounge be it neuer ſo eloquent is able to expreſſe.

He rehearſeth the wrath or tyranny of infidels, againſt the faythfull cruelly and continually executed, yea & that in ſuch wiſe, as many thought God to be ſo blockiſh as he neither would nor could be angry. But the elders extoll Gods truth in the execution of Juſtice, and ſay that his wrath is come vpon them. Doubtleſſe the holy Prophetes of God haue alwayes threatned puniſhmentes, teſtifying that God is angry, both with the ſumers and with ſinners: but for almuch as the wrath of God appeared not immediatly, the prophetes

seemed to slay men with vayne terrours. But now, say the elders, the truth hath appeared, and the wrath of God is come. And the wrath of God, sheweth it selfe in the iust vengeance of God.

The tyme
of the dead
is come.

Moreouer they extoll the truth and iustice of God, for that the tyme of the dead is comen, that they may be iudged. Hereterto whilst the world flourished, they seemed to tell fables, which spake of the resurrection of the dead, and the lyfe to come. For the resurrection of the dead was contemned of the Philosophers, and men of this world. But the Elders anonke that the same tyme is come, and that the dead are reuined, that is, that the bodyes of the dead are ryfen agayne, and comen to iudgement. wherof the Apostle speakyng: we must all sayth he, appeare openly before the iudgement seate of God, that euery one may receiue such thynges as are done by the body accordyng as it hath done, whether it be good or euill. 2. Corinth. the 5. chapter.

God in the
iudgement
will require
the hyre.

Furthermoze they most highly commed Gods iustice and truth, when they declare exactly, how God by his iust iudgement, rewardeth to euery one that which is his. He declareth therfore what he rewardeth, and whom he rewardeth. First he payeth wages or hyre. For reward is promised of God vnto good workes. For in the. 13. of Jeremy the Lord sayth: reframe the voyce from wepyng, for there is a reward for thy worke. And the Lord sayth also in the Gospell, be glad and reioyse, for your reward is great in heauen. And agayne: the sonne of man shall come in the glory of his father with his Angells, and than shall he render to euery one after his doynages. So the Apostle sayd, that euery one must rise in his owne body, that euery one may receiue such thynges as are done by the body, whether it be good or euill. whilst this world flourisheth, and the wicked reioyse in their voluptuousnes, and the godly are afflicted, and afflictie them selues with continuall mortifying, the flesh iudgeth that these lose both labour and cost: but the other to be very happy. which thyng is also declared in the thyrde and fourth chapter of Malachy. But at the last iudgement it shall finally appeare, that the godly haue not laboured in vayne, nor the wicked contemned God, and despised godlynes unpunished. For God rewardeth euery one, after the quality of his worke: the which he calleth wages. neuerthelesse, the godly in the meane tyme abuse not this saying, but acknowledge it to be of free mercy, that they haue belened, and wrought well thorough good sayth:

sayth: and that the same good working of theirs is therfore accepted of God, because they be in Christ. Whereof I haue written in the .3. booke the .10. chapter. Of the grace of God iustifying, where I haue shewed that deseruyng can not be grounded vpon the word wages, hye, or reward.

Secondly they declare, to whom he payeth wages: I say *To whom* to two sortes of men: namely, to the good and to the bad. *rewards is* Agayne he reaccounteth many kyndes of good men. First he *geuen.* calleth them the seruants of God, as they that be subiecte to the commaundement of God alone, and obey him in all things. By and by he nameth them prophets, that is to say, teachers of Churches. Of whose state moe things are spokē in the 11. chapt. These seeme to be more vnfornate than any others in the world, and are accompted of many as great offenders, which being taken out of the way, all clearenesse should seeme to come agayne. Therfore be they iustly reaccounted in the register of them, which receiue a reward of the Lord, to wit, in recompence of their trauell. Moreover, into this accounte come also the Saints, that is to say, all the godly, which being sanctified through fayth with the spirite and blood of God, haue lyued an holy life, keeping themselves from all worldly uncleannesse. Furthermore, in the godly rewardes and number of holy Saintes are reckoned such as feare the name of the Lord: that is, they that be very holy and religious in deede. Finally least any man should thinke any of the faithfull excluded, he addeth: To small and great: that is to say, vnto men of all ages, state, and sexe, &c.

After he cometh to the euill, and addeth: and shouldest destroy them that destroyed the earth. These things seeme *The Lord* borrowed of the Prophets, which make much mention of the *destroyeth* destroyers of the earth, whom the Lord should destroy at the *them which* length. And vnder the name of destroyers S. Iohn vnder- *the earth.* standeth first Tyrantes, Kinges, and Princes, that be persecutours of the Church. Also men of warre and souldiours, which by vniust warres destroy all thinges with sword and fire. Secondly, he understandeth vniust Judges, moeouer oppressours of the poore, which afflict widowes, and the fatherlesse: moeouer which in vsurie, thefte, deceitfulnesse, extortion, and euill meanes are hurtfull to all men, and by their insatiable couctousnes breede a dearth of all thynges. Finally, which by whoredome & aduoutrie defile and breake holy matrimony. Last, heretikes destroy the earth, and such as infecte men with corrupte doctrine, that dwell vpon the

earth : into the which number come also seditious persons, and traytours, and other wicked men.

Perdition
is not to a-
bolishe.

These shall the Lord destroy with euertlasting destruction, so as they that perishe, shall not cease to be, but shall become much more miserable, whylest they are vexed wyth torments that neuer shall haue ende. Anthyrites and prodigall persons are sayd to be lost, and yet in perishing thus, they cease not to be: but proceede dayly to be moze miserable, which is perdition it selfe.

God openeth
heauen
to his, that
they looke
vp to hym.

Furthermore, S. John doubleth this doctrine of the rewarde of the godly : and that which before he treated vnder the fourme of a thankfull prayse and a ioyous triumphing, he propoundeth now cōsequently the same as it were to be seene wyth the eyes by a vision celestial. And he endeth this vision trimly with the opening of the Temple, which he begā wyth the opening of heauen. For the louing Lord openeth to his seruauents heauē it selfe to be seene of the eyes of our minde, to the ende we should no where doubt of the glory prepared for vs in heauē: nor say, who hath seene those celestial thinges that are promised vs? For like as the blessed fathers, the prophets and Apostles haue had many visions of this sort, effectual, true, & godly: So may euery one of vs wyth the eyes of our mynde throught true sayth looke into heauen it selfe. I know wel that the worldly men passe nothing vpon such visions, as of whom the Lord in the Gospell hath layde : The world can not receiue the spirite of trueth, because it seeth him not, neither knoweth him. Let not vs care for their account.

The temple
of God openeth
in heauen.

Let vs see therfore, what is prepared for the seruauentes of God in an other world. First S. John saw heauē open: now, in heauen it selfe he seeth also the very temple of God open to all the godly. By the temple of God, he vnderstandeth the secretes of God, the inwarde & priuie partes of heauen, wherinto he will receiue all belceuers to the fruition of hymselfe. But in that diuine temple of heauen, was seene the Arke of his Testament. For God made a couenaunt or league wyth the saythfull, that he would be their God, their fulnes, and a most plentifull Sea of all goodnes, a most aboundaunt, and most sufficient plentie of all thynges. The confirmation, testimony, and declaration wherof is the Arke of conuenaunte, the very samme of God, in whom dwelleth all fulnesse of the Godhead, and in whom we be made perfecte. For he is the Arke, in whom are layde vp all heauenly treasures, full of grace and trueth, This Arke of good thinges, and of eternall felicitie,

The temple
of God openeth
in heauen.

felicitie, appeareth in heauen. For the sonne of God is in the throne of God. The liberall and bountiull father of heauen will powre out this Arke vpon his children, graunting them all heauenly giftes through Christ his onely sonne, so as we may be partakers of all Christes benefites, euen to his very Godhead wherein he excelleth his brethren. Hereby it appeareth, how Moses prepared the Arke, after the example of the same which he sawe in heauen: and whereof the Arke of the couenaut was a figure, &c. Otherwise we shal heare in the 21. chap. of this booke, that there is no temple in heauen, &c.

These most beautifull thinges to be seene, and most pleasant to be heard, the sonne of God hath set forth to be seene and heard of vs. Consequently he addeth, that punishments are prepared for the wicked: and expoundeth the same also diuersely, and setteth them forth to be scene. Hetherto were made lightnings, voyces, and thunderings, &c. by reason of the shyning of the holy Ghost into the world, who draweth, stirreth, and frayeth men by the doctrine of truth: but the madde worlde would not vnderstand, no nor so much as heare the manner & way of saluation: and therfore the deuine iustice requireth, that they should be taulked withall in another language, and so by the iust iudgement of God are made lightnings, &c. And by this heape of words he signifieth, the horrible punishment that God will sende vpon the wicked. And he seemeth to haue alluded to the burnyng of Sodome, and also to the wordes of the Bodly Prophet: it shall rayne vpon sinners snares, of fyre, brimstone, and spirite of tempest, in the 11. Psalm. Therefore is this vision concluded, as the story of S. Matthewes Gospell; and these shall goe into euerlasting punishment, and the iust into life euerlasting.

And lightnings were made.

We haue in these eight last chapters, the third part of this booke, and a notable abridgement of the Ecclesiasticall story, from the tyme of S. Iohn vnto the worldes ende: wherewith we are instructed in the true sayth, and are admonished of all perilles and treasons, whereby the true sayth is aduayled, to the intent that being watchful we may beware of all corruption and craftie seducing, and be made safe. To God be praise and glory.

The description of the Church, and of the red Dragon, fighting against the Church.

The Lij. Sermon.

Y. iij.

And

The 12.
chapter.



And there appeared a great token in heauen, a woman clothed with the Sunne, and the Moone vnder her feete, and vpon her head a crowne of xii. starres. And shee was wyth childe, and cryed tranaylyng in birth, and payned ready to be deliuered.

And there appeared an other token in heauen, and beholde a great red Dragon. hauing seuen heades, and xi. hornes, and seuen crownes vpon his heades: and hys tayle drewe the thirde part of starres of heauē and cast them to the earth. And the Dragon stode before the woman, which was ready to be deliuered: for to deuoure her childe as soone as it were borne. And shee brought forth a man childe, which should rule all nations wyth a rodde of yron: and her sonne was takē vp vnto God, and to his seate. And the woman fled into wildernes, where shee had a place prepared of God, that they should feede her there a thousand two hundred and lx. dayes.

The order
and disposi-
tion of this
booke.

The fourth part of this booke exhibiteth to vs the thyrde vision, which others that diuide the second into two, make the fourth. In the second vision the Lord hath oftentimes and much made mention of the persecution and fight of the faithfull agaynst Antichrist, and the wicked enemies of God, especially in the 6. 9. and 11. chapters. He proceedeth therfore now in the third vision, and that abundantly to discourse of the same conflict, and to set forth the thyng it selfe as it were to be seene wyth the eyes, in the three chapters nexte folowynge,

The argu-
ment of the
12. 13. 14.
chapters.

namely, in the 12. 13. 14. He repeateth all thinges more deeply, and describeth liuely and diligently the parties of this conflict, and after the fight it selfe. Therfore after he hath once described the church, which abyedeth the brunt of this warre, he describeth also the Dragon that moueth the warre, and declareth how busily he watcheth: and agayne, least any man should be discouraged, he addeth how unluckely he fighteth: verely because Christ ouercommeth hym, and God hyndereth and disappointeth his enterpryses, yelding hym vanquished to the faythfull. Moreouer, he describeth the chiefe instruments, which Satan vseth in assaultyng and persecuting the Church, to witte, the olde and newe Romaine Em-
pyre:

pfe: & therein also describeth þe foule Dopedome, wherein Antichrist is also liuely painted. By and by after the declaration of these unlucky thynges, for the consolation and comfort of the godly, he addeth: that the lambe standeth neuerthelesse on Mount Sion lyke a conquerour, hauing his Church with hym, howsoeuer this worlde rageth, and be neuer so madde and cruell, that þe gospel is preached in despite of Antichrist, & that all men be warned to beware of Antichrist: where also he beginneth to treat of the iudgement of God agaynst the wicked, to the ende to make hys way to those thynges which he will speake in the .5. part, touching the paynes or punishments of the Antichristians, which treatise he beginneth in the 15. Hereto therefore he treateth of the fight or conflict of the Church and of the wicked, namely, of Antichrist, whom the Devil the father of all murder & of all iniquitie inspirith.

Therefore like as this whole booke is take out of the scriptures, and expoundeth exceedingly well the olde scriptures: so these thynges also which are by and by in the begynnyng rehearsed, seeme to be take out of the 3. chapt. of Gen. where the Lord sayth: I will put enmitie betwixt thee (meanynge the Serpent) and the woman, betwixt thy seede, & her seede: her seede shall breake thy head, and thou shalt bite his heele. For you shall reade in the ende also of this chapt. And the Dragon was angry wyth the womā, and went his way that he might make warre with the residue of her seede.

And first and formost he describeth the parties of this battle: namely her which was assayled by war, & him which moued the warre, to witte the Church and the Dragon. And he sayth, how a token of these thynges appeared in heauen. For he ment not only to say or write, but also to set the forth to be sene of mens eyes, and in maner to paint them out, to the intent all thynges might be sene the more playnly. And where he sayth those tokens were great, he aduonith, that they were and be thynges of exceedyng great weight, and matters of great importance.

First, vnder the type or figure of a woman, he describeth the Church of God at all tymes. Neither is it a straunge or rare thyng, since at the first begynnyng of thinges the womā began to represent the type of Christes spouse the Church, as is to be sene in the .2. of Genes. And so hath the Apostle expounded the type in the .5. chapter to the Ephes. I neede not now to recite, that Esay hath oftener than once resembled Gods Church vnder the type of a woman: reioyce thou bat-

These things are taken out of the third chapter of Genesis.

A token appeared in heauen.

The woman, the Church.

ren, sayth he, which bryngeſt forth no children. &c. Finally that S. Paule to the Galat. 4. chapter hath ſet forth Sara as a figure of the Church: which Salomon alſo in his Canticles diſcourſed at length in deſcribving of his ſpouſe. The Church than is that woman coupled with Chriſt her ſpouſe in true fayth and continuall loue. After he applyeth certeine thynges ſeuerally to the Virgin Marie, vnto whom notwithstanding the thynges that go before, & follow after do not altogether agree: which thyng both Methodius and Primafius do ſhew, and other expoſitours alſo with great accorde.

The woman is clothed wyth the ſunne.

This woman is clothed with the ſunne. The Scripture calleth Chriſt the ſunne of righteouſnes, and light of lyfe. S. Paule commaundeth the Church to put on Chriſt. He therefore is the light, the life and righteouſnes of the Church. By Chriſt the nakednes of the Church is couered. Chriſt is the ornament and beautie of the Church: through him it ſhyneth in the world.

The moone vnder her feete.

The Moone is ſubiect to alterations, and variable, and receiueth ſundry colours: ſhe increaſeth, and decreaſeth: and although it ſhyneth, yet appeareth it alwayes full of ſpottes, & borroweth her light of the Sunne. Therefore all courſes and alterations of tymes, and what ſoeuer is mutable and corruptible in this world, all affections alſo and infirmities, the Church treadeth vnder her feete. All the light that ſhe hath, ſhe hath it of Chriſt, the light of her righteouſnes increaſeth and decreaſeth: finally ſhe gathereth alwayes ſome ſpottes of the nature of fleſh, which ſhe can not leaue but by death. Therefore the Church ſhineth in deede, howbeit ſhe ſeeketh ſome darkeneſſe as the Lord hath ſayd alſo: euery boughche bearing fruite he purgeth, that it may bring forth more fruite. And he that is waſhed, is all cleane, and needeth no more but to waſh his feete.

A crowne of twelue ſtarres.

Furthermore a crowne is the honour of the head, and the ſigne of a kyngdome. Chriſt is the beautie, comelynes and kyng of the Church. In this crowne are no precious ſtones, but ſtarres. For Patriarkes, the Prophetes, and the twelue Apoſtles, which haue light of the crowne, and poure out the ſame into the Church, are in Chriſt and do both beautifie and inlighten the Church. Whereby therefore is ſignified the doctrine of the miniſters, as in the firſt chapter of this booke. Neither is the ſhyning miniſterie the ſmalleſt porcion amongeſt the moſt excellent thynges of the Church.

Moreover that woman hath in her belly: which in a certeine

refine phrase of speech is as much to say, as that woman was with child: and had not onely a great belly (as we say) but after the maner of women traueleyng cried out, and laboured & was ful of payne that she might be deliuered. which properly apperteineth not to the Virgin Marie, but to the Church. For through the first promise of that blessed seed, the primitive Church conceived a most assured hope, that at the length the sonne of God, (which was the promised seed that should breake the Serpents head) should be borne of a virgin. Therfore did the Church with an earnest desire, and with most fervent prayers couet and wish, that Christ might ones be borne in and by the excellent member of the same the holy virgine. Whereouer Christ is begotten in his faythfull, when through his vertue they be regenerated. For S. Paule, saith thus: my little children, whom I trauell againe, till Christ be shaped in you. The Church therfore trauaileth, and bringeth forth after two sortes: bodyly, whilest she earnestly coueteth without payne, that Christ might be borne of the virgine: and ghostly by fayth and regeneration, whilest she desireth to be made conformable to Christ in her members. This therfore is the nature and disposition of this woman: that hauyng hartly embraced Christes incarnation and her redemption by hym, she would sayne be knowen to many: and that many tymes she wisheth to be regenerated and reformed after the Image of Christ.

This is verely a goodly description of the Church. Whereunto compare them, which at this day set forth them selues with the title and pretence of the Church: and iudge, how wel they agree with this description. But this true Church of Christ is brought in daunger and battell.

Let vs heare now in the second place, and as it were on the contrary part, what maner one is the aduersarie or enemy of the Church: to witte that old Serpēt, which hath bene a lyer and a murdurer from the beginning that ouer old and ouerwicked wyght the onely authour of all euill, of all mischief, of all errors, of all iniquity, and of al murdher and disquietnes, eue the vngacious deuill, whom after ward he calleth Sathan, whom he termeth the seducer of the world, and whom he decketh with other titles, mete for him.

This is the Dragon, yea euen the great Dragon, to witte of great power throughout the world in his members. And a Dragon, for bycause in old tyme he tooke vppon hym the shape of a Serpent, and deceaued our forefathers. Of Dragons

A woman
with childe
& neare her
trauell.

The de-
scription of
the church.

The dis-
cription of
the deuill
vnder the
shape of a
Dragon.

The great
Dragon.

Esay. 27.

gong Plinie and other authours write many thynges. The Scripture in some places, calleth the Demill a wythen Serpent. For he is wonderfull subtrill, and can turne hym selfe in to foldes infinite, that he may deceaue, and kepe the deceaued in error.

Red.

He is red. For he is full of fire, and blond of Saintes and of innocents. A right blond hounde, the parent and patron of all persecutours and bloody souldiours. In him sticke yet the spottes of the blond of Abell. He smelleth yet, of the sheddyng of the blond of the Prophetes, and Apostles.

Seuen heads, & ten hornes.

Also he hath seuen heades: and vpon euery one of them is sene a crowne royall. He hath also ten hornes. For the Demill is called the Prince of this world: and hath in very dede bene gouernour of the wicked rulers of all ages, and tyng leader of all hornes or bloudy Realmes. He was therfore the head of Ninus, the Kyng and Prince of Pharaos, chief Captaine of Balthazer Kyng of Babylon, of Cambyles also the Persian, of Antiochus the Macedonian, of Iulius Caesar the Romane, and likewise of all other tyrantes.

Taple.

The Prophet Esay called a false prophet, his taple, by reason of his soothying and flatterying wordes, for that with his mealy mouth and swete wordes, he crepereth in fauour with great men. Therfore with flatterying and deceauable wordes, and lying promises, wherewith (as in tymes past) he promyseth his worshippers godly thynges, he allureth starres, that is to say, preachers and notable men to all wickednesse: and when he hath plucked them from heauely thynges, he casteth them downe vnto earthly thynges, so as hauing forgotten celestiaall matters and their holy office and duety, they cleane now vnto earthly thynges, and are wrapped in the earthly foldes of the Demills taple. And thus in dede he shall corrupt not a few. For he putteth the thyrd part of starres, for a great number of notable men, whose ministerie he vsed agaynst the Church. Hereof there be many and notable exampls of all tymes in all histories.

The Dragons enterpryse agaynst the Church.

And after he hath described this foule beast, and sworne enemy of all Saintes from the begynnyng of the world: streightwayes also he vttereth his attemptes, treasons and bitter poyson agaynst the Church, and how he began to moue warre. This Dragon, sayth he, stode before the womā, which was ready to be deliuered: and he stode watchyng, diligent, attentife, and awayting busily, at all tymes: and he obserued, and tooke that occasion of hurtyng the Church, neither hath

he omitted any oportunitie. And the end of all his enterpriſes was, to deuoure the ſonne, bozne of the ſpouſe of God. He hath alwayes euen from the begynnyng of the world gone about to cut of the glory of Chriſt: and if any faithfull ſolke be ſpiritually bozne a new by the Church, ſo as they are become like faſhioned vnto Chriſt, he attempteth alſo to byng them into errours and to deſtroy them. Wherefore S. Peter not without cauſe ſayd, that the Deuill goeth about like an hungry Lyon, ſekyng whom he may deuour.

He ſheweth now by the way, that Chriſt, as he was promiſed, is exhibited to the Church, and that the Dragon could not do any thyng agaynſt him. Whereupon he will haue vs betterly to conclude, that he ſhall haue no power ouer vs neither, if we abyde in Chriſt. For now he ſteppeth from the vniuerſall Church to a ſingular & moſt excellent member therof the virgin Mary, and knitteth vp in few wordes the myſterie of the incarnation. That excellent womā, of whom mention is made in the thyrd of Geneſis, that is to witte the holy virgin Marie the daughter of that foreſaid matrone I meane of the Church, hath brought forth a man child, that is to ſay her firſt begotten, Kyng and Prieſt: as S. Luke teſtifieth in the. 2. chap. By and by he declareth, what and of how great power he is, and why he called him a man child. He it is, of whom (Dauid) prophecied in the. 2. Pſalme. That he ſhould rule all natiōs with a rod or ſcepter, not of wood or leed that is plyable, but of yron to witte ſtrong and durable, namely the word of God: and ſuch as will not obey Gods word, he will beate them downe farre & neare with an yron ſtaffe, that is with power, which no man is able to reſiſte. But for this ſo mighty a Prince, Sathā that old Dragon, laid an ambuſh, and ſpyed vp the chief of the Jewes and Gentiles agaynſt him: but he found in him nothyng at all, as the Lord him ſelfe ſayd in the. 14. of Iohn: no more ſhall he at the laſt finde any thing in the faithfull of Chriſt. Moreover whileſt the Dragon attempted great thynges agaynſt Chriſt by the Elders of the Jewes, after he was riſen from the dead, the Lord was takē vp, as it were out of the throte or hotteſt aſſaultes of the Dragon, vnto his heavenly father, & ſet at the right hand of God the father, and ſo the old Serpentes attempts were made fruſtrate. Therher alſo will he receiue vnto hym his ſaythfull, though the Serpentes guttes ſhould buſt. For through hope we ſit together with our head in the places aboue heauen. Ephelians the. 2. And this is the chief and greateſt hope

Chriſt was incarnate, & geue to the Church.

of the Church in this conflict. For thus he gathereth: the Dragon most strongly and fiercely inuadeth not onely the auncient Church, but euen the very head of the Church, and redeemer Christ: howbeit with hys furie outrageous hee could nothyng preuaile: therfore he shall no more preuaile agaynst his members.

The church
fleeth into
wildernes.

Now he returneth agayne to the Church, and sayth: after the Dragon coulde bring nothing to passe agaynst the sonne of God, he went and made warre agaynst the Church, and the Church fled into wildernes. Certainly Jewrie in the prophetes is compared to a place most frequented: and the Gentiles are called a deserte or wildernes. Therfore after Christs ascension, the Apostles departing out of Jewry, repared to the gentiles: yea and the Jewes beyng inspired of the red Dragon, cast out the Church out of y^e coastes: which was constrained (as appeareth in the Actes of Apostles) to flee vnto the Gentiles. And lyke as the Lord prepared a place for his Church, so as his Church is greatly augmented among the Gentiles: Certes euen so, through the grace of hym that prepared the place, who also calleth, guideth, & feedeth his filie sheepe, and not for any desert of man, the same Lord hath ordeyned and stil doth ordeyne shepherds for y^e same church, to feede it as the Rauens did Helyas, during all the whole tyme that shalbe vnto the worldes ende. For as for the number of those dayes I discoursed before. And by this exposition is signified that the Dragon shall fight stoutly agaynst the Church, so that shee shall be compelled to flee: but how much soeuer he shall rage agaynst the Church, the Lord God shall yet prepare a place in earth, wherein shee may dwell safe: and will euer sende pastours to feede. He sheweth moreover, that fleeing shall not alwayes be reprochable. The Lord saue and keepe vs. Amen.

The description of the conflict of Christ and the Church with the Dragon: the Dragon is overcome, the heavenly dwellers sing prayles.

The Liij. Sermon.

AND there was a great battell in heauen, Michaell & his Angels fought wyth the Dragon, and the Dragon fought & his Angels, & preuailed not, neither was their

their place founde any more in heauen. And the Dragon that olde Serpent called the deuill and Sathanas, was cast out. Which deceaued all the worlde. And he was cast into earth, and his Angels were cast out wyth hym also. And I hearde a lowde voyce, which sayd: Now is saluation, and strength, and the kyngdome of our God, and the power of his Christ brought to passe in heauen: for the accuser of our brethren is cast out, which accused them before God day and night. And they ouercame hym by the blood of the Lambe, and by the worde of his testimony, and they loued not their liues vnto the death. Therefore reioyce ye heauens, & ye that dwell therein. Wo vnto the inhabiteurs of the earth, and the sea: for the deuill is commen down vnto you, which hath great wrath, because he knoweth, that he hath but a short tyme.

The Apostle hath spoken of the partes of the notable fight and worthy battell: he hath spoken also of the attemptes and purpose of the Dragon, which verely applyeth all his practises to this intent, that he may deuoure all godlines, that is to say, destroy it utterly: he hath shewed how he began to moue warre agaynst the Church, which fled into the wilderness: and now as it were leauing the woman in the wildeenesse, he seemeth to bring forth other soldours, which gene battell to the Dragon, and most valyauntly assaile and also discomfit him and all his power. S. Iohn therefore describeth the singular fight of an excellent person, to witte Michael, which ouercame the Dragon: and describeth the generall fight annexed with that particular. For he addeth, that all the Angels of Michael fought agaynst the Dragon.

And first heauen is shewed to bee the place of the fight or conflict. For in heauen, sayth he, was fought a great battayle. And it is euident, that Sathan was at the beginning of all chynge cast out of heauen into the earth, and therfore that he moueth no warre in heauen, nor rayseth any tumulte. For heauen is a place of rest and ioy, and not of debate and contention. Therefore this must be taken figuratiuely after the manner of the vision. For the Lord hath by signes represented this battayle to be scene in heauen, which in deede is fought in earth in the middes of the Church.

The place
of conflict.

And

who fight.

And here is set forth an Image of a notable fight, whereby is shewed what hath beene, and what is yet done in earth. I sayed euen now, that this combat was in deede particular, howbeit, so as it hath a generall fight annexed. For Michaell fighteth, which is as a captayne of this warre: And Michaels Angels fight also: which must be well discerned, although that Michaell and his Angels make but one part onely. On the other side fighteth the Dragon, as Braundcaptayne of this warre, & his Angels fight also. And these verely make none other partes, than we haue heard before in the beginning of this chapt. namely, that the partes of this fight were the Church and the deuill. Neuerthelesse least the victorie should be attributed to the Church, and not rather to Christ: the woman must now be omitted, and Michaell brought in fighting. whereupon there is in these thinges some difficultie: but it shalbe easie inough for hym, that will marke euery thyng in order.

Michaell
captaine of
the warre
agaynst the
Dragon.

First we must see, who that Michaell is: and there is in deede no doubt, but that the Angell Michell appeared in the vision, with an army of Angels fighting. And that on the contrary part agaynst them fought the Dragon with an hoste of deuils. But forasmuch as we heard in the beginning, that these were tokens, they must needes signifie and betoken other thyngs. I suppose therfore that here is betokened Christ the head and kyng, and defender of his church, together with his Apostles and Martyrs, and all his faithfull members. Neither is it a rare thing that Christ should be figured to vs by Angels: but it is a very rife & ordinary matter, for Gods messengers and Christs saythfull seruants to be called Angels. Christ therfore the head of the Church and the saythfull members of Christ, fight agaynst the Dragon, howbeit after a diuerse sort. For Christ ouercame hym alone in the combat without helpe of any creature: First putting hym to flight in all temptations, and finally breakyng his head all to peeces by dying on the crosse and rising againe from the dead.

How christ
hath fought
with the
Dragon.

This is the onely, true, and singular victorie: whereby afterwarde are obtained the victories of Christs members, gotten of that generall fight, wherein Christ fighteth not now onely hand to hand with the Deuill, but all the members of Christ at all times vnder Christ their Captayne fight against the Deuill, and in the vertue or victorie of Christ, fight and ouercome: as we shal heare by and by in the song of prayse.

But for great and sundry causes we affirme Christ to be figured

gured and signified to vs vnder the type of Michaell. **W**ho is that know by the Scriptures as many of vs as bee learned, that Michaell, as also Gabriell, be the names of good Angels of God. Michaell signifieth, who is as God: And who I pray is such as God, but he in whom is the expresse Image of the fathers substance, and which is the Image inuisible, and word of the father from the beginning, I meane the very sonne of God Iesus Christ: Michaell in the 10. & 12. chapt. of Daniel, is president, protectour & patrone of the Jewische nation. And it is playne, that the people of Israell had from the beginning none other tutour and patrone, but the Messias as himselfe, the blessed seede. This appeareth in the 7. of Esay, where we read, that the Lord spared the people of Iuda, and the princelike citie of Christ. In an other place he sayth most openly: I will defende that citie for my selfe, and for my seruaunt Dauid. And Dauid is called Christ, in the 34. of Ezechiel. Christ is therfore in very deede gouernour of his people, who neuerthelesse in defending and deliuering his seruantes, vseth the ministerie of Angels: who also attribute nothing to themselves, but all glory to God alone. Howeouer that excellent victory, can not without offence of godlynes be ascribed to Michaell the Archangel. For so omitting our Messias Christ, we should commend Angels, and finally we should both become and also deserue to be called Angell seruers rather than Christians. In the lawe it was written: the seede of the woman shall breake the Serpentes head. But the Lord neuer tooke the nature of an Angell, but the seede of Abraham, and by sinne hath condemned sinne. There shall follow anon in the song. Now is saluation and power, &c. And there is added: for the Deuill is cast out. And this saluation hath Christ alone accomplished: wherfore it is of necessitie that Christ the conquerour of Sathan must be signified by Michaell.

And the Dragon not onely foughe hand to hand agaynst the Lord, when he was matched with him in the desert: but also neuer ceased to tempt and assaile him, so long as he liued here on earth: he styred vp also agaynst him the Phariseis and Princes of the people, the Kynge and the Romane gouernour, and so at the last brake the Lordes heele. This was the greatest sight of the Dragon. The same Dragon inspi-
The Dragon and his Angels fight.

of the red Dragon. Stories declare the same to be done before Christes tyme: the same testifie also, and experience proueth, the like to be done from the Ascension of Christ into heauen, vnto this present day, and vnto the worldes end.

with what
lucke they
fought.

Now is also declared with what lucke they fought on either side: to witte most luckely concernyng Christ, most vnluckely as touchyng the Deuill or red Dragon. And in this fight, as also in the song immediately following, is contained the whole fruite of this disputatiō. For hereof all godly may learne, that Sathan our enemy is vnarmed: and that Christ in this conflict is on our side, as our Emperour & Captaine at all tymes, by whom all the godly may easily in all conflicts overcome. Therefore this matter of battell and victory is set by and by after the begynnynge of the most daungerous battaile with Antichrist, and Antichristians, which are the hooode or tayles, and scales of the Serpent, and champions of the Dragon, for a comfort and consolation. And the naturall order is here altered, which treateth nothyng of the successe of battaile, till it haue set forth all the conflict before. But this battaile shall be continued hereafter in the rest of the. 12. and all the. 13. chapter.

Christ our
commeth, &
Christians
overcome
also.

He declareth at thre wordes, first the victorie of Christ, and secondly of all Christians. The first is *καὶ οὐκ ἔσχον*, they preuailed not, they had no strength, abilitie, power, or might. Doubtles the force of the deuill is great if God permitte, & vterly ouergreat, in consideration of the iust iudgement of God, as appeareth in Job, where he is able to trouble and breake the strongest thynges. But the Lord sayth in the Gospell. The Prince of this world came, and agaynst me he hath nothyng. Agayne in the Gospell: The gates of Hell shall not preuaile agayne it, the rocke I meane, and secondly agaynst the Church. Although therefore the Deuill make an horrible vppore, and cruelly rage agaynst Christ and his Church, yet is he without force. For the vertue of Christ preuaileth.

John. 14.
Math. 16.

The second part is, neither was their place any more found in heauen: which maner of speach signifieth no other thyng, than that the reprobate Aungell is put from all dignitie, glory and power: moreouer that he hath no more any place in the Church, or amongst the elect of God: not that the deuill should not retorne, or should not tempt, or reue warre, but because he hath no place permañent. Hereunto apperteineth that which the Lord so oft repeeth in the Gospell,
and

and now the Prince of this world is cast out, in the. 12. 14. and. 16. chapters of S. Iohn. Moreover, by other places of the Scripture it is manifest, that the Deuill is shut out of heauen. And it shall be easie for vs to shut him out, which being cast out by the sonne of God, hath no place in vs, vntill we our selues geue place to him, which to the end we should not do, the Lord admonisheth vs diligently, that we should watch. The story is knowen in the. 12. of Math. of the Deuill that purposeth to returne, and therefore tooke vnto him seuen worse spirites. But wherefore dost thou heare him, why dost thou obey him, whom thou seest shut out of Heauen? Notwithstanding that hereby is signified also, that the Deuill was so fully vanquished of Christ, that he was also dyne to forsake the place of the battaile.

For the third member, as it were expounding the second addeth: he was cast to the earth. For they that are throwen to the ground, are iudged to be overcome. Therefore a full victory and perfect conquest is signified. Howbeit he was ones most valeantly throwen to the earth by our Lord Iesus Christ, in the misterie of our redemption: and by the vertue of the same he is dayly cast to the earth, by the faythfull. And like as the Deuill hath no place permanent in heauen nor in the chosen: so verely doth he inhabite all earthly, that is to say men sauouring the earth, and contemning heavenly thynges. Yea and we heare that his Angels are cast out with him. For the Lord in the Gospell of Saint Iohn the. 16. chapt. sayth: In the world you haue affliction: but be of good chere. I haue overcome the world. And S. Iohn in his Canonickall Epistle: you are of God litle children, sayth he, and you haue overcome them: for he is greater that is in you, than he is that is in the world. And this is the victory that ouer-came the world, euen your sayth.

Sathā cast
downe to
the earth.

1. Iohn. 4.
2. Iohn. 5.

And by the way he expoundeth, what we should understand by the Dragon, of whom he hath spoken hether to, to write the old enemy of mankynde. He setteth him forth with his titles, attributyng to him foure names, that hereby also we may understand his nature the better, and may beware of that wicked murderer. First he calleth him the old Serpent. For at the begynnyng by the Serpent he infected our first parentes with the payson of death and sinne, and by them the whole vniuersal world: as is to be sene in the. 3. of Genes. and the. 5. to the Romans. Therefore I sayd in the begynnyng of this chapter that he is called a Dragon. After he cal-

The na-
ture of the
deuill is fi-
gured by
certeine
wordes.

letch hym in the Deuill, that is to say a sclanderer, or a false accuser. For by and by it followeth, (which may expounde this word) for the accuser of our brethzen is cast out. &c. A goodly example of this thyng is declared in the. 1. and. 2. chapter of Job. διαβολω significeth to accuse or blame, and διαβολη is an accusation, and διαβολια a crime or complaint.

Thirde by an Hebrewe word he calleth him Sathan that is to say an aduersarie or withstander because he withstandeth God in all thynges, and setteth him selfe agaynst men in all holy matters, if happely he might hinder or corrupt them. Last he is called σαταν a seducer, deceauer, or one that supplanteth and betrayeth the whole world. For so doth the Lord intitle him in the. 3. of John, because he hath bene a lyer from the begynnyng, and is the father, that is the fountaine and originall of all lying, deceit, errour and seducyng, and of all euill. For all errours and heresies, all deceiptes, and all leasynge, finally all kynde of euilles, haue flowed out of this most filthy wellspring. And who is he that heareth these thynges, which will not abhorre that vyle beast? they must nedes be starke madde, that seeke by all meanes to be in fauour with that wicked spirite.

with what
lucke they
fought.

We should now here consequently annex the relesione of this fight, to witte how the Dragon persecuteth and assauleth the woman, and she agayne by flyng resisteth, and ouercommeth through Christ. But he suspendeth the same narration yet a litle while, and placeth now a song of victorie, and triumphe of the Saintes, the Aungels, & of the blessed soules in heauen. The summe wherof is, that Christ hath ouercomen, and that the faythfull do overcome in Christ: and therefore that the heauens thein selues, and all that dwell therein, must reioyse and sing. And I repete, that these thynges are interlased in the dangerous Antichristia and Romish sight, for a consolation, to the end that the Saintes should not be discouraged in those great daungers by reason of their naturall infirmitie: but call vppon the name of Christ, and fight manfully, seying they vnderstand vnder whose banner they fight, and with whom they fight: verely with one ouercomen vnder Christes standart. And when we heare that the Dragons force is broken, we must thinke that the furies of either beast, aswell the ten horned as the two horned, are weakened in the sayth of Christ. This geneth also no small courage in this conflict, that we see how the Dragon hath no power ouer them that are sprinkled and purified with the blood

bloud of Christ, but ouer earthly and worldly men. And this triumphe is heauenly. For voyces are heard out of heauen, singyng a mery note, to the intent that the reioycyng of the blessed spirities might haue more authoritie, grace, and efficacie amongst the poore afflicted.

They all with one voyce sing merely, that saluation and power is now made perfect, for by the Lordes death and resurrection, God hath wrought power, and made perfect the saluation promised to the father, to witte, when he trode downe the Serpents head, abolished sinne and death, and restored lyfe. This is the kyngdome of God in this world established in the electe, whylest by the power of Christ the prince of this world is cast out and overcome. For the cause followeth, wherfore we must so reioyce, and what vertue and power of Christ hath shewed it selfe, or how saluation is made perfect: because, sayth he, through Christ the Deuill is cast downe, that is to say, overcome and thrust out of doores, so as he can no more accuse mankynde before the iudgement seate of God. Hereunto belongeth that which S. Paule wrot. Who shall accuse the electe of God? It is God that iustificeth, who is he that condemneth? It is Christ which dyed, yea which rose agayne, which is also on the right hand of God, which maketh intercession for vs.

Moreouer, the heauenly dwellers doe not onely shewe forth the victory of Christ, but of all the saythfull, which they obteyne agaynst Sathan in the sayth of Iesu Christ: so as it may hereby at the least appeare, what we should vnderstand before by Michael, and by his Angels. And he beareth in diligently, that Christians overcome not Sathan by their owne merites, force, or strenght, but by the merite & grace of Christ. And they (sayth he) to witte; the Angels of Michael, overcame the Dragon by the bloud of the Lambe. For in asmuch as the saythfull are purified by the bloud of Christ, Sathan hath nothing agaynst them: but since they haue the spirit & sayth of Christ, they overcome the Deuill also. So in tymes past the destroyer had no power ouer those houses, which were marked with the bloude of the Lambe: Exod. 12. And he addeth an other thing, for the which the faithfull ouercame: for the worde of the testimony of Christ, which is the gospel. For in as much as the same is inuincible and eternall, they overcome all thyngs of this world, whosoever abyde in the truly and eternall worde of the truth. And euen in the gospel which is most true, the Lord hymself hath promysed that

Perfecte
saluation
by Christ.

Christ hath
made also
saythfull
victours.

he will not forsake his, but will fight for them. Therefore must the saythfull needes overcome. To these thyngs is added more the effecte of Christes purifying: They loued not their life more than Christ: and therefore haue they geuen it for Christ vnto death, and so haue ouercommen. For many are vanquished by this one thyng, that they wil not hazard their lyfe for Christ.

For these great benefites of God they exhorte now the heauens themselves, and all the inhabiteurs of heauen, that is to say, they exhorte one an other, to syng a ioyfull song. And by that which the heauenly Saints say they doe heare, they teach the Saintes in earth to doe the same, telling them of what maner and sort they ought to be, which shall overcome Satan in battayle, to witt, purified by the blood of Christ, cleauning to the testimonye of Iesu Christ, and contemners of theyr owne lyfe, to whom it seemeth not greuous to dye for Christes sake.

In whome
the Deuill
hath place.

Finally, about the songes ende they declare, in whom the Deuill shall reigne and take place: to witte, in earthly and fleshy men: who verely mocke at godly thynges, and ouerlyser by these worldly thynges; and such as shall perishe for the getting and keepyng wherof, they wyll not sticke to doe any thyng be it neuer so hard, where as for Christes sake they will abide to doe or suffer nothing. Vnto these they denounce an horrible wo, to wit, the curse of this present lyfe and of lyfe to come. There is not a more miserable people vnder the Sunne than the Deuils martyrs be.

But in whom the Deuill possesseth his kingdome; in the same also he, vitereth his mallice agaynst the elect, yea & that right great mallice. For he rageth most cruelly against godly, and against godlynes. He rageth also most extreamely agaynst those his worshippers, whom he defyleth wth all kynde of filthines, and dishonesteth them with all shame and reproche.

Agayne, I suppose that same to apperteyne to the comfort of the godly, that is spoken of the shortnesse of the tyme. For Satan in deepe through Antichrist shall most cruelly rage agaynst the Church, but those dayes shalbe shortened for the electes sake. By the way is noted also the wicked nature of Satan, who knowing that the last iudgement is at hand, wherein he must be throwen headlong into hell, thinketh to requite and recompence the shortnes of tyme wth the cruelty of his wrath and deuillish furie.

And

And hetherto of the victory of Christ and of his Saintes: now follow wyth lesse terrour, howbeit yet horrible things, of the warre, which the Dragon most greedely and fiercely moueth against the wife of God. The Lord Iesus byng him in subiection vnder our secte. Amen, Amen.

¶ The Dragon persecuteth the woman: shee is defended and preserued of th. Lord. The Dragon standeth on the sande. &c.

The Liiii. Sermon.

AND when the Dragon sawe that he was cast to the earth, he persecuted the woman, which brought forth the man childe. And to the woman were geuen two winges of a great Eagle, that she myght flie into the wildernes, into her place where shee is nourished for a tyme, two tymes and halfe a tyme, from the presence of the Serpent. And the Dragon cast out of his mouth water, after the woman, as it had beene a riuer, that myght cause her to be caught of the streame. And the earth holpe the woman, and the earth opened her mouth and swallowed vp the riuer, which the Dragon cast out of hys mouth. And the Dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the commaundeméts of God, and haue the testimony of Iesus Christ, and he stoode on the sea sand.

That which before he had begonne, to speake of the persecution of the Dragon, and flight of the Church, and had deferred a little, to declare the victory of Christ: now he resumerth and finisheth, and describeth the fight lynely, and most expressely and constantly annuncerth many tymes the helpe of God, which is geuen to the Church through the grace of god.

When Sathan therefore, sawe hymselfe overcommen by Christ, and quite cast out, he began to rage agaynst y church redeemed with the blond of Gods sonne, and vexed her with greuous persecution. For immediately after Christes ascension, a great persecution was spired vp against the Apostles and Apostolicall Church, for the Apostles being put in pris-

Ala, us,

sons,

Acts. 26. sons, were greuously rebuked wyth wordes, and also scourged wyth rodde and whyped. Stephē was stoned, James beheaded wyth the sworde, & finally by the meanes of Saule (which than played Saule) innumerable were cast in prison, and put to cruell tormentes.

Gods deli- ueraunce. On the contrary part he reciteth the present ayde of God, which he uttereth by a figuratiue kynde of speach, after the nature of the vision for the more efficacie. For he sayth, how to the woman, I meane the Church, were geue two wynges of a great Eagle, by the helpe whereof shee fled into the wilderness, where shee hydde her selfe for a tyme, safe from the Dragons sight. And here is signified, that a large power is graunted to the church to flee, and escape the furies of Chynges enemies, and to set forth the gospel amōges the Gentiles.

The Eagles wynges. whercof you may read in the 11. chap. of the Actes of the Apostles. And not without cause he mentioneth the Eagles wynges, yea and of a great Eagle. For Moses in Deut. maketh mention vnder his figure, of the defence & ayde of God almighty: lyke as the Eagle, sayth he, flyeth ouer her yong, and stretcheth abroad her wynges, and carryeth them on her shoulders, so the Lord hath also kept and aduanced thee.

A place for the Church in deserte. Furthermore he sayth, there is a place geuen to the church in wilderness, to witte, prouided of Christ, which turneth to hym whom he wyll, and prepareth hys spouse for hymselfe. And he nourisheth the church amonges the Gentiles wyth his Euangelicall worde, as he nourished his people in olde tyme in the deserte with Manna. And the tyme of the church he prescribeth not. For he vseth agayne a kynde of speach, as it were a riddle, borrowed out of Daniel: which God vseth when he will haue the tyme to be vnknewen: which forasmuch as we know to consist in his good and righteous power, we ought not to enquire curiously after them. wherof I haue spoken before. Doubtles it is playne, that the Church amonges the Gentyles, shall conrynue and remayne to the last iudgement, But the day of iudgement can no man define.

He vomiteth a floud after the woman. Agayne he declareth, with what furges the Deuill shalbe inflamed, to make new and continuall warre agaynst the Church. when he saw the Church amongst the Gentils to be daily increased and established, he vomited out water after the woman: and that we might know the figure, he adde, as it were a River. For he signifieth, that the deuill hath poured a sea of euils into the church, sectes I meane, discor-

tions,

tions, tumultes, seditions, and persecutions, wherewith the whole world hath bene overflowed. Merely he raised vp euery where all magistrates and Priests agaynst the Apostles, and Apostolicall doctrine. Read the Actes of the Apostles the 13. 14. 15. and the chapters folowynge. Neither is it a rare thyng in the Psalmes, to vnderstand all kynde of afflictions by waters, fluddes and riuers. And to this end he raysted vp those great euils, and poured them on the godly, *να ποτα μωόριτον ποιησθ*, that he might cause the Church to be carryed away with the floud, that is to say, that he might defile the Church or take it quyte away: that is, that he might take away the godly, and the doctrine of godlynnes. And this is the continuall endeuer of Sathan, hereunto he applyeth all hys consultations and doynges. So in the Empire of Nero and Domitian, he studyed to wash away the Church by the bloud of Saintes; but yet in vayne. For therfore I suppose it is sayd, he vomited a flud of euils after the woman, not vppon the woman.

For God neuer sayled his afflicted Church: In so much (which a man may inauayle at) that the earth opened her mouth, and swallowed vp the floud poured out of the Serpentes mouth. The earth dranke vp in old tyme, and conected the bloud of Abel. And here is signified, that the godly which suffer persecution, haue helpe, from whence they looke not for: as Dauid in tymes past is read to be deliuered by the helpe of the Palestines, thyngyng nothing les than to deliuer Dauid out of the hands of Kyng Saule: but yet whylest they go about an other thyng, they byng to passe that, which seemed good to the Lord, which can turne the euill intentes of euil men to the profite of the godly. And doubtles we see many tymes in the Actes of the Apostles, that the earth hath swallowed vp a flud of euils: that is to say, that earthly and worldly men, doyng in the meane tyme an other thyng, haue procured peace to the Church. So doth that Towne Clarke or recorder of Ephesus, pacifie the multitude of the Ephesi-ans, which were all on a roare and worse than mad: Lyfias the head Captaine, taketh away Paul out of the bloody hands of the Jewes: so doth the Centurion defend Paule, that he should not be slaine of the souldiours in the shipwreake. The ciuile warres (begonne immediately after the death of Nero) gaue peace vnto the church vntill the Emperre of Domitian. But the olde Serpent that can neuer rest, attempteth nowe warres. For now beyng wood made wyth the church, he

goeth to make war against the remnaunt of þ̄ womāns seede, that is to witte, agaynst the rest that should be borne of the Church by the word of God, euen vntill the iudgement. And so maketh he way to the Romaine persecutions, which followed incontinently after the tyme of S. Iohn, in the Empire of Rome, and to the Antichristian persecutions rayped after the Empire subuerted. whereof shall be spoken in the 13. chapter. &c.

The church
begetteth.
Gala. 4.

Nevertheless hereof it appeareth chiefly, what S. Iohn vnderstandeth by the woman, the same verely which engendreth the seede of God. The Church is called both the mother and daughter. The daughter, because she is engendred by the word preached in the Church: The mother, for that by the word, she bringeth forth spirituall children to Christ. For the seede of God, & the seede of the woman, be all thole which keepe the commaundementes of God, and haue the testimony of Iesu Christ. They keepe the commaundementes of God, which make much of Gods law, and frame all partes of their life accordyng to the same. They keepe not Gods commaundements, which set nothyng by the law or word of God, neither frame their life after the same. Of this matter is spoken at large in the 14. of Iohn. The testimony of Iesu Christ is nothyng els but the Gospell of Iesu Christ preaching vnto vs the free remission of sinnes. They haue this, which possesse it by sayth.

The Dragon standeth
on the sea
lande.

And where he sayth, that the Dragon stode on the Sea lande, it is a preparation to rhynges that follow: for by and by he sayth, how the beast the principall instrument of the Dragon, came out of the Sea by the Devils meanes. And it hath a consolation, that the Dragon is sayd to stand on the lande, and not on a rocke. For it signifieth that the furies of Sathan shall not long indure agaynst the Church, and that the kyngdome of the Deuill shall be ruinous, and fall to decay, whose foundations are layd vpon the sande.

He exhibiteth the notable instrument of the Dragon to be seene, namely the old Romane Empire, which is described what maner a one it is. &c.

The lv. Sermon.

The 13.
Chapter.



And I saw a beast rise out of the Sea, hauyng seuen heades, and ten hornes: and vpon hys hornes

hornes ten crownes, and vpon his head, names of blasphemie. And the beast which I saw was like a Cat of the Mountaine, and hys feete were as the feete of a beare, and his mouth as a Lyon. And the Dragon gaue hym his power, and his seate, and great authoritie: and I sawe one of his heades as it were wounded to death, and his deadly wounde healed, and all the world wondered at the beast, and they worshypped the Dragon, which gaue power to the beast.

S. John proceedeth to describe the notable instrumentes of the deuill, whereby he hath afflicted the Church of Christ with continuall and most greuous persecution, accordyng as Christ hath reueled them vnto him. And he speaketh of the old and the new Romane Empire. **S.** John beyng a man vnfurnished of worldly helpes, and there withall condemned and banished, could not haue spoken, & much lesse haue written these thynges without exceedyng great daunger. For the Romane Empire was taken for godly, innincible, most sacred and cuerlastyng. Nevertheless the Apostle both speaketh and writeth herof in such sort, as it semeth that he can not chewe the name of a seditious person, and of an offender agaynst the holy maiestie both of the Emperour and the Empire. But what I pray thee wouldest thou do, when God commaundeth thee so to speake and write?

Instruments by the which the deuill hath wrought & worketh.

The world also rageth at this day, when they heare Reales and policies chastised by Gods word for sinne and wickednes committed: and Lordly enough some princes set forth proclamations, commaundyng that no such thyng be heard any more. But the Lord sayth in the Gospell: if these hold their peace, stones shall speake: signifying vterly, that the truth must be preached, and that it can not be oppressed or quenched with any decrees, threatenynge, force of Armes, or punishments. Therefore if they should at this day keepe silence, vnto whom the office of preachyng is committed, the Lord would styre by other preachers, which should beare witness to the truth, though all the world sayd nay to it. Therefore I would counsell princes, that they should not vexe themselves in vayne with those their sundry attemptes agaynst Gods truth. For they shall not preuaile. The truth shall vauquish. For he that then furnished John agaynst the Romane Empire, at that time most flourishing & puissant, wil doubtles

The vnpatientnes & boldenes of the worlde agaynst the truth.
Math. 21.

les get the vpper hand at this day also, by reuelynge his truth to the world now crased and waken old. wo to those stiffnecked natures, which loue to seduce. Let all preachers learne by the example of the Apostle S. Iohn, to utter freely such thynges as they haue receined in commaundement, and to feare no man. He is greater which is in vs (as the same S. Iohn sayth in the .i. Iohn. 4.) than he that is in the world.

The beast
is the Ro-
mayne
Empyre.

And not without right weightie considerations doth hee terme the Romane Empire which was of so great authoritie and in maner diuine, a beast. For the Lord keepeth still the phrase of the Scripture, imitatynge Daniel, who in his seuenth chapt. attributeth the name of beast to the Romane Empire. And S. Hierome expoundynge by the Prophecie of Daniell, by the beast vnderstandeth the Romane Empire: and supposeth that therfore it is not called a Lyon, nor a Beare nor a Libard, but a beast: because that what crueltie soener ye can imagine in beastes, by the same ye may vnderstand the Romanes. Doubtes in maners they haue shewed them selues beastes. Mithridates the most renowned kyng of Pontus, speakynge of the Romanes in the .xxxviii. booke of Iustine sayth thus. As they them selues report, that their founders were nourished by suckynge of a wolfe: so haue all that people wolues mindes, neuer satisfised with bloud, euer greedy of dominion and hungryng after riches. And now how filthy beastes many Romane Princes haue bene, their owne writers wittie, chiefly Suetonius, and others that haue written of the Emperours lyues. And that the people of Rome were also of beastly maners, the .i. chapter of the Epistle to the Romaines proueth.

The good
and godly
are accep-
ted.

I know well you will say: sayng that S. Iohn comprehendeth the whole body of the Romane Empire vnder this resemblance: Shall we call constant Constantine, Theodosius, and other godly Emperours, beastes? I say how the Scriptures vse this maner of speaking, and by beastes in dede vnderstand Empires, although they call not all those that dwell in those Empires beastes without any difference: therfore we vnderstand them to be exempted in all Empires, that liue a lyfe to God acceptable: and know assuredly, that neither Daniel, nor S. Iohn would haue disdained such guiltlesse men and worthy of all prayse. Yea in all this treatise of the Empire and of Antichrist, we except alwayes such men as are innocent and excell in vertue. wherof we shall happely speake more hereafter.

And

And first he sheweth the beginning of this Empire. The beast commeth out of the Sea, on the sande whereof stādeth the Dragon: and in the 17. chapt. it is sayed, how the beast came out of the bottomlesse pitte. Therefore the begynnyng hereof is referred to Sathan. Notwithstanding we must here take diligent heede, that we take away nothing from the Lord our God, the which he chalengerh to hymselfe. The Scripture in sundry places, but chiefly by two most excellent witnessers, by Daniell in the 3. chapt. and S. Paule in the 13. chapt. to the Romaynes, hath left in record, that kingdomes and Emppyes are of the Lord, and that he setteth vp and despolet kyngs. There is no power, sayth the Apostle, but of God. And hetherto in deede the Apostles commaunde men to obey Princes and magistrates. How is it then that we heare, that the Romayne Emppyre came out of the bottomlesse pit, since the Apostle speaketh of the same? Doubtles the Romayne Emppyre is not absolutely of the Deuill. For God is the authour of Monarchies, and preserueth Realines and policies, geuing thereunto certeyne saythfull seruants. But Sathan medleth with mens matters, and corrupteth both kynges and kyngdomes: and in that respect they be of the Deuill. The Christians in all politike matters obeyed Emperours, but when they commaunded Idolatrie, they obeyed them not. Certayne it is, that god did set vp the kingdome of Isracell, or of the ten tribes by the Prophet Abias: yet nevertheless the Lord cryeth out in an other prophet: they haue reigned in deede, but not by me. For the Lord woulde haue had those kynges to haue framed all thynges after his word, and to reigne in the feare of God: and where they did not so, but followed the instigation of Sathan, & ordered all things after their owne luste, they are rightly sayed to reigne, not by God, but by the Deuill. Therefore haue the godly obeyed kynges: but they obeyed them not when they commaunded wicked thynges, although they tooke them for their kinges, God had instituted the order of Priestes: notwithstanding That calleth the doinges of the same Priestes the workes of darknes. And S. Peter sayth: we must rather obeye God than men. So verely the Romayne Emppyre, which was of God, came also out of the Sea (as Daniel sayth also) that is to say, out of the troublefome world, & euen out of hell, and was made great through slaughter, murder, sedition and treason. For the people of Rome wryth the most part of Emperours regarded the deuill and the world, and not God.

And

The originall of the Empire.

How the Romane Empire is of God and of the Dragon.

3. Kin. 17.

Amos. 8.

The Ro-
mane Em-
pire of seue
heades.

And that the Emperie of Rome is at this day, he figureth now also. It hath seuen heads and ten hornes, & euery horne had his crowne, signifying verely, that by hornes are meant kyngdomes. Neither neede we here to bring in any newe or farre fetched exposition. In the 17. chapr. the Angel expoundeth himselfe, and sayth, that by seuen heades are signified seuen mountaynes or hilles, and seuen kynges also. In Rome are accompted many hilles, but there be seuen notable. For there is mounte Palatine; Capitoline, Auentine, Coelius, Esquiline, Viminalle, and Quirinalle: Propertius expounding the same in one verse (which I haue expressed in two) sayth:

Septem Orbis alta ingis, tota qua presidet orbe.

A citie set alofte on seuen hilles,

Whose people rule the worlde at their owne willes.

And therfore it is called of the Greekes, *επταλόφος*, of seuen hilles. And verely the citie is taken for the whole Empire. So haue there beene also many kinges & Emperours, which are comprised in the number of seuen: but yet is it certayne, that the number of seuen kyngs also is exactly founde in the historie. For at the beginning when Rome was first builded, there reigned seuen kynges in order: Romulus, Numa, Tullus Hostilius, Aucus Martius, Tarquinius Priscus, Seruius Tullius, Tarquius Superbus: after the expulsiue of whom, because hye sonne had rauished Lucrece, they were ruled by consules, by ten men, and by Dictatours, untill the tyme of Iulius Caesar, who first vsurped to hymselfe agayne a kynges crowne: after whom reigned agayne other seuen: that is to wit, Antony & Octavian, called Augustus, Tiberius, Caius Claudius, & Nero. In Nero the emperie receiued a wounde: from thence againe are accompted seuen, Otho, Galba, Vitellius, Vespasiane, Titus, Domitian, Nerva. From hym was the Emperie put ouer to Vlpus Traiane, a Spaniarde. Therefore y^e Romayne Empire could not by playner markes be expressed. To this Emperie also Daniel attributed ten hornes, aswell for that it was collected of many kyngdomes, as also for that it was dispersed agayne into many. wherof shalbe spoken in the 17. chapter. And it is a commo thyng in the Scriptures, to signifie kyngdomes and power by hornes.

The Ro-
mane Em-
pire blas-
phemous.

And to this kyngdome the Lord Iesus ascribeth ou^r wickednes, yea he calleth it blasphemous. For he addeth: and vpon his heades the name of blasphemie, that is to say, what blasphemie soeuer may at any tyme be any where deuised, all that same shal be founde manifest in this Empire, and chiefly

ty in the heads. For if ye beholde the hills of Rome, chiefly the mounte Capitoline, ye shall finde it called of Cicero, the mansion place of the Gods: verely for that it conteyned in a manner the Images of all the Goddes. For on those hills were seene the Temples of Jupiter after all his properties. &c. The Temples of Saturne, Iuno, Minerua, of Mars the reuenger, of Hercules, Ianus, Venus, Apollo: Also the Temples of Fortune, Wealth, Victory, Concorde, and such other. And if ye looke vpon the Emperours themselves, Caius would haue hys Images set vp in Temples, and the people to sweare by hys name. Nero blasphemed the name of Christ, and by shedding of innocent blood sought to abolishe the Gospell. Domitian commaunded hymselfe to be called God and the Lorde. And others also haue required godly honours, men swimming in blasphemies, and sinking in all wickednes.

Furthermore, by an Image compacte of sundry beastes he sheweth, how the Romayne Emperour increased, and obteyned such power, and what be the manners thereof. In the 7. chapr. of Daniel. By the Caste of the Mountayne is signified the Monarchie of Grece or Macedonie, by the Beare, the Persian, and by the Lyon, the Monarchie of the Chaldeis or Babilonians. And it is playne, that the Romaynes ouerthrowing those nations, and putting downe and subduyng to themselves those Monarchies, came vnto the hyghest topp of gouernement. For they subdued to themselves the East partes chiefly by Lucullus, Pompey, and Crassus: Macedonie and all Grece, by Paulus Emilius: a good parte of Affricke by Scipio and Marius: Egypte by Octavius Augustus: and so forth. And lyke as they were in religion vngodly: so were they in other maners not vnlyke wyld beastes. For as the Lybarde or Panther is spotted of sundry colours: so are the Romaynes, a collection of many nations, borne to make sedition and slaughter. The Beare doeth not onely goe vpon his feete, but wyth the same also striketh, and catcheth hys pray: so the Romaynes did nothyng els, but strike, fight, and take spoyle. And as the force of a Lyon is amonges four-footed beastes most excellent, and the Lyons yowth vnslayable and sinking: so was the Romayne Emperour most strong couetous, neuer contented, and the very matter and corruption of mischief.

And S. Iohn declareth more expressely, that y^e Romaines haue all that wickednes, crueltie, and mischief of the Deuil: The Dragon sayth he, gaue vnto that beast, hys power, and

The power of the Romane Emperour of monarchies oppressed.

The Romanes are beastes.

The Dragon giveth to the Romane his power and seate.

that

that great: he gaue also his seate. which is as much in effect, as if he had sayd: the Deuill reigned whole in the Romaines, and the Romaines wrought by the Deuill, all that they dyd. For the Deuill is the originall of inurthers and lyes. Of the deuils seate I haue spoke in the second chapter of this booke. Howbeit we must know, that all powder is of God: but he by his iust indgement doth permit many thinges to the Deuill ouer the childre of misbelefe. For when S. Paule in the 2. to Thess. the .2. had spoken of the most mightie working of Sathan, by tokens and lying wonders, wherewith they should bee deceaied that would not receaue the trueth: he addeth immediately: therfore God shal sende them strong illusions, that they may beleue lyes, and be indged all that belceued not the trueth. &c. For (as I haue ofte admonished) we must take good heede, that we mixe not the workes of God and the Deuill together. Good workes are of God, euill are of Deuill. Now least any man should maruaile, why God permitterh so much to the Romaines and the deuill their head, and doth not infringe their force for the electes sake. S. John interlaceth the heaue chaunce of the people of Rome, and of the whole Empyre, which happened to them, immediately after the first persecutiō moued agaynst the Church of Christ, and after the execution of the noblest Apostles, verely to reuenge that innocent bloud. For he seeth one of those heades, as it were wounded to death, Nero which first of the Emperours stirred by the first persecutiō against the Church, sticked hymselfe with his owne hand. And he was the last Emperour of that familie, and left the Empyre so afflicted, that it was lyke inough to haue fallen to decaye. Certayne prouinces reuolted, Galba, Otho, and Vitellius, fought amonges themselves, and made ciuile warres. This Vitellius moored, droue Sabinus, Vespasians brother, suspecting none euill, with others, into the Capitoll house, and setting the Temple on fire, destroyed both the Temple and men together, and made all one heape. Neither doth Oforius conceale, why these thynges happened, saying: by and by Rome was punished for the iniuries that shee had done to the Christen religion, by the inurther of her Princes, and by ciuill warres.

**The deadly
wounde is
healed.**

Notwithstanding, the Apostle addeth, that the wounde was healed agayne. For Vespasian (sayth Sextus Aurelius victor) did soone releue the worlde that had long bene lifelesse and forlorne. Here you may see what is meant by that, that the head seemed to be as it were slayne: and also you haue what

what he meant by ſaying, that the wound was healed againe. For other writers diſcourſing þ ſame more at large, ſet forth, how Veſpaſian returning to Rome, accompliſhed nothing more noble or better, than to eſtabliſh and beautifie the common wealth that was ſore afflicted and decayed, to bring in order and frame the provinces and Cities that were diſordered by tumultes and ſeditious uprores, to reſorme the warlike diſcipline which was growen ouer licentious, and to puniſh offenders. He repaired the Citie a new which had bene deſaced with former ſiringes and ruines: he builded agayne the Capitoll houſe that was burnt: and erected the Theater in the middeſt of the Citie, the moſt auncient Monumente of the Empire. &c.

Moreover he toucheth now ſore the fooliſhnes and wickedneſſe of the world. And there was a wonderyn in the whole earth. &c. For the world followeth the preſent felicitie, and eſtemeth all thyngs after their good or euill fortune. For that Religion, ſay they, is moſt noble, ſtable and true, which is famous in victozies, and ſhineth with the ornaments of this world. Therfore for the maieſtie of the Romane Empire, which they had in greateſt admiration, the moſt part of men receaued the Romiſh Religion, and defended the ſame as ſincere. But Saint Iohn declaring the enormitie of this ſinne, ſayth: and they worſhypped the Dragon. &c. he ſayth not, they worſhypped Gods, or wood and ſtones: but they worſhypped the deuill. Idolaters will ſay, that they worſhipp and honour Gods, and are not ignorant, that Images are made of matter corruptible: and that the worſhip that they do vnto them redoundeth, not to thoſe dead ſignes, but to them, wherof they be ſignes. Thus verely will all Idolaters ſay: vnto whom if you ſay, you worſhypp wood and ſtones, they will anſwere quickly, that they haue great iniurie done them. For they be not ſo fooliſh (they will ſay) to worſhypp that thyng, which they made with their owne handes. &c. But the Apoſtle which knew well enough thoſe worldly expoſitions, and wilie ſhiftes of Idolaters, ſpeaketh frankly agaynſt them and reſpecteth not that, which they alledged for them ſelues: but that ſame rather, which God iudgeth, and the truth of the thyng pronounceth, ſaying: and they worſhypped the Deuill or the Dragon. So Paule in the. 1. to the Corinth. the. 10. chapter. The thynges, ſayth he, that the heathen offer vp, they offer them, not to God, but to Devils. But this did the Gentiles deny. But God in this caſe pa-

The fooliſhnes and vngodlines of þ world.

They worſhypped the Deuill.

seth not vpon the iudgements, and intentes, and denials of men, but pronounceth after his owne iudgement. In the. 17. of Leuit. He sayth: if ye offer vnto me oblations otherwise, thā I haue prescribed, ye shall defile your selues with blood: that is to say, I will impute it to you as murder. Let now the Masseingng Priestes cry out till they be hoarse agayne, we offer to the Lord God, and not to straunge Gods: yet shall the Lordes sentence stand most true for euer, that they transgres with vnlawfull worshyping, no lesse than if they committed murder. As also Eay beareth witnes in. 66. chapter. The Lord God alloweth the sincere obediēce, which we shew vnto his lawes, he careth nothynge for our inuentions and good intentes. Thus at this present he sheweth at few wordes, as the thyng is in dede, that all Idolaters worshyp the Deuill. If we would at this day esteeme these things rightly, we should not so cōtende as it were for life & landes: about mainteyng of Images in the Church. The Lord Jesus light our hartes and mindes to see his truth.

The beast is worshipped, and he blasphemeth the name of God, and the Saintes of God, and finally maketh warre with the Saintes.

The lvi. Sermon.

AND they worshipped the beast: saying: who is lyke vnto the beast? who is able to warre with hym? And there was geue to hym a mouth to speake great things, and blasphemies: and power was geuen vnto hym, to do, xliij. Monethes. And he opened his mouth vnto blasphemie agaynst God, to blaspheme his name, and hys tabernacle, and them that dwell in heauen. And it was geuen vnto him to make warre with the Saintes and to ouercome them,

He sayd, that the world worshipped the Dragon: now he addeth, that the same worshippeth the beast. Howbeit sayng the beast is the Empire, some man might maruell, how the Empire might be worshipped. But we at few wordes say, how they worshipp the Empire, which receiue the decrees, rites and superstitious ordinaunces of the Empire, and depend wholly vpon them, And there were not a few at that tyme,

The beast
is worshipp
ped, & how.

tyne, who for loue of the Romane Empire denyed the sayth of Christ, and revolting from the Church, ioyned them selues in Religion and sacrifices to the fellowship of the Empire. They in very dede worshipped the beast. Whereof that thyng which is onely due vnto one God, the same dyd the Romanes attribute to their Empire. But who soeuer ascribeth diuine properties vnto any thing, doth verely deifie and worshipp the same. And the properties of God be these, to haue no match or pere, that he alone is greatest and best, immortal, eternall, most mightie, most inuincible. For so say the Prophetes: who is like vnto thee, O God, in heauen and in earth: who is as thou: who can resist God? But the Romanes did attribute all these thynges to their Emperours, and to their Empire, saying, as S. Iohn also reciteth: who is lyke vnto Rome? who is able to warre with it? they called their Emperours Gods, best, greatest, most puissant, and most inuincible. The Empire it selfe they called eternall. Ye may see these thynges yet in most auncient authours & coynes. So many therefore as were not ashamed to attribute those things to the Romane Princes and kyngdome, are sayd rightly to haue worshipped the beast. And what other thing I pray you is done at this day, whylest for the fauour of Emperours, Kynges, Dopes, and their Realmes, the truth is denyed, or waisted after the affections of men? These worshyppe the beast also.

Now is geuen also the beast a mouth speakyng great thynges, and blasphemies. Of blasphemyes we shall speake speake more anon. But for asmuch as the Romane Empire obreynted great victories, and held most gallaunt and solempne triumphes: they seeme to haue occasion geuen to boast proudly of their victories, and to chalenge those thynges to them selues, which were in dede wrought through the power of God. And doubtlesse the Romanes bragge exceedingly and overlicentiously, that they are conquerours and Lordes of the world. But such pride was greuously punished in Nabuchodonosor the kyng, wherof you may see in the .4. chap. of Daniel. S. Peter affirmeth that God resisteth the proude, and geueth grace to the humble. God hateth the arrogant, and taketh away their names from the earth.

And where some man might demaunde: But what end shall there be of their iniuries, pride, their intollerable arrogancie, and blasphemies? S. Iohn preuenteth and sayth: and power was geuen hym to do, that is, to worke violence. *How long shall Rome be thus proude.*
 Bb. ij. monethes;

monethes : that is to say, so long tyme, as it semeth good to the Lord : which neuerthelesse, although he would haue the tyme to be to vs vnknownen, yet is knownen to him, so that the godly may assure their selues, that this euill shall indure but a few monethes. Of this number haue I reasoned in the xi. chapter and. xlvj. Sermon, and haue shewed in the former places that those numbers were all one, to witte the thousand two hundred and three score dayes, the. xlii. monethes, and the tyme, two tymes, and halfe a tyme. God therfore admonishyng vs as it were by a riddle, will not haue vs curiously to inquire after the tymes, which he hath kept in hys owne power : it is sufficient to vs that he hath assigned all thynges within their iust bondes.

Of the blasphemies of old Rome.

Now followeth a plentifull treatise of the Romish blasphemies. First he saith by a trope, he hath opened his mouth: whereby he hath signified his boldnes, and libertie, or rather licentiousnes of speakyng. For we say he would not ones open his mouth: when we meane that any man wil not speake frankly. But the Romanes, and companions of the Romish superstition blaspheme God three maner of wayes. For first they blaspheme the holy name of God in that they preferre their false Gods and their superstitions before the true God, and the true and most holy Religion. For whereas they admitted the Gods and the Religions of all nations into the Citie of Rome: they utterly refused the Religion of the onely God of Israell, bycause they perceaued how he would be worshyped alone and after none other maner than he hymselfe had prescribed. But they had rather receiue wickedly those their many Gods, and their Religion although most absurde, than to commit them selues into the tuition of one, and to receiue a moderate and simple religion: Authour. Aurel. August. I reaccōpt not how the blasphemous wordes of them, uttered agaynst the true God, about that time chiefly, whē Vespasian and Titus hauyng finished the Jewes warres, triumphed both ouer the Citie which they had destroyed and ouer the people of God whom they had conquered. There were caried about in the triumph the holy vessels of the Temple, and euen the God of the Jewes as vanquished and bounden, seemed to be led into the Capitoll house, to make his supplicatiō to their great God Jupiter, as it pleased them. where upon we vnderstand that the name of God was no whit lesse outrageously blasphemed, at that tyme, than it was in old tyme by the Iudaestines or Iudaistians, what tyme they set the

Arche

Arcke in the temple of their God Dagon: likewise by Rapsake, and Synnacherib, moreouer by Balthazar kyng of Babylon in the .5. chapter of Daniell. But the offendours are foude out at the last.

Secondly the Romaines blasphemed the Tabernacle of God. That same old Tabernacle of the people of Israel, was not onely the office, or place of Religion and worshyping, but also a token of Gods presence. For God is now presente in the middelt of his Church, a figure of whom, the Tabernacle of witness represented. But the Romaines called the Christen Church wicked, foolish, seditious, whorish, and detestable: which they also most greuously dyd persecute, and sought to destroy by al meanes: hereunto also they bent their whole power.

Finally they blasphemed also the heauenly dwellers, the happye and blessed soules of Saintes, Prophets, and Apostles, whom they called wicked, seducers, peacebreakers blasphemers, heretikes and sinnefull persons. For at this tyme, whilest S. Iohn wrote these things, diuerse Apostles, vnder the Romaine Emperre, had now bene executed and slayne, as plagues of the worlde, yea and their memoziall and doctrine condemned. But hereby you perceiue, how displeasingly God taketh it, if any mā rayle vpon godly preachers, and holy ministers of Churches. For the Lord taketh the reproche to be spoken as it were agaynst hymselfe. There remaine yet at this day certayne blasphemies of this sorte in Cornel. Tacitus in his 21. booke of the doings of the Emperours, written agaynst Moses and the people of God.

Moreouer God permitteth the beast, to warre vpon the Saintes, and to overcome them. For the Romaine Emperre vntill the tyme of Constantine the great, stirred vp ten most greuous persecutions agaynst the Church. whereof you may reade Eusebius byshop of Cesaria, and Oforius in the history which he wrote to S. Austen. And this place chiefly apperteyneth to the instruction and comfort of the Church: For the Lord also in the Gospell prophecieth of the desemies of the Church, to the consolation and information of the godly, as appeareth in the 15. and 16. chapt. of S. Iohn. And how the Satanes be overcome I declared in the 11. chapt. The Lord Iesus preserve his Church. Amen.

¶ Of the power of the Romaine Emperre, and who wor-
 Ib. iij. This

Ship the beast: and of the destruction of Rome, and the Romaine Emperre.

The Lvij. Sermon.

AND power was geuen him ouer all kynreds, tounge, and nations, and all that dwell vpon the earth worshypte hym: whose names are not written in the booke of life of the lambe, which was killed from the begynnyng of the worlde. If any man haue an eare, let hym heare. He that leadeth into captiuitie, shall goe into captiuitie: he that killeth with the sworde, must be killed with the sworde. Here is the patience, and the faith of Saintes.

Of the power of the Romaine Emperre.

The Apostle by the reuelation of Christ speaketh also of the power and maiestie of the Romaine Emperre. The Romaine Emperre was in deede of greatest power in the tyme of Octavius Augustus, also in the tyme of Domitians reigne, and in the reigne of Traiane, also vnder Hadrian, Aureliane, Dioclesian, and Constantine. The greater parte of the worlde inhabited obeyed thereunto: as all Europe in a maner, with Asia and Africke: as both latin and Greeke histories do testifye. Howbeit hereby the Lord warneth vs, that we should not curiously search the secretes of God, nor be inquisitiue, why God gaue so great power to the Romaines, who he knew woulde abuse the same to the oppressing of Christes Church: for where he sayth, that the power was geuen to Rome, he stilleth and appeaseth all murmurings. For Emperres be of God. But he is most wysse, righteous, and holy. Where therfore he made the kyngdomes of the world subiect to Rome, he did it wisely, iustly, & holyly. In that the Romaines corrupt Gods ordinance, and committe themselves to be gouerned of the Deuill, it commeth of euill.

Let our disputations here cease, for the wise man sayth also, that wicked men and hypocrites reigne for the sinnes of the people. And whereas he rehearseth kyreddes, tounge, and nations, he doeth after the imitation of the prophet Daniel, which by such a phrase of speech is wot to signifie a most large and puiſſant Emperre.

But what apperteyneth this to vs, or what profit sayest thou)

thou) cometh to vs hereby, that the Romayne Emperre is so far extended throughout the world. This verely, we see how this propheticke hath hitte euery thing rightly that went before: therefore is there leste no place to doubt of the thynges that follow. we may perceave mozeouer, that the pusillātest kyngdomes, which seeme to men inuincible, may of God be dissolued without any difficultie: let vs therefore learn to feare God, and to walke in his commaundementes, and to dispise these earthly thynges.

Furthermore, also he declareth moze expressly, who shall worship the beast: for he sayed, that men in the world shoulde be taken with admiration of the beast, and shall worship the beast: he now declareth the same, and so placeth the worde of worshipping, as a man may vnderstand it as well of those that are present as also of those that are to come. For he speaketh not onely of me of his tyme, but of all such as being rauished with the admiratio of the empire, and maiestic therof, shall eyther deny or contemne the sayth of Christ. And he saith, that all that dwell vpon earth shall worship the beast. But least any man shoulde referre it absolutely vnto all, as though there shoulde be no true worshippers of God at all: he annexeth; whose names are not written in the booke of life of the lambe, to wit, the reprobates, not the chosen: the vnbeleuers (I say) which contemne the word of the Gospell, disdayne to heare it, and be rebelles to Christ. They dwell vpon the earth (sayth the expositour Aretas) which are moued wyth no care of heauenly thinges, nor of the glozy that is there: or which geue themselves to earthly habitation, and apply themselves to a beastly life accordyng to the same. Thomas of Aquine bringeth also testimony out of the 17. of Jeremy. They that depart from me, shall be written in the earth. For they haue forsaken the feyne of lymely waters, euen the Lord hymselfe, Of the booke of lyfe I haue spoken in the 3. and 5. chapt. and will speake of the same in the 19. and 20. chapt. of this Apocalipse.

who wor-
shippe the
beast.

Whereunto he annexeth a notable thing after the maner of the Apostles, which are alwayes wont to celebrate and set forth Christ, and the misterie of his redemption, as ofte as any occasiō is offered. S. John therefore sayth, how the lambe hath bene killed and offered vp from the beginning of the worlde. And it is without controuersie, that by the lambe is vnderstoode Christ.

It is therefore demanded, how he was slaine from the be-

Wb. iiij,

ginning

The lambe
slayne from
the begin-
ning of the
worlde.

ginning of the world. Many here torment themselves, and at the length they expounde it, that Christ was slaine in Abel, and in all Saintes, by participation but not by passion. Certainly we may not expounde this place after the letter. For Christ coulde not be slayne, before he was borne. Moreover the Apostle affirmeth, that Christ since the beginning of the world, hath not bene slaine oftner then once. Read what he sayth in the 9. chapt. to the Hebrew. Certes the most steadfast and true worde of God cannot be contrary or repugnant to it selfe. Therefore say we after the common rule of expounding the Scriptures, that the signes haue the names of the thynges signified. For the Lambe was called the passouer or passing by, wherof it was the signe. Circumcision was called the league or couenaunt it selfe, & sacrifices are named sinnes. So verely from the beginning of the worlde Sacrifices were slayne, which were symbolles or signes of Christ to be incarnated and offered vp once for the cleansing of sinnes. We vnderstand therefore by this testimony of Christ, that all the sacrifices of the auncient fathers, were sacramentes of Christ, and that the redemption of Christ hath from the beginning of the worlde bene of efficacie to all the saythfull. Therefore this place is notable and worthy to be obserued. Hetherto appertaineth the Apostles testimony in the first to 1 Corint. the 10. That all our forefathers haue eate of the same spirituall meate wyth vs, and dronken of the same drynke, and that they dranke of the rocke following them, which was Christ.

Of the destruction of
the Romaine
Empyre.

And hetherto hath he spoken of the statelynesse, blasphemousnes, and sinfulness of the Romaine Empyre. Now followeth the destruction of so great an Empyre, and the punishment of their sinnes, wherof notwithstanding shall be spoken in the 17. chapt.

And with an acclamation, most commonly vsed in the gospel, and as it were peculiar to Christ, he stirreth vp all his hearers, and cryeth out: he that hath an eare to heare let him heare. Verely it was a wonder, and seemed incredible to me that so great a Maiestie coulde fall: but yet it is false. The saythfull marueiled also what should be the ende of blasphemies, slaughters, iniuries, and abominations. Moreover the doctrine that followeth is notable, excellent, and worthy to be kept in memory. Therefore he stirreth vp all men to attention, and then he sayth: whosoever shall leade into captivity, shall goe into captivity: whosoever striketh wyth the sword, &c. For in such sort he declareth the destruction of Rome and

and the Romayne Emperre, as thereby he confirmeth the iustnesse of Gods iudgement. Therewithall also he compriseth in wonderfull short roome, the vnnearurable force of the sentence which God hath geueſe or pronouced against Rome. And it is both by the law of God, by the lawe of nature, and by the lawe of all nations receiued as a thyng most iust, that euery man should looke to haue the same done to hym, that he doth to an other. For to this belongeth the sentence rehearsed of Noe in the 9. of Gen. He that sheddeth bloud, his bloud shall be shed. The same is repeated in the 33. of Eſay. wo to thee that spoylest, shalt thou not bee spoiled? A testimonie wherof is Riniue in the Prophet Nahum, and Babylon in all the prophets. Therefore hath the Lord taught in the Gospell, whatſoeuer ye would that men should doe to you, doe you the same vnto them also. wryth what measure you meat vnto others, with the same shall others meat vnto you agayne. who soeuer striketh with the sword, with the sword shall perish. Therefore it is most reasonable, that since Rome hath spoiled the whole world, and iniuried all nations, and made cruell warre vppon all men: it should be agayne of all nations inuaded, spoiled, torne, and troden vnder foote. Let vs marke this iudgement of God, and let vs feare God, and do good vnto men. For here is sentence geuen against all men that do iniurie to their neighbours, but especially those which inuade innocentes with vniust hyred warres.

And here must we reſeate ſome thyng out of Hystories, *The destruction of Rome and Romaine Emperre.* wherby the truth of this prophesie may be the better knowne and vnderſtoode. when the most excellent Prince Constantine had receiued the gouernement of the Empire, as it were abhorryng Rome, he builded Constantinople, and made it the ſeat or manſion of the Empire. And from that time the ſtate of Rome began to fall vnto ruine. Under the Emperour Gratian, a Prince most wittie, the Barbarous nations were a great terrour to the Romanes, whereupon Gratian made a league with them. Stilico father in law to Honorius, a Wandall borne, diminished the wages of the Goths, and other league fellowes of the people of Rome: for the which cause they tooke Armour: and being pacified agayne, they were ſpyred vp afterward through the mallice of Stilico and Duke Saule: and vnder the cōduite of Athalaricus their kynge, they made haſt to Rome, layd ſiege to it, beſieged it by the ſpace of two yeares, and at the length tooke and spoiled it. which ſiege and ſpoyle. Hierome in his Epistle bewayleth

much, Orosius writeth much and Christianly hereof in the 29. chapter of his. 7. booke of Histories. It is reported that Rome was taken the first day of Aprill, in the yeare. 412. Yet the Gothians immediately leauyng the Citie, remoued into other places there by: neuerthelesse, beyng agayne inflamed with fury they returned, & vnder their captaine Athaulphus, plagued and spoyled Rome, worse than they did before. The kyng had determined, to extinguishe the name of Romaines, and to haue called the Citie Gothia, if he had not bene dissuaded by Galla Placidia, daughter to Honorius. A few yeares after, Rome was taken againe by Gensericus, king of Vandals: and that which was enriched and replenished, with the robberies of all nations, was by fourteen dayes together emptied cleane. After came Odacer with the Germanes: and puttyng downe the name of Emperour, reigned ouer the Citie hym selfe as kyng, by the space of. 15. yeares. Whom Theodoricus of Verona expelled and slew, and there reigned with his East Bothes about. 50. yeares. Than was it reconquered by Belisarius, for Iustinian Emperour of Grece, but to the viter destruction of Rome. For Totilas kyng of Gothia discomfited both the Breke and Romaine armie at Placence: after he besieged Rome, scaled it, tooke it, sacked it, ouerthrew it, and set it on fire. The Citie burned xij. dayes. Neither was there any mā in it, by the space of xl. dayes. Read the. 4. booke of Sabellicus the. 8. Aeneade. Peraduenture I shall discourse more at large of the destruction of Rome, in the. 17. chapter. wherfore with in the space of. 136. yeares, Rome came seue tymes into straungers handes, and was sacked most cruelly, & fell on the edge of the sword, and was led into captiuitie: which hath long stricken with the sword, and led away all nations prisoners. This was the iust iudgement of God.

Councell
how the
godly shall
demeane
themselues
in so great
euils.

And S. John annexeth a doctrine, how the godly should behaue them selues in so great troubles & aduerities. Here, that is to witte, whilst the Romaines reigne and rage, and also in those bloody and cruell alterations, and destruction of the Romaine Empire, the Saintes shall neede to haue patience, or perscueraunce and fayth. These two vertues shall kepe the faythfull, that they perish not also. Of patience the Lord speaketh in S. Luke the. 21. chapter. In your patience shal you possesse your soules. Of faith speaketh blessed Iohn: and this is the victorie, that ouercometh the world, euen your faith. Impatience and vnbelefe hath led away many into the denyng of the faith, to Idolatrie & to all vngodlynes. Thus learne

learne we alſo, how to arme our ſelues in our dayes agaynſt all vngodlynnes. The Lord deliuer vs from euill, Amen.

Of an other beaſt, which commeth by out of the earth: that is to ſay, of Antichriſt.

The lviij. Sermon.

ANd I beheld an other beaſt commyng vp out of the earth and he had two hornes lyke a lambe: and hee ſpake as dyd the Dragon.

The Apoſtle S. Paule playnely teſtifieth, that ſuch things as are wrytten are wrytten for our learning, that through patience and conſolation of the Scriptures we may haue hope: wherefore we muſt alſo apply therunto theſe thynges preſent. For when Chriſt the Lord of all, foreſaw how greatly Saiſa ſhould by his choſen members the old and new Romane Empire, afflict the Church, he meant to haue vs diligently admoniſhed of euery thyng, to the intent that all afflicted perſons ſhould hereby learne patience, and conceiue comfort and hope, and not be diſcouraged with the heavy burthen of euils. Like as he hath therfore diligently deſcribed the old Romane Empire, & ſhewed and as it were pointed with the finger what miſchief it ſhould worke to the Church, and admoniſhed all men to haue fayth and patience: right ſo will he from hence forth deſcribe Doſperie or Antichriſtianitie, in the which deſcription he ſetteth forth beſore our eyes, what ſoener the ſaintes ſhall ſuffer: that being warned beſore, they may moze manfully abide perſecution, and leſſe yeld to miſchaunces.

And in goodly order begynneth he to ſet forth Antichriſt after the Romane Empire torne and taken away. For Daniell ſayth, that a litle & ſmall horne ſhould ariſe by amongeſt the ten hornes, and pull downe, plucke of, and caſt away, three of thoſe hornes, and ſo attaine vnto great power. For he ſignifieth, that the Romane Empire ſhould be deuied, brought vnto decay and that Antichriſt ſhall ariſe, and procure to him ſelfe a new, and counterfet Empire. And S. Paule ſayth alſo, that Chriſt ſhal not come vnto iudgement, till Antichriſt haue gone beſore: and that he ſhall not come neither, unleſſe this be firſt taken away, which hindereth and letteth, that he can not come. The which S. Hierome and other holy expoſitors do vnderſtand of the Romane Empire, which

what is the
ende of this
prophecie.
Rom. 15.

The ſecond
beaſt com=
meth not
forth tyll
the firſt be
take away.

2. Theſſ. 2.

which must be plucked vp, & taken away, and that then shall Antichrist arise. But the Maiestie of the Empire was destroyed about the yeare of our Lord. 480. when Odacer invaded Rome. For from that tyme by the space of. 300. yeares & more, there was no Emperour of the West after Augustulus. And besides this vnder the Emperour Iustinian, Rome was burnt and layd wast by Totilas. Since the which time the Bishops of Rome haue begon to looke a lost, and to thinke vpon a new kyngdome.

The second
beast of the
earth.

And therfore the Lord sayth, that this beast ariseth of the very earth. The kyngdome of our Lord Iesus Christ cometh from heauen, and bringeth to heauen. Papistrie cometh neither of Christ, nor of his doctrine, but cometh out of the earth: that is to witte, of euill meanes, ambition, auarice, treason and crueltie. What Ministers of the Church Christ ordeined, is easely perceiued by the Gospell of Iesu Christ. That he forbade them gouernement, supremacie, superioritytie and maiortie (as they terme it) appeareth by the. 18. and. 20. chapter of S. Matthew. and. 22. of Luke. Therfore do the Actes of Apostles, and the doctrine of Peter testifie, that Peter was a Minister, and not Lord of the Apostles, and much lesse Prince of the Citie or Empire of Rome. For they lye loude, that say, how Rome and Italy are the Patrimonie of S. Peter, geuen him of the Lord. At the first the Apostles, and Apostolicall men, were ministers of Churches, and gouerned the Churches equally, neither did one take vpon him more preheminance than an other. which thyng I am able to proue, by many testimonies of auncient writers, if nede required. About the Councell of Nice, and a litle before that tyme, when Churches were greatly, multiplied, were ordeined, and customably receiued Metropolitanes, instituted in dede by a laudable (but yet mans) ordinance: that is to witte, in euery Province or head Citie was ordeined a Bishop or Pastor, which should haue as it were, the ouersight of the rest, and should serue for the calling of Synodes or assemblies. Yet was it than diligently prouided, that he should not be called Primat: because no man should thinke him selfe preferred before others in power, but in order. Neither was the Bishop of Rome at that tyme, exalted above all others: but there were diuerse Metropolitanes, wherof the Bishop of Rome was one. The Nicene Councell confirmed that same custome, and would haue it ratified. Socrates in his Ecclesiasticall historie the. 1. booke the. 8. chapt. reciteth many

many Metropolitane Churches in Asia S. Hierome to Eua-
grius, and in an Epistle to Titus sayeth playnly, that in old
tyme Churches were gouerned by the common Councell of
Bisshoppes or Elders, and that tyme Bysshops and Bisshoppes
were all one: After by the custome of the Church, and not of
the truth of the Lordes ordinaunce (I rehearse S. Hieromes
wordes) Bysshops were preferred before Bisshoppes, but yet
must they gouerne Churches together in common.

And of that same custome, yea rather of the abuse of the cu-
stome, Antichrist had his beginning. For Boniface Bysshop of
Rome began first to take vpon him dominion ouer the chur-
ches of Affricke. But he was immediately repressed by the
the sixte Affricane counsell, whercat S. Austen is read also to
haue bene: After that began also the Bysshop of Constanti-
nople to challenge to hymselfe the supremacie. for this cause
chiefly, that Constantinople was then the courtlyke Palace,
and chiefe Citie of the Emperre. Howbeit here certayne By-
shops did resist hym: amonges whom was Leo, Bysshop of
olde Rome. There remaine certeyne Epistles of hys to the
Emperour of Constantinople, to the bysshops of the East,
and to others. So was this trouble for that tyme also ap-
pealed. But straight way an other Bysshop of Constantino-
ple blynded wth ambition, required a freshe to haue the su-
premacie geuen hym. x. hom Palagius and Gregory bysshops
of Rome wthstode: And this latter so impugned the supre-
macie of the Patriarch of Constantinople, that he sticked not
to call hym the vaunter of Antichrist, which would v-
surpe the tytle of generall bysshop. There remaine not a fewe
epistles written of this matter, in his register.

Neuerthelesse a fewe yeares after, when the Bysshops of
Rome were sore affrayde, least that dignitie should be geuen
to the bysshops of Constantinople, Boniface the 3. obteyned of
the Emperour Phocas the murderer, that he which was by-
shop of olde Rome, should be taken for the vniuersal bishop,
and Rome for the head of all churches: which constitution set
vp the Pope in authoritie, so as he was now taken of the
most part of the west Bysshoppes for Apostolicall, and many
matters were brought before hym to determine: whereby he
got f. fauour of many Princes, chiefly of Fraunce, by whose
ayde he droue out of Italy both the Emperour of Grece, and
the kynges of Lumbardie, and brought Rome, and the best
and most flourishing partes of Italy vnder his owne subiecti-
on, Thus I say, out of the earth cometh vp the second beast.

Further=

How the
Bysshop of
rome came
to his su-
premacie.

Apostoli-
call.

Beast.

Furthermore, Christ calleth the Romishe Popedome a beast, for that in auarice, couctousnes, tyranny, crueltie, and ruen in beastlynes, he differeth nothing from the olde beast, of whom I haue spoken before.

Hether to he hath spoken of the originall of Antichrist or of the Pope, and of the newe Emprer: Furthermore S. Iohn proceedeth to describe the second beast lyuely, that we should all know and eschewe the same: and first he treateth of the power of Antichrist.

The beast
had two
hornes.

That other beast, sayth he, had two hornes: and he addeth, like a lambe. For of them is spoken in the fiste chapter of this booke. And the Lord signifyeth the priesthode & kyngdome, which the popes vsurpe to themselves, affirming that power is geuen them in heauen & in earth, in spirituall matters & temporal. For therfore they geue in their Armes ii. keyes, that is to say, two hornes: They boast that they haue two swordes. Of the which blasphemies, he that will be fully instructed, let hym read y wordes of the beastes: namely of Boniface the 8. in the 6. booke of Decretals, concerning maiortie & obediēce, which booke beginneth with these wordes, One ho'y. &c. And of Clement the 5. in the 2. booke of Clementinus, in the ninth title concerning ordes: and finally of Gregory the ninth, or rather of Innocent the third, in the first booke and 33. tytle concerning maiortie and obedience, which beginneth thus: Of the wonted. &c. All histories make mention that Boniface the 8. did in y yeare of our Lord, 1300. institute the first iubilie, and in the same openly before the people shew in the way of ostentation the pontificall and Emperiall maiestie, whylest on the one day he shewed himselfe openly to the people in the apparell of a Byshop, and on the nexte day in robes of estate and port of an Emperour. They caried before hym two swordes. And he himselfe cryed, loe here are two swordes: as though he should poynt wyth hys finger to the whole world, that he and certeine of his predecessours and all his successors, were that two horned beast. what shall we say that all Byshops by hym consecrated, doe weare vpon their heades myters or two horned caps. Unlesse therfore we be blynder than was Tyrelias, we may see with our eyes, who is y great antichrist,

Like the
Lambes.

And here we must marke how he sayth not, that those are the hornes of the Lambe. For Christ keepeth still both hys priesthode and kyngdome among the fapthfull in y church: neither doeth he resign the same to any other: he hath appointed no Uypcar, for he continually executeth the offices both
of

of kyng and hygh p̄rieſt at the right hand of hys father, and that doe all the faythfull feele wpyth ioye. He ſayth therefore, lyke the Lambes. For the Hope wyll make all men beleene that he hath receiued the p̄rieſthood and Emperre at Chyiſtes hand, and that he is Chyiſtes Tycar: whereas he is nothing leſſe. He braggeth enery where that he is the great ſhepherd, and hath receiued the keyes of the kyngdome of heauen: And that, of the very Lambe of God, in the Apoſtle Saine Peter: and therfore that all byſheps are ſubiecte to hym, and finally, all kynges, p̄rinces and people.

He proceedeth to ſhew moreouer, what the talke of Antichyiſt is, what is his doctrine, and what is his ſpeech. He ſpake, ſayth he, as dyd the Dragon. The Dragon is the Deuill, as before is playnely ſhewed. Therfore vnto Antichyiſt or to the Pope dome he aſcribeth deuillliſhe doctrine, or a deuillliſhe mouth or tongue. We muſt ſee therfore, how the deuill ſpeaketh: that we may ſo vnderſtand rightly, how Antichyiſt ſpeaketh. In paradise he ſo tempereth his talke, that he calleth in doubt the certeintrie and trueneſſe of Gods word, and by that occaſion placeth his owne worde, in ſtead of the word of God. As it ſo, ſayth the Deuill: hath God forbidden you, vnder perill of your lyfe, that ye ſhould not eate of the fruite of the tree of knowledge of good and euill? Nay rather if ye eate thereof, ye ſhall be made lyke vnto God. And after the ſame ſorte Antichyiſt in his Poperie bringeth the trueth of the ſcripture in doubt, which by all meanes poſſible he diſſameth as vnperſecte, mayned, obſcure, and doubtfull. And by and by vpon that occaſion, he bringeth in hys owne traditions, and decrees, wherewpyth to patch vp that which he beareth men in hand to be wanting in the ſcriptures. But in his traditions he affirmeth thyngs contrary to Gods word, and ſo deceiueth men. And all men know, that haue any ſkill of poſſible matters, that the firſt and chiefe principall and foundation of Papyſtrie is, that the ſcriptures are vnperſecte and obſcure, and therfore haue neede of traditions. Moreouer the Dragon ſpeaketh openly agaynſt the lawes of God: and ſo doeth the Hope manifeſtly. God will be worſhipped alone. the Hope addeth to hym Santes. God forbidderh Idolles and Idolatrie: the Hope commaundeth them playnely. God will haue hys name to bee ſanctified, and hys name to bee ſworne by onely: the Hope by diſpenſing wpyth othes, polluterh the name of the Lord, and commaundeth to ſweare by the names of Gods, God commaundeth vs to keepe holy the Sabbath

He ſpake
as the Dra-
gon.

Gene. 3.

Math. 4.

Sabboth day: The Pope bringeth this in contempt, setteth forth his owne holy dayes, and maketh double feastes. God commaundeth vs to honoure our parentes: This doeth the Pope abrogate, and commaundeth to make more of Abbots and Abbesses. God commaundeth, thou shalt not kyll, thou shalt not commit aduoutrie, or steale: The Pope graunteth most ample indulgences and pardons to his souldiours for rash warres, made at his will and pleasure: he spoyleth all Churches with his sacrileges: and wyth his mayden priestes he filleth all the world wyth aduoutries, and whozedomes, and other more filthy thyngs, wherof I will not speake. And where as God forbiddeth lyes, and false witness: the Pope, and his whole doctrine (which he setteth forth besides y^e scripture) is sowed of lyes: and not onely he dispenseth with false witnesses, but permitteth also to breake safe conduites and publicke sayth geuen: and if he hate a Prince, he absoluech his subiectes from the othe of their fidelitie and obedience: geueth libertie to all concupiscences, & maketh lawes, which nourishe the desires of the fleshe. And who shall be the Dragons mouth, if this be not it? The Dragon moreover is read to haue spoken and sayde to the Lord: All these thynges will I geue thee (for he shewed hym y^e kyngdomes of the world) if thou wilt fall downe and worship me. what other thyng speaketh the Pope? doeth he not enrich his obedient childre with the riches of this world, specially such as will fall down and kysse his secte? I suppose the Deuill would neuer be so shameles, as to offer to the Lord his foote to kisse: but that beast in the sight of God & his Angels, and of all the worlde, dareth put out his foote, marked (not without a great mockery) wyth the signe of the Crosse, and profer it to be kissed of all the children of God. I can not bring forth the horrible and innumerable blasphemies out of the decrees and decretales. For I am ashamed of such vngodlynnes. who therefore will not acknowledge that Sathan himselfe doth in this beast reigne and rage? God shortly confounde the same. Amen, Amen.

Agayne of the power of Antichrist, and howe the former beast is worshipped.

The Lix. Sermon.

And

ANd he did all that the firſt beaſt coulde doe in hys preſence. And he cauſeth the earth, and them which dwell therein, to worſhip the firſt beaſt whoſe deadly wounde was healed.

Agayne he treateth of the power of the ſecond beaſt, or of Antichriſt and of the pope dome. He doeth or executeth, ſaith he, the power of the former beaſt: that is to ſay, he exerciſeth the ſame authoritie, that the olde Romayne Emperre exerciſed. where he addeth, in his preſence: Aretas expoundeth, in following immediately after, and euen in imitating the ſame. But what power and authoritie they exerciſed, I declared before in his place, about the begynnyng of this chapt. Therefore as the Romane Emperours ſuppoſed all kyngdomes & prouinces to be theirs, and to appertaine vnto them: ſo do the Biſhops of Rome make their boaſt that all Realmes are theirs, I ſpeake nothyng here vpon affection or hatred.

There came forth lately a booke printed at Lyons, of Auguſtinus Steuchus keeper of the popes Librarie, in the which he reciteth out of the regiſter of one Gregory (I ſuppoſe the 7.) all the kyngdomes of Europe, Spayne, England, Fraunce, Denmarke, Hongary. &c. The proprietie wherof (as he ſayth) appertaineth to the ſeate of Rome, and the vſe vnto the princes, as vaſſals of the ſame ſea. Full oft haue the popes aſſayed to bring into ſubiectiō to them and to their ſea the kyngdomes of the Eaſt alſo, vnder pretence of the holy warre, and of reconerſyng the Lordes ſepulchre. And like as the old Romanes vexed with continuall warre the nations that did not acknowledge or obey the old Romane Egles: ſo the ſea of Rome in our tyme, and in the memory of our forefathers hath put to buſines and trouble, thoſe kyngdomes, nations and people, that went about to reuolte, and would not acknowledge thoſe double keyes, that is to ſay thoſe two honours. For who knoweth not with what cruell warres he vexed in tymes paſt the laſd of Boheme? who knoweth not what Germany and England hath ſuffered in former yeares? So verely the ſecond beaſt exerciſeth truely the Tyranny of the old beaſt. The old beaſt ſet forth proclamations concernyng Religion, and payyng of tributes and cuſtomes, and ſo impoueriſhed in a maner all Realmes, by bringyng their riches to Rome. And what other thyng doth that ſeate at this day? what hath it done now, to reckon the leaſt, theſe five hundred yeares? Rome hath riſen vpon all ſides by peccemate and

The ſecond beaſt executeth the power of the firſt.

leasurely, who therefore doth not see, that the second beast exerciseth most aboundantly the power of the first beast? A certaine mā made verses in Latin taunting the couetousnes, & deccitres of Rome: & where Rome doth magnifie her selfe to be head of the world, which in Latin is *Caput*, this sayth he:

If *Caput* come of *Capio*, which signifieth to take
Than may Rome well be called so, which doth nothing forsake.

If you decline *Capio Capis*, and to the groundes come
Her nettes are large and cā not misse, to catch both all and some.

who wor-
shipp the first
beast.

He addeth hereto an other thyng, namely that this second beast doth procure, them that dwell vpon Earth to worshipp the first beast. which doubles we see fulfilled in the Popish kyngdome two wayes. For first the Papistes haue procured, such authozity and reuerence to the Romane Empire, which they call both sacred and holy, that as many as lyue at this day, when they heare but the name of the Romane Empire spoken of, do Imagine a certaine diuine thyng brought vnto them from heauē. I graunt, that there haue bene many right noble princes, godly, and all praise worthy, in that same Empire: as was constant Constantine with some of his sonnes, Gratian, Valentinian, Theodose, and diuersc others. I graunt, that vnder these and such other like the Empire was holy, & was in dede the Empire of Christ. For Christ was acknowledged with a true sayth: and yet we see, how the Lord Iesus hath neuertheless (as Daniell hath done also) called that Empire a beast: doubles figuratiuely and for the tyānes. Therefore we must wisely and iustly attribute to euery one that is his, and not without respect imbrace & reuerence that bloudy Empire for sacred and holy. And we haue also declared before, in what sort kyngdomes are of God, and how farre their workes are to be allowed that are in kyngdomes. And hereof shall be spoken a litle after yet more plentifully.

Popes
hath redu-
ced Gentile
line.

Secondly the second beast causeth men to worshipp the first, herein chiefly: that Papistrie hath brought agayne the heathenish maner, the names onely chaunged. For I told you before, that the first beast was worshipped, in this that sely men receined the Romanes Religion, and worshipped Idols. The heathen did verely confesse the high God almighty: but they ioyned to him many Gods, vnto whom they submitted elementes, diseases, artes, countreys, cities, the members and partes of man, and such other like thinges. Aeolus was God of the windes, and Neptune of the Sea, Pluto ruled in earth, Mars was God of warre, Minerva and Apollo of artes, Aescu-
lapius

lapius ouer diseases, Hercules and many mo. Venus was Lady of Loue, & the Goddess Juno of mariage. Neither was there any member in the body, that had not his God: so had all Countreys and Cities their sauyng Goddess, and euery house their domestickall Goddess. To them afterward they framed Idols, that is tokens and memorials, which might byng those heauenly Goddess into the memorie of the earthly dwellers. They builded for the Chapels and Churches, they instituted Priestes, hoily dayes, rites and Ceremonies. These thinges are founde in the bookes of the Gentiles, and in our histories, and also in their writings, which haue confuted the heathen Idolaters. But in the Popish kyngdome at this day, the names beyng onely chaunged, who can deny, that the same worshyping, the same Religion, or rather superstition is not renewed? of these thinges I haue treated at large in my booke concerning the Originall of errours. The Papistes teach, y the saintes in heauen reigne with God, & that to them are subiect sickeneses, artes, linnes or members, Cities and all thynges, and must therfore be called vpon and worshipped. Saintes are expressed and represented by Images. To these Images are erected Altars and Churches: chiefly, it is done to them, that was done to the Goddess and Idols of the heathen. who therfore vnderstandeth not now, that Antichrist hath procured, that the first beast might be worshipped, that is to witte, might be of force agayne, and that the old Idolatrie and superstitious worshyping might be renewed and frequented?

And as we haue read it to be sayd before, and they who worshipped him all that dwell in Earth, whose names are not written in the booke of life of the Lambe: so sayth he also here playnely, and he causeth the Earth, and the inhabiteurs of the earth, that is them that seeke & regarde onely earthly thinges, to worshyp the first beast. For all be not polluted with Popish Idolatrie. For hercunto apperteineth the noble historie of Leo the third Emperour, and Gregory the second, and of other popes, through whose wickednes Idolatry was againe brought into the Church: which I wrote of long since in my worke concerning the Originall of error.

Neither with out a miltierie is this hercunto annexed, whose dead whose deadly plague was healed. For he semeth to compare by wounde together the first and second beast, and to shew the likenes of them. And I told you, how many men at the first were kept stil in the Romane errours & Idolatrie, for that the Goddess,

by Vespasians meanes, were sayd to haue preserved the common wealth, which els with ciuile warres was as it were brought to ruine. Finally we read in stories, that the Empire of Rome hath many times receiued deadly woundes: but yet by and by, thorough the wisdom and valeauntnes of some noble men, the Goddess (as they speake) so willing, haue bene healed agayne. In that number are reckoned Lucius Septimius Seuerus, Valerius Aurelianus, C. Aurel. Val. Diocletian. &c. By whose lucky successe, triumphes, victories and restoring of the Empire, many haue bene moued to say, who seeth not, that Rome shall be eternall, and that the Romane Religion is to the Goddess most acceptable, and that the Emperours also and publicke weale is indued with a certeine Godhead, and is to be honoured: after the same sort the kyngdome of the Pope or Antichrist hauing tried diuers chaunces, hath very oft escaped out of desperate daungers. Force & policie hath afflicted it, and also the Religion of Henry the. 3. Emperour, & of his sonne Henry the. 4. and of Fridericke the first and second vexed the Popes. There were also other mighty Princes, which gaue mortall woundes to the Sea of Rome.

The woundes of Antichrist healed.

Agayne there were Bishops of Rome which with singular craftes haue cured their woundes agayne: of the which sort was Gregory the. 7. Urbane the. 2. Paschalis the. 2. Calxtus the. 2. Alexander the. 3. Innocentius the. 3. Honorius the. 3. Gregory the. 9. Clement the. 4. and. 5. Boniface the. 8. Iohn the. 22. and diuers others. But was not that seate in greatest perill in tynes past, when three Popes were created at ones: wher of one was resident at Rome, the second went to Auignon in Fraunce, and the thyrd lyued in Spayne: But all these three were put downe by the power, diligence, authoritie and policie of the Emperour Sigismunde, and the Councell of Constance, so as that deadly wounde was sayre healed in Martin the. 5. And this felicitie, and restoring of the Popish kyngdome, perswadeth many effectually, that Poperie is of God, and the Popish Religion most certeine and true: as which hauyng bene so often assailed by mighty Princes, might in dede be shaken, but neuer yet ouerthrowen. The vauncyng of all the Romish is knowne: namely that the shyp of S. Peter is tossed with stormes, but can neuer be drowned. But Daniell him selfe also hath prophesied y this should so come to passe, saying: and he shall prosper, & shall do what he will, and shall kill the strong and holy people at his pleasure, and guile shall go forwarde in his hand, which thynges they doe not

not marke, which are at this day so much offended with the felicitie of that chaire of pestilence, and the beast therof. Therefore lyke as the dayes of mourning, and sodeine destruction came vpon old Rome, and viterly destroyed both the Citie and Empire: euen so shall we heare in the. 17. and. 18. chapter, That Babylon shall haue her satall destructiones. The Lord Iesus confirme vs in the sayth of Iesus Christ, and deliuer vs from the guiles, lucky successe, and felicitie of that Romish Antichrist. Amen.

Of the signes of Antichrist, and the Image of the beast set vp by hym.

The lx. Sermon.

AND he did great wonders, so that he made fire come downe from heauen into the earth in the sight of men, and deceiued them that dwelt on the earth by the meanes of those signes whiche he had power to do in the sight of the beast, saying to them that dwelt on the earth: that they should make an Image vnto the beast, which had the wounde of a sword, and dyd lyue. And it was giuen vnto hym to geue a spirite vnto the Image of the beast, & that the Image of the beast should speake. And should cause that as many as would not worship the Image of the beast should be killed.

He proceedeth most diligently to describe Antichrist & his kyngdome, which so greatly impugnerh the sayth of Christ, and afflicteth his Church, to the intent he might be knowne and eschewed of all men.

He sayth how he shall doe great signes, by the which he vnderstandeth myracles. wherof some be true, & some false, Of true I call those true myracles, which are done in deede, and are not by any craftie iuggelyng counterfeited, and the which allure men to the truerh, and set forth the truerh. Of the which sort out of doubt were the myracles of the Prophetes and Apostles, holy Martyrs, and chiefly of Moyses & Christ. These doe good vnto men, and hurte them not, nor empye poore mens purses: yea moreouer they glorifie God, and make the truerh to be beleued, in drawing men onely vnto God, as to the fountayne of all goodnes. So Iohn testifieth of the

Lordes first miracle done in Cana of Galiley, and sayeth: This is the first toke that Iesus did at Cana in Galiley, & shewed bys glory, and his disciples beleueed on hym. This token was true, and suspected of no iuggelyng, it was a benefite bestowed vpon poore folkes newly maryed, and by the same, God was glorified. His disciples beyng moued herewith, and by the spirite of God working also inwardly, beleueed on Christ. So doe all true myracles testifie Christ to be helthfull and beneficiall, and therfore alone to be called vpon, and worshipped. So doe Iohn and Peter interpret the signe of myracle that they themselves wrought in the 3. of the Actes of Apostles. And of such myracles we haue great plentie in the Euangelicall, Apostolicall, and Ecclesiasticall storie: neither haue all those any other ende, than that we must beleue in the sonne of God, as who alone is able to geue life and all good thynges.

Of false
signes or
myracles.

And false signes I call those that are done through deuillish craft or inchantment, or by the craftie iuggelyng and subtil sleight of wicked men: as be those of witches and inchanters: such as the wyle men of Ioharao were, and Symon Magus: and those whereof mention is made in the 13. of Deut. Finally such were the myracles of the fyer preachers that were bent at Bernes in Swisserlād: and greatly it is to be feared least such haue been the most part of the myracles of Monkes and Ermites. Likewise those are called false also, which although they be done in dedde, yet beare witnesse to a lye agaynst the trueth, confirming the hope to be head of the Church, that Images are to be worshipped, that we must pray vnto Sainces, and goe a pilgrimage for religion, yea rather for superstitious sake, that we must worship a netwe God lying hidde vnder forme of bread and wyne, that God must be honoured wyth bowes and Monkish conuersatiō, and if there be any other thyng of lyke sorte. With such disceruable signes are filled at this day all Temples, Churches and chappels. These haue perswaded much euen wise men, & doe also at this day, which thing the Lord propheticd should come to passe, saying: There shal arise false Christes and false Prophetes, and shall shewe great signes and wonders, that euen (if it were possible) the elect should be brought into error. And S. Paule also: The commyng of Antichrist (saith he) shall be after the working of Sathan, wyth all power, and signes, and lying wonders, and the rest, which is read in the 2. to the Thessal. 2. And we know that many byshops

of Rome haue wrought myracles. But that is not so notable a matter, as that the Byshop of Rome hath confirmed what myracles so euer haue beene wrought in all Christendome, and augmented the same wyth his bulles and indulgences. Doubtlesse all had a contrary ende to the miracles of Christ, and yet haue, for they doe not profite men, but empyre theyr purses, and put men to sundry charges, and lead them away from the faith of Christ, to the sayth of Antichrist, confirming his religion, superstition and doctrine. Neyther doeth he place these his miracles amonges the last of his argumentes, what tyme the simplicitie of the gospell is impugned. But if we be wise, we will beware of them, as of a most present pestilence.

And amonges his miracles the Lord by S. Iohn rehearseth that aboue all thinges, he causeth fire to come downe to the earth, yea euen in the presente of men. And he seemeth to haue alluded to the story of Elias, whereof we reade in the 4. booke of Kynges the 1. chapt. and wherof we made mention in the 11. chapt. We read that it was no small myracle in the Actes of the Apostles, that at the laying on of chappostles handes, the holy ghost was geuen. Symon Magus also did couet the same grace: but he was sore reiected of S. Peter the Apostle: as we read in the 8. chapt. of the Actes of Apostles. And here is to be obserued (as also S. Austen hath admonished in the 15. booke *De trinit.* the 26. chapt.) that the Apostles gaue not the holy Ghost: for it is God alone that geueth the holy ghost: therfore at the prayers of Apostles, and at the laying on of handes, the holy Ghost was geuen from heauen. wherfore S. Iohn Baptist sayed how he baptised with water, but that Christ should baptise wyth fire and with the holy ghost. And by fire is figured the holy ghost. But Antichrist the Pope shall make his boast that he hauing power geuen hym from heauen, grauntereth the grace of the holy Ghost. Doubtles in the tyme of consecrating, he sayth: that he geueth the holy ghost. So likewise in auricular confessions, and absolutions, they bragge that they geue full absolution of sins, which in deede is a great myracle. They lay theyr hands vpon the sinner that confesseth, and say: how they absolve him from the payne and crime, and that by the power receiued of that most holy Sea of Rome. Primasius expounding thys place: It is no maruell, sayth he, though that the beast, which fawnedly vsurpeth to hymselfe the name of the Lambe kylled and yet liuing, doe fraudoulsly chalenge to hymselfe also thys

He maketh
fire to come
downe fro
heauen.

The Pope
geueth
grace.

The Pope
casteth a
thunderbolt
at his ene-
mies.

giste of the holy ghost colourably by Imitation, and sayne a geuing of it by his ministers: as we remember that Symon Magus coueted, but could not obtayne. Hether to he.

There is an other fire also, which Antichrist calleth down from heauen, and casteth and throweth at his enemies, to be reuenged on them: to wit the dart and thunderbolte of cursing, this was terrible to kynges, princes and people. For they haue so much feared the thunderbolt of excommunication, that they haue done and graunted many thynges, which otherwys no man should haue got of them. The story is knowen of the Emperour Henry the 4. For Platina in the life of Gregory the 7. sheweth, that this Emperour was excommunicated by the Pope. After he addeth these thynges of the Emperour: he came speedely to Canosse (where the Bysshop was wyth Mathilda) and by and by laying aside hys royall robes, went bare footed to the gates of the citie, and humbly requyred to be let in. He tooke in good part this denyall of his entering in, notwithstanding that the winter was sharpe, and all was frosen harde. Remaining three dayes in the suburbs of the Towne, and continually crauing pardon, at the length at request of Mathilda and the Erle of Sanoy, and the Abbot of Clunies, he was absolved. Friderike Barbarosse that he might be reconciled to the Pope, layed his necke vnder his feete to be troden on. Full manifest are the iniuries that thys beast hath done to other kynges and people also. I will yet tell of one. The Venetians besieged Farrare, which payeth tribute to the Church of Rome, for the which cause they were excommunicated by Clement the 5. Therfore Fraunces Dandalus, which was after created Duke, went into Fraunce, where that tyme the Bysshop was, to aske pardon for that offence. Long it was or euer he was admitted to come to the Popes sight. At the last he was led with an yron chayne about his necke to the Bysshops table, lyke a Dogge, & there sayne to lye vnder the table amonges the dogges so long, till he had appeased the wraeth of Clement voyde of all clemencie, and so discharged his countrie of the dishonourable reproche of excommunication. In respect wherof he was called the dogge among his owne countrymen, because he had layne lyke a dogge at the Popes table for to get absolution. Thys is written in Sabellicus in the end of the 9. Aeneid. the 7. booke. The Pope in excommunicatyng vseth Tapers or Candelis of waxe burning, which he throweth downe to the grounde from on hygh: that euen thereby we myght perceiue, that it

is he that calleth downe the fearefull fire from heauen vpon men in earth. And theſe thynges doeth the beaſt in the preſence of men, to wit with great confidence and boldenes: finally, to make men aſtrayde, and to keepe them in awe. For after the ſame kynde of ſpeaking S. Paule commaundeth alſo, to rebuke a great man offending befoze all men, that others may be aſtrayed. 1. Tymoth. 5.

Howbeit the Lord addeth the uſe and effect of Antichriſtes wonders, to the end the Church might iudge rightly of the: and he deceiveth (ſayth he) the dwellers on the earth by reaſon of the miracles. &c. He ſhall ſeduce by theſe ſignes or miracles, to witte by that grace of the ſpिरिते, which he ſayneth that he getteth, and with thoſe his excommunications wherewith he would ſeeme to caſt men downe into hell, that dwell vpon earth, that is to ſay moze geuen to earthly than to heavenly thynges. And he ſhall leade them from the ſayth of Chriſt, vnto his tromperies. Wherefoze muſt we iudge of the miracles and doctrine of Antichriſt, ſo that they ſeduce men. I leave maruellyng therfoze, how it hath chaunced, that the Pope hath allured to his ſide ſo many men of wiſedome and learning. You haue heard already by what meanes this is done. Therfoze be not you alwayes fooles, learne, take hede, and beleue Chriſt and his Goſpell, and cleaue therunto.

Agayne he ſayth, that power is geuen to the beaſt (verely by the iuſt iudgement of God, that accordyng to the Apoſtles ſaying, they may be iudged, which had rather beleue lyes, than the truth) that he ſhould worke thoſe miracles in the ſight of the beaſt. What is it to worke miracles in the ſight of the beaſt, but to do them in the preſence of all mē, boldly and without feare, euen to fray and deceive the very beaſt? Here therfoze now we heare of two beaſtes. The beaſt that doth the wonders: and that later beaſt in whoſe ſight that other former beaſt doth thoſe miracles. Yea it ſhall follow hereafter, that both the beaſt, and the falſe prophet, which doth theſe miracles befoze the beaſt, by the which he alſo deceived the beaſt, ſhall be caſt both into fire euerlaſtyng. Who therfoze is the former and the two horned beaſt, but the Pope? the very ſame is the falſe Prophet alſo. And who is the beaſt in whoſe ſight the Pope worketh wōders, but the Image of the beaſt, and therfoze a beaſt alſo, in aſmuch as the Empire is rayſed of the beaſt, and governed by the ſpirit of the beaſt.

For it followeth, that the beaſt ſetteth vp an Image of the beaſt, and that of the ſame beaſt which had the wounde of a
 Ec. v. sword

The diſcrei-
 ucty by
 ſignes.

The beaſt
 doeth mira-
 cles in the
 ſight of the
 beaſt.

In the 19.
 chapter.

The beaſt
 ſetteth vp
 an Image
 of the beaſt.

Sworde, and lyueth, that is to wit, of that olde Romayne Em-
pyre. Now therefore is erected a new Romayne Empyre,
which neuerthelesse is not called playnely a beast, but the I-
mage of the beast: that is to say, an Empire in deede, but
which comineth not so neare to the olde, by as farre, as an
Image differeth fro the true example. For the olde Romaine
Empyre is as it were a patterne, wherof the Empyre set vp
by the Romishe Antichrist, is onely an Image, representati-
on, shadow, and as it were a dyname, hauing neuerthelesse
some lyknes of the same.

How the
Image of
the beast
was set vp.

I tolde before, and shewed out of stories, how the olde
Romayne Empyre was torne and rent in peeces, and taken
quite away. In tymes past the one Emperour governed in
the East at Constantinople, and the other in the west at
Rome or at Rauenna. But from Augustulus by the space of
three hundred yeares and more, there was no Emperour of
the west. And such landes as were the Emperours, were
now possessed of others, and the Empyre was utterly lost.
Therefore about the yeare of our Lord eight hundredeth, what
tyme Charles the great king of Fraunce came to Rome, vpon
Christmas day, Leo the. 3. of y name, Bysshop of Rome, set-
ting y Crowne vpon Charles head, made hym Emperour, &
all the people sayd wyth a loude voyce: to Charles the Em-
perour crowned of God, be long lyfe and victorie. These
thynges are read in all stories, especially in the. 4. booke of
Auentinus Cronicles of Bourbon.

The beast
sayth to the
inhabiters
of the earth
that they
shuld make
an Image
to the beast.

Agayne when this Empire seemed to wauer and to slide,
and therefore was like shortly to fall, the Bishop of Rome in-
stituted seven Princes Electours. Some referre this ordi-
nauice to Gregory the. 5. which was Pope when Otho was
Emperour. And some to Gregory the. 10. which called Rafe of
Abspurge to the Empire. wherof shal be more sayd anon.
But the Lord by S. Iohn saith expressly, how the beast sayd
to the inhabiters of the earth, that they should make an I-
mage of the beast. For the Popes created the new Empyre
by speakyng, and not by fightyng (as appeareth in the stories
of Bysshops of Rome, especially of Leo the. 3.) For by prea-
chyng, persuadyng, and practising, they brought the Empire
to kyng Charles. Certeinly Platina in the life of Leo the. 3. The
Bysshop, sayth he, myndyng by some meane to gratifie kyng
Charles who had deserued right well of the Church, did with
a loude voyce denounce him Emperour and crowne him in
S. Peters Church after solenne seruice done, by the deere

mination and at the ſute of the people of Rome.

But now we muſt ſee more diligently, wherefore the new erected Empire of the Pope, is called the Image of the old beaſt. And here in dede, might many thinges be alledged: but I ſhall recite of many thyngs onely a few. About all thinges, it is called the Image, both for that it is named the Empire it ſelfe, and would be taken for the old Empire, where it is in dede a name without the thyng, and a bayne title, without that auncient power, maieſtie, and glorie. For vnles the Emperour haue the kyngdome of his owne by inheritaunce, what kyngdome ſhall he haue by the name of Emperour? ſhall he haue Rome? ſhall he haue Italie, the old ſeat of the Empire? ſhall he haue Fraunce, Spayne, Hongarie, Germanie? For although Germanie be now take for the ſeat of the Empire, yet hath ſhe her owne Princes, her owne free Cities, which enioy their Prinuileges, although they be called Emperiall. Theodoricke of Heim, a Germane, and a familiar frende of certaine Popes, which wrote alſo the liues of certaine Byſhops of Rome, which were laſt beſore the Councell of Conſtance, ſayth thus in the third booke the. xliij. chapter of his Storys: Of what maieſtie the Romaine Empire is, it may be openly ſene in Germanie. For you ſhall haue there an Archbiſhop or a Biſhop, which hath of yearely reuenewes twiſe ſo much more, as the kyng of Romaines receiueth in all his dominions. And agayne, a temporall Prince, that hath more landes, than hath the Emperour. And ſo forth. Moreover in the old Empire, there was ſome mightie Monarke, which vſed full authoritie, and was honoured of all men as a God in earth. As Caius, Domitian, Diocleſian, and others. His Image is represented by the Pope, who is both Biſhop, and kyng, and as it were a certaine God terreſtriall, the greateſt Monarke, with fulnes of power. Furthermore Rome, or the old beaſt, had a moſt honorable Senate. So hath the Biſhop of Rome alſo, a Princely Senate of proude purpled Cardinals. For they be in maner al Princes. The booke of the Romaine gouernementes reciterh the Vicar, or Licutenaunt of the Diocelle of Aſia (a Diocelle in Breke *Diocleſian* is a diſpoſition, adminiſtration, diſpenſation, gouernement, or iuriſdictio) the Vicar of the Diocelle of Thracia, and of Pontus. So was there a noble inſpreſider of the gouernemēt in Italie. He had many Diocelles vnder hym. And no fewer had the Licutenaunt of Fraunce. And lyke as the Counte of Stralbourg, the Captaine generall of the ſouldiers at Spire, &

what is properly ſ Image of the beaſt.

The po- uertie and barenes of ſ Romaine Emppre.

The ar-
mies and
power of
the Popes
swoorde.

the Generall of the souldiours at roornies, did acknowledge the Duke of Mentz a Prorossul: So at this day, the Bishops of those Cities are subiectes to the Archbishop of Mentz. The Bishops therefore come by the Popes ordinance, to succede in the place of the Romaine gouernementes. Certainely you shall see the most part of these Bishops called not onely most reuerend fathers in Christ, but also most noble and mightie Dukes and Princes of the Empire. And this is also manifest, that the Emperour of the old heast had his legions, the Romaine Eagles or enseignes, and most expert and puissaunt Captaines of warre. But the high Bishop & King of Rome hath in his resembling Empire, obedient children, Kinges and Princes in Europe not to be despised: whom he may command if neede require, to stretch forth the secular power. For so thundreth Boniface the. 8. in the first booke *De Maior. Es Obedi-* *dent*: doubtles, sayth he, who soeuer denieth the temporall sword to be in the power of Peter, he vnderstandeth a misse the word of y Lord, saying: put vp thy sword into the sheath (how subtilly and how aptly). Therefore are both swordes in the power of the Church, to witte both the spirituall and materiall sword: but this must in dede be exercised for y Church, the other by the Church. The spirituall by the Priest, the materiall by the hand of Kinges and souldiours, but at the will and appointment of the high Priest. &c. The old heast had his lawes written, and published dayly in a maner new. The Popes therefore after the imitation of the Emperiall lawes, haue written Decretals, and many tymes make new lawes. Yea, moreouer they say how the voyce and preceptes or commaundementes of the Pope are aswell to be receiued and taken, as the wordes of our Lord Iesus Christ the sonne of God, and the apostle S. Peter. They adoe moreouer these thynges also: that we must stand to the Popes determination. That where the Pope is, there is the general Countell: where the Pope is, there is our common countrie. That he is to be compelled or repproued of no man, although he be called an heretike: That he hath all lawes in his breast, or in the scroll of his breast: That he may interpret or expounde all thynges. He saue doth saue no sentence and it can be alone, to take away one mans right, and geue it to another. He may take away priuileges, and at his will and pleasure not onely change Bishops, but also depose the Emperours himselfe, and declare no sentence of the Emperour. All the words is the Popes Discret: and the Pope is the ordinarie of

of all, hauing fulnes of power aswel in spirituall matters as temporal. For he is Lord of Lordes, and hath the right of the Kyng of Kynges ouer all subiectes. For he hath no peree: and is all thynges, and aboue all, and it is necessarie to saluation, to be vnder the Bysshop of Rome. For there is but one confessorie or iudgement seat of God & of the Hope. These thynges haue I taken out of their owne bookes, to witte out of their Decretals and gloses. There is a booke of Anthony Russell of Aretine, concerning the power of the Hope and the Emperour, where in you may read innumerable thynges of the same sort. But of these thynges which I haue noted hether-to, I suppose it be made playne inough, how the Hope which is here also called the false Prophet, hath set vp the Image of the beast.

Hereunto John addeth an other thyng: that when the Empire is thus established, and all thynges set in order, the beast or false Prophet doth moue all the whole engine, and put life into the Image, so as it can speake: to witte the same, that the false Prophet hath geuen it to speake. For except the Hope do confirme the election of the Kyng of Romaines, he shall not be thought worthe of the name of Emperour. 22.

Quest. 5. de forma. in the glose the Emperour sweareth to the Hope, as the vassall to his Lord. The same mayest thou read in the first booke the. 9. title *De iure iurando, in Clemētinis.* Hope ouer who seeth not, how aswel the Emperour as other princes, are enuironed with a company of Bysshops, which inspire them, what they should speake, or doe, and how they should behaue them selues in all thynges. For this cause are sent also the Legates, that are called *Legati a Latere.* And it is not vnknowen, that in all Princes counsels for the most part the spirituall haue the chief rule. They be for the most part, Chancellours, Secretaries, Ambassadors, and what not? And their Hope and Kyng sayth openly, how he ought to iudge all men, but to be iudged of no man. Yea, and his creatures also vsurpe the same vnto themselues. If there be any assemblie, there the Bysshop of Rome, commonly ruleth by his spirite, & gouerneth the chiefest matters, especially matters of Religion. For vntill the Decrees please the fathers, they threaten that they will abrogate, such thynges as the States haue decreed. But if there be called a Councell general or nationall, it is wholly ruled by the Hopes spirit. This speaketh and determineth as it pleaseeth the Hope. For vntill it Decree after the Hopes pleasure, he will go about to abo-

And he had power to geue a spirite to the Image of the beast.

The Pope
is about the
council: but
the council
of Basill re-
asoneth the
contrary.

abolish all together. For we heard of late, that the Synode
or Councell is there, where the Pope is. And Innocentius the
9. in the. 3. Quest. The iudge, sayth he, shall be iudged neither
of the Emperour, neither of the whole Clergie, neither of
kynge, nor of the people. And the glose vpon the same place
noteth, the Councell can not iudge the Pope. &c. wherfore if
the whole world should geue sentence in any matter agaynst
the Pope, it appeareth that we ought to stand to the Popes
sentence agaynst them all. Yea the same gloser in an other
place sayth: The Pope if he will, may dispence agaynst the
Councell. For he is more than the Councell, Most truly ther-
fore sayd the Lord at this present, how the beast had power
to geue a spirite to the beast, and that the Image of the beast
should speake. For who soeuer shew not them selues obedi-
ent, and willing instrumentes vnto this beast in all hys af-
fares, are accounted for dead and rotten members, and ther-
fore to be cut of from this vitall body. Yea forsooth.

Emperres
are of gods
the corrup-
tions of em-
pyres of e-
uill.

Howbeit in the meane tyme, least I may blame any man
if is prayse worthy, or seeme ouermuch to taunt the that haue
deserued none euill, or should be sayde not to acknowledge
the goodnes of God working in Emperres, but rather to
finde fault wyth the same, and to confound and put to gether
all thynges both good and euill, without any choyce or re-
spect: certayne thynges are here by a long, yet necessary digres-
sion, to be admonished, and better declared. I admonishe
therfore and repeat, that the Lord our God is the author of
Emperres, and ordeyneth the same for the welch of men: and
that the Deuill ioyneth hymselfe wyth the good ordinaunces
of God, and accordyng to his euill nature corrupteth those
good ordinaunces of God, by moouing mens affections di-
uersly, and applying them to euill matters. wherupon in
gouernementes very many thynges arise which are to be
mynked of the godly: as are tyranny, alteration of the state,
and such other lyke. Neuertheles, albeit God hateth all wic-
kednes and cannot allow any euill, we see, that he of his in-
finite goodnes vseth the euill gouernments of men vnto the
good or profite of his seruants. For God loueth his church
exceedingly: and seeketh to relieue and comfort all mankynd
by Emperres, although not altogether, or in all things com-
mendable.

Gouerne-
ment is not
to be dis-

I will not therfore denie, that since the Empire of the west
was vntied (that is to say, since the Image of the beast was
set vp) these seuen hundred yeares, they haue many tymes
gouer-

gouerned so, that it hath easely appeared that God hath wrought the health of hys people in their gouernments. Dauid figured the foure Monarchies of the worlde by beastes: and yet neuerthelesse he supposed not that all their Princes were beastes, neyther condemned he all Princes, neyther thought he that there hath bene or should be no good thyng in them, although the most part were most corrupted. There were founde in the olde Romaine beast (to speake nothyng in the meane tyme of the Princes of Assiria, Babylō, Medes, Persia, or Macedonie) which haue set forth profitable lawes written in the bookes of Iustinian. There haue bene founde vnder that most cruell olde beast, which haue aduanced the true religion of Christ, & defended most earnestly the church of God; such as we sayd that Constaunte Constantine, Theodose, and diuers others were: who come all vnder the number of the Emperie, but not of the beast, sauing in as much as the beast signifieth the Empire. So may there be found princes vnder the Image of the beast not a few, which haue both set forth holeesome lawes, and haue imployde great benefices vpon mankynde: lyke as Charles Lewis, and Lotharie of Saxson and others haue done. Notwithstanding that they themselves in many thynges can not be allowed of the godly.

There are founde amonges the latter kynges of the newe Empire, which in power and maiestie were not much vnlke the olde, nor in vertues much behinde them, but in certayne thyngs egall. There are found which haue assayed to pouрге the Emperie from Popishe corruptiōs, & to bring the Popes vnder Corum: but wyth no great or good successe. For what the Otthones, Henrickes, Ludouickes, Friderickes, and bryefly many French Princes, Saxons, Sweuians, Bauarians, and of Austrich haue bene, many notable testimonies of histories do repute: which testifie that certayne kinges both of Fraunce & other realmes also, haue not bowed their knes to this Baal: or if they haue done at any tyme, yet haue they repented, and haue shewed some token at the least wyse, whereby the wyse myght perceiue, that they set not much by that beast.

Here therfore are to be excused all holy and excellent men, which haue lyued in the whole course of tyme, wherein the Image of the beast hath bene erected & reigned. And I meane Emperours, Kynges, Princes, Bishops, States, Cities, and people of the Emperie and other realmes, which lyued, but yet were not vnder the vnhappy Image of the beast, because they offered not themselves to the spyte of the beast to

mended, &
good prin-
ces vnder
Image of
the beast.

Holy men
are excused
& excepted.

be therof moued and gouerned: neyther haue spokē expresse-
ly, that thyng which the beast gaue to speake: but rather haue
spokē agaynst the beast, and haue much mislyked his doings.
Therefore as I haue not comprised in the olde Monarchyes;
(and namely in the olde Romaine beast) the godly p̄inces
and good gouernement, nor haue condemned them of beast-
lynesse: so now neither in bayting the Image of the beast, do
I confounde the good and godly p̄inces and people, & their
gouernement, which haue not bene marred by the corrupte
doings of Antichrist. For euer I except moderate and pro-
fitable Emperres, honest men and godly, howsoeuer they
lyue vnder the Image of the beast, yet not after the inspirati-
on of the beast or false p̄rophet.

A prophe-
cie is to be
expounded
after the co-
sideration
of thynges
and tynes.

Hereunto I adioyne this also; that the Emperre was not
soderly established after the wil and pleasure of the Bishop,
but by diuerse spaces of tymes, sundry attemptes, and trea-
sons innumerable, by meanes whereof, it was brought at
length to extreame corruption and vtter beastlynesse. wher-
by it appeareth that the prophetic of S. Iohn, is to be appli-
ed to the thinges themselves, and to the tymes, after the state,
maliciousnes and corruption of euery thyng and tyne. This
is most certaine, and common consent of all historiographers
playnely testific, that the Emperre which had bene decayed
in the west, was reuued againe in Charles the great, through
the meanes of Pope Leo the thyrd: and thus the Image of
the beast, that is to witte, of the Romaine Emperre, was set
vp agayne. And albeit that at this tyne the Emperre decayed
in the west, was restored by the Pope: yet is it euident, that
the Popes in the beginning of this Empire, beyng by certeine
donations & gistes much enriched, did not as yet vse so great
power, as they vsurped to themselves afterward, when they
had ouerthrowen and deposed certayne Emperours. For al-
though the donation seeme to be made by kyng Pipine, and
the Pope is read than to haue receiued the begynnynge of
hys kyngdome: yet, that he was subiect to Emperours and
kynges with the Title of Rome also, this amonges other
thynges proueth, that in the French Cronicles of the Actes
of kyng Charles in the yeare of our Lord eight hundredth and
one, thus it is founde written: afterwarde hauing set in or-
der the matters of the citie and Bpshop of Rome, and of all
Italy (therefore did Italy than also obey the Emperour) not
onely publicke, but also (marke) ecclesiasticall and priuate
(for all the winter he did nothyng els) he departed frō Rome
wpyth

wyth his ſonne Philip, and came to Spolet. The ſame author
 in the Actes of the yeare eight hundredeth and 16. ſayth thus:
 Stephen, beingelected in the place of Leo the 3. taketh as great
 iourneyes as he could to come the Emperour, ſending in the
 meane tyme two Ambaſſadours to treat wth the Empe-
 rour (Ludouicus pius) for his conſecration. So lykewiſe in
 the Actes of the yeare eight hundredeth and 17. is ſhewed how
 Paſchalis being choſen, ſent an Ambaſſage to Lewis the Em-
 perour. In the actes of the yeare. 823. the ſame Byſhop ſode
 at the examination and iudgement of the Emperour. You
 may finde in the actes of the next yeare that the Emperour
 Lotharie eſtabliſhed the matters of Italy & Rome. Yet doth
 the ſame author agayne make mentioⁿ of the donation of
 Kyng Pipine, which gaue to S. Peter Rauenna, and Penta-
 polis and all the gouernement. Yet doeth he make no menti-
 on of the donati^on eyther of Charlemaygne, or of Ludouicus
 pius. The. 43. diſtinct. maketh mention thereof. ¶ Lewis. &c.
 in the gloſe is w^{ri}tten thus. There Lewis geneth Rome and
 diuerſe other thynges to S. Peter and to Paſchale the Pope.
 All hiſtoriographers in manner make mention of the donati-
 on of the kynges of Fraunce. An abridgement of all gathered
 out of the librarie Volaterane in the third booke of Geogra-
 phy, in the Actes of Pipine and Charles. wherby ye may ea-
 ſely coniecture, what manner of Canon is ſet forth in the 96.
 diſtinct. in theſe wordes. Conſtantine the Emperour hath ge-
 uen and graunted to the Apoſtolical Sea, the Crowne, and
 all the Emperial dignitie in the Citie of Rome and in Italy,
 and in the weſt partes. which by and by after he diſcoureth
 wth a long expoſition out of the lye of S. Silueſter, w^{ri}ttē
 (as they ſay) by Gelafius, in the chapt. following. But Antony
 Byſhop of Florence denyeth in his h^{is}tory, that this donati-
 on doeth remayne in any olde bookes. Cuſanus and Laurence
 Valla haue impugned the ſame: neyther hath Ortho Byſhop
 of Friſing in the. 3. chapt. of the. 4. boke of his ſtorie, nor Mar-
 filius Parauinus in the defence of peace, nor Raphael Volaterane
 allowed the ſame, nor many moe y^t I coulde rehearſe. More-
 ouer in the Cronicles of the kyngs of Fraunce, ſet befoze the
 ſtory of Paulus Emilius of the Actes of the kyngs of Fraunce,
 in the yeare. 755. thus you may reade: Pipine agayne entred
 and hauing ſubdued Aſtulphus, gaue gyftes to Maximus By-
 ſhop of Rome, and alſo the Dukedome of Rauenna of very
 great landes. And leaſt any man ſhoulde vnthankfully and
 vniuſly take away this larges of the French kyng, he aſcri-

bed that to the Emperour Constantine, which Pipine gave to the Church of Rome, agaynst the will of the Grecke Emperour, who affirmed the same possessions to be the ryght of the Emppire. From thence Pipine first receiued and brought into Fraunce the Ecclesiasticall rites of the Romaynes and ceremonies of songes, &c.

The Em-
pire con-
uered from
the French
men to the
Germanes.

Howbeit the gouernement of the Empire Charles posses-
sion was not very stable and permanent. For from the first
yeare of Charles, wherein he was created Emperour, vnto
the seuenth yeare of Conrade, who was Nephew to Lewis
the .3. by his brother, and was the last of the house of Charles
are accompted about an hundred and 19. yeares. For Charle-
maigne reigned Emperour. 14. yeares, Lewis 26. Lotharius
15. Lewis the second. 21. Charles the second surnamed the Bald
two yeares: Charles the third surnamed the grosse, twelue
yeares. Arnulphe. 12. Lewis the .3. 10. Conrade. 7. Conrade
kyng on his death bed, bequethed the kyngdome to Henry
Duke of Saxon surnamed Falconer. And thus was the em-
ppire translated to the Germanes.

This Henry called the first, came neuer in Italy, nor ne-
uer was consecrate or crowned of the Pope. His sonne Ot-
tho, the first of that name, beyng sent for in Italy, is read to
haue gone thither with a great armie, and to haue bene re-
ceiued at Rome, and saluted of the people Emperour & Au-
guste. Ottho Frisinge in the .6. booke of Histories the. 17. chap-
ter affirmeth out of the Decrees, that Pope Leo the. 8. of that
name dyd consecrate this Ottho the first kyng of Germanes.
For his father Henry refused it. Albert Krantz in the. 10. and. 11.
chapter of the fourth booke of Saxon matters, affirmeth that
Pope Leo made a surrender of all such thynges as the popes
had receiued of the kynges of Fraunce, and the author de-
fendeth this surrender so made to be true. Howbeit the ke-
per of the Librarie testifieth, that Ottho confirmed the dona-
tion of the kyngs of Fraunce, Pipine, Charles, and his sonnes.
There remaineth moreouer in the decrees a copie of the othe,
the. 43. Distinct. whereby kyng Ottho byndeth him selfe to the
Pope, that he shall intermeddle with nothing that concerneth
the Pope and the Romanes: and secondly that he shall restore
all the landes of S. Peter that shall come into his handes.
Which thyng let the reader indge what they are.

Electours.

Shortly after this time, about the yeare of our Lrd. 996.
They say how by the Decree of Pope Gregory the .5. and by
the consent of Ottho the. 3. Emperour, the seue prynces Elec-
tours

four were assigned, vnto whom the defence of the Church (as saith Wimpelingius) and the Romane Empire was committed. In the which thyng all Hystoriographers and writers do agree, and namely of Italianes, Blondus, Platina, Sabellicus, Volaterane, Egnatius and others: of Germanes, Albertus, Nauclerus, Carion, Fundius, and certeine others: diuers haue made no mention of this ordinaunce. wherfore Auentinus in his .5. booke of Chronicles. *Folio. 510. 707.* sayth that he knoweth (I can not tell how certainly) that after the death of Fredericke the .2. the Electours were instituted, and confirmed by Gregory the .10. But how soeuer that matter standeth, certayne it is that there haue bene many among the seuen Princes Electours both feruent and earnest in true Religion, and excellent in all kinde of vertues, and especially the seculars as they terme them, who haue much misliked the tyranny & wickednesse of the Popes of Rome, in so much that they haue stoutely oftentimes withstood them. Our age doubtlesse is much bound to this order of state, that a good part of the preaching of the holy Gospell is reformed, the which both they with other Princes of Germany most worthy of prayse doe (by Gods inspiration) valiantly agaynst the furies of Antichrist defend and maintaine. The Lord increase his giftes in them, and other godly Princes through the whole world, and mercifully kepe & preserve them. But to returne to the proses and order of the Hystorie, certayne it is, that immediately after Gregory the .5. the Deuill invaded the sea of Rome. Neither could Platina dissemble this thyng, a writer of Popes lyues knownen to all men, who hath very fauourably spared bys Lordes and maisters, and many tymes couered their abominable actes. Neuertheles in writing of Siluester the second, the successor of Gregory the .5. he sayth. Siluester the second here to fore called Gilberte, a Monke of Florey, forsakynge his monasticke, followed the deuill, vnto who he gaue him selfe whole. And by and by he addeth: Gilberte beyng moued with ambition, and deuillish desire to rule, through bribery gotte first the Archbishoppicke of Reyns, after of Rauenna, & after with greater suite, by the Devils furtheraunce he obtained to be Pope: yet vnder this condition, that after his death he should be the Devils wholly. &c. He that would know the full story, and a bridgement taken out of Anthoninus, Nauclerus and others, let him read the .9. booke of Fundius Chronicles, vnder the yere. 998. Benno a Cardinal supposeth at this tyme to be fulfilled those thousand yeres, after the which, the Deuill breake-

See what he sayth of Popes in the lyfe Siluester. 3.

The See of Rome utterly corrupted.

kyng lowse, began agayne to rage in the world. wherof shall follow certein thynges in the. 20. chapter of this booke. Notwithstanding I shall not refuse to gather here certein things out of this Benone Cardinall, and briefly to recite them here for the declaration of our matter.

The malice of the Popes being the Emperours.

Therefore Beno in the lyfe, and actes of Hildebrande, called Gregory the. 7. sayth one Gilbertus which had infected the Lirie with sorcerie, commyng by out of the botomles pit, after the thousand yeares were fulfilled, reigned foure yeares as Pope by Gods perimission, and chaungyng his name. was called Siluester the 2. And after Gilberte the yeare. 25. (I suppose it should be read. 32. And how they reigned these yeares Stories testifie, that is to witte very euill Theophilaetus bys Scholer got the seate violently and was called Benediſt the. 9. He had a deare frende & pruuie to all his doynges one Gratian, Archpriest of S. Iohn porte Latine. Unto whom Hildebrad a Monke of Cluney, forsakyng his Abbey, did familiarely cleane, and became a familiar friend of his. But Benediſt fearyng him selfe, sold his seate to Gratiane Maister of Hildebrad beeyng of him a thousand and fiftie hundred poundes, who beyng promoted to the office was called Gregory the. 6. Nevertheless they had shortly a thyrd Pope Sabinus, and he was called Siluester the. 3. The Emperour therfore Henry the. 2. a godly man, valcaunt, wise and stoute, goyng to Rome, to purge the Church (for as yet the Bysshops vsed not full authority) compelled Benediſt or Thiophilaſte the Magician to ſee, cast Gregory in prisson, and sent away Siluester to his old Bysshoppricke: And he holdyng a Counsell, placed the Bysshop of Bamberge, whom he called Clement, in the seate, of whom also he receiued the crowne. And he brought Gregory with bys disciple Hildebrande with him into Germany. In the meane tyme Benediſt returning to Rome from flight, vexed Clement, and with much inchaunting infected the Lirie: and by letters receiued from Hildebrande out of Germany, he learned what was done in the Emperours Court. Gregory dyed there in prisson, and left Hildebrande his heyre both of his falsse packyng and of his money. Clement dyed also. whom Damasus the. 2. succedeth immediately, but streight wayes he was poisoned. By reason of the tumult that was in the Lirie, the Emperour sent Bruno (Bysshop of Tully, comen of the noble house of the Barles of Bole) a worthy man. Here Beno annexeth: in whose trayne through the ouermach sufferance of the Emperour, Hildebrande was permitted to. returne by this permission

mission to subuert both the Byshoppycke and Empire vnder
 pretence of religion. And this Beno herein was too true a pro-
 phet, who sayth thus also in the story of Hildebrande: and tel-
 lyng Bruno many thynges, by the way he crept into hys fa-
 uour: and as soone as he came to Rome, obtained of him,
 that he was made one of the keepers of S. Peters Altar.
 And in a short tyme he filled his coffers. And he also reconcil-
 led his old Lord and Maister Benedicte, sayning repentaunce
 deceitfully to Leo the. 9. (for so Bruno beyng made Pope was
 called) and through the counsell of Benedicte, otherwise called
 Theophilacte, he armed Leo agaynst the Normannes, and be-
 trayed him vnto them. The Bernanes therfore were slayne
 by treason, and scarcely the Pope all desolate escaped. This
 sayth Beno. And certeine it is that this Monke Hildebrande,
 from that tyme forward aspired to get the seate: and in the
 meane time whylest it was gouerned of others, he incensed &
 ruled the Popes, as Leo the. 9. Victor the. 2. Stephen the. 9. Be-
 nedicte the. 10. Nicolas the. 2. & Alexander the. 2. And the things
 that are set forth in the name of Leo, Nicolas and Alexander do
 smell of Hildebrandes stile and nature. But at the length he
 him selfe clome vp into the chaire, in the which he so bled him-
 self, that no man vlesse he were starke blind, but might see y
 his deuillish gouernement, hath requited most abundantly
 Henry the. 4. the sonne of Henry the third, his fathers carryng
 of him into Germany. And he began openly, and impudent-
 ly to take vpon him the power of the Emperour. Neither
 can it be told at few wordes, in what detestable wise this
 beast did afflict both the Emperour and Empire, al the while
 he was Pope, for the space of. 12. whole yeares. An Abridge-
 met of that story hath Iohn Fundius compiled in the. 10. boke
 vnder the yeare of our Lord. 1074.

Gregory
the. 7.

I know that Platina, and many Italian writers, yea and
 some Bernaines also doe highly commende the religion and
 vertues of this Gregory the. 7. by which thyng the Poppysh,
 tyranny, vnder the pretence of religion is wonderfully aug-
 mented and confirmed, and many blynded. Yet is it commen-
 to passe agayne through the grace of God, that men of graue
 authoritie, religion and vertues, haue sayre and well plucked
 of the visure from this beast. Therefore haue Synodes and
 Counsellers of good authoritie condemned this Gregory: and
 first in dede the Counsell of Mentz, wherein were. 19. famous
 Byshops. Than was assembled Brixia a Synode of. 30. By-
 shops, and of the most part of the nobles of Germany and of

Divers o-
pinions of
Gregory
the. 7.

Italy. There was also a Counsell assembled at Wormes, where in the presence of Kyng Henry, all the Germane Bishops (except they of Saxony) deposed the Pope from his function. The Epistles and fragmentes of these Counsellers are founde in the Cronicles of Vrspergens. chiefly. He is accused by these openly of all wickednes and vngodlynesse, of hypocrisie & crueltie. we haue rehearsed a little before, what Cardinall Benno, a wyter of his tyme, hath committed to writing. There remaine also testimonies of Sigisbert, an olde wyter, concernyng this Pope. who so will, may reade the fifth booke of Auentinus, from the. 162. lease, and so forth: And also the Preface of the. 6. booke. The same Authour in the. 7. booke, reportyng the wordes of Eberharde Bysshop of Salisburge, had in the Counsell of Regenspurg, sayth thus: Hildebrande, 170. yeares since vnder pretence of religion, layde first the foundation of Antichristes kyngdome. This wicked warre he hymselfe first beganne, which by his successours is continued hether to.

First they haue excluded the Emperour from the Popes election, and referred the same to the people and Priestes of Rome. Afterward, hauing mocked them also, and thrust them out, they goe about now to bring vs in subiection and bondage, to the intent they myght reigne alone. And the things to follow. But the thyng it selfe declareth, that there hath not lyued many Popes more bolde and impudent than this, nor which haue aduanced more highly the maiestie of the seate. He excommunicated the Emperour Henry the. 4. and deprived hym of the dignitie imperiall: moreover, he stirred vp his subiectes agaynst hym, and absolved the rebelles and traitours from their othe of fidelitie: and he hymselfe lyke a Monarke, gaue the Crowne of the Empire vnto others at his pleasure. The power therefore and Treasour of the Empire hath bene so woone and wasted, what wyth ciuile, and what wyth foreyne warres, that these many yeares now the kings of Almaine haue nether bene able to recouer their force, nor yet to resist the most arrogant tyranny of the Popes: And thus at the last the Pope is become a Monarch, and the Emperours, Kynges and Princes are made his vassalles and vnderlinges.

When Gregory the. 7. was dead, there succeeded. 4. Monkes of Hildebrandes secte and faction, of his maners & haughty nature, as it were hepyes and sonnes that goe nothing out of hynde, Victor the. 3. Vrbane the. 2. Paschal the. 2. And Gelasius the

the. 2. Paschalis caused the sonne of Henry the. 5. (oh wicked & detestable trayterousnesse) to warre agaynst hys father, that miserable Henry the. 4. And shortly also, Gelafius the. 2. and Callistus the. 2. excommunicated Henry the. 5. And ceased not to bere this prince also, till they had wronge out of his hands the gifte or election of Bysshoppricks, to the great and inestimable profite of the Sea of Rome: and to the vnrrecoverable losse of Germany. &c. These thynges are described more at large by Vrspergens. in the Cronicle of the ycare. 1122.

The gifte of Bysshoppricks take fro the emperours.

In the tymes following, although the audacitie, and power of the Popes increased hourly, yet the Germane kings haue resisted them stoutly inough, howbeit wpyth small success, whereas in the meane season we must remember the wordes of the Lord, vttered by Daniell, saying: and there shal arise a kyng of a shamelesse face, and vnderstanding propositions, and his strength shal be fortified, but not in his owne force: and it ca not be beleueed how he wil destroy all thyngs, and he shal prosper and doe. &c.

I will touch therfore in fewe wordes, what thyngs in the tymes following Popes haue attempted against kyngs, and boldly done for the establishing of their Empyre and Monarchy. Pope Alexander the. 3. did excommunicate Fridericke the. 1. called Barbarousse, and trode him vnder hys seete. And where the good Prince sayed, how he shewed that obedience to S. Peter: the beast setting hymself before Peter, cryed out and sayed, both to me and Peter, and stamped on him. Pope Innocentius the. 3. could not abyde, (and much lesse allow) Philippe the sonne of Fridericke, created Emperour: but commaunded the electours, to choose an other, I meane Ottho Duke of Saxon, whom notwithstanding shortly after he excommunicated also. That proude beast sayed, that he would take from Philippe the imperiall crowne, or lose hys Apostolicke Mitre. Vnto this Innocent are ascribed those most proude wordes, which are read in the decretall of Gregory the. 9. de Elect. in the. 6. title. 34. chapt. on this wise: that the Princes haue right and authoritie to choose a kyng, and afterwarde to aduance him to be Emperour, we acknowledge, as we ought, as to whom of right auncient custome it is knowne to appertayne: especially since that such right and authoritie came vnto them from the Apostolicall Seat: which translated the Romayne Empyre from the Greekes to the Germanes in the person of great Charles. Howbeit princes must know agayne, that the right and authoritie to cra-

The tyranny of popes against emperours. An. 1172.

An. 1189.

See how
they vsurpe
all power
to them-
selues.

mine the person chosen kyng, and to be promoted to the empire, belongeth vnto vs, which doe annointe, consecrate and crowne him. &c. The same in the first booke the. 33. Titl. do maior. & obedient. Writting to the Emperour Constantine, saith: So much diuersitie as there is betwixt the Sunne and the Moone, so great a difference is there betwene popes and Kynges, in Gods name.

Fridericke
the. 2. well
languageed.

Moreouer, the Emperour Fridericke the. 2. Nephew to Barbarouffe, an excellent Prince, was excommunicated by many Popes, namely, by Honorius the. 3. Gregory the. 9. and Innocentius the. 4. And in deede Gregory the. 9. whilst Fridericke that excellent Prince made warre in Syria for religion wyth the Soldane, inuaded and kept the prouinces of Fridericke. There were most cruell warres and discordes betwixt the Popes and this Fridericke. The same Innocentius the. 4.

An. 1127.
Ann. 1266.

excommunicated Conrade the. 4. of that name, and Sonne of Fridericke the. 2. and stirreth vp the Prince of Thuringe agaynst hym. And when the Emperour Conrade was dead, The Pope obtayned the good willes of the Neapolitanes, to yelde themselves to the Sea of Rome. Conrade had left a Sonne and heyre called Conradine, and Manfrede his ballard brother, which would be called kyng of Sicile. Wherefore Pope Urbane the fourth (some haue Clement the. 4.) agaynst Manfrede sent for Charles, brother to kyng Lewis the French

Anno. 1263

kyng, Erie of Prouince and of Anio, to come with an Armie into Italy, and called hym Kyng of both Sicilies. who ouercame and slewe Manfrede at Beneuent, and receiued the kyngdomes of Sicilie of the Pope to doe him homage. But Conradinus Duke of Swaueland, accompanied with Fridericke Duke of Austrich led out of Germany a right well furnished Armie into Italy agaynst Charles for the recoueryng of his olde and fatherly kyngdome. But beyng vanquished of Charles at the lake Fucine, he was taken wyth Duke Fri-

1128. 1247.

dericke. There were slayne, as it is sayed, 12. thousand. The occasion of so great an euill were the Popes, chiefly Clement the. 4. which beyng demaunded of Charles the worthy prince, what he should doe wyth his prisoners, answered so, that the French men vnderstoode that they must suffer. Therefore he put them both to the sworde. In whome the house & posteritie of the most noble Dukes of Austrich and Swaueland is sayde to haue fayled. Paulus Emilius discourseth this yeare more at large in his. 7. booke of French Actes, and Auentinus in the. 7. booke. But yet myght not the ire & furie of those most hely

holy fathers be ſo pacified, which was conceiued hereof, that the noble Dukes of Swaueland had for Gods glory and the common wealtes ſake, moſt godly and moſt conſtantly reſiſted the Romiſhe Biſhops, woulues I would haue ſayd.

But theſe murders and bloudy warres diſpleaſed all good men euery where, and chiefly the wiſe and godly princes, ſo that they vnderſtoode how they muſt eſchew that empyre and flee from it as from the plague: as the which was not a ſhadowe, but would vterly conſume his yearely reuenues and treaſure, which ſhould receiue the office. For now was it knowne through out the world, what the moſt valyaunt and excellent Princes of Germany had now about 119. yeares, from Henry the. 4. to the Sonnes of Fridericke the. 2. ſuffered through the bolde ambition, and vncredible mallice of the Popes: and that many of them had loſte both their lyues with their auncient kingdomes, and their libertie moſt excellent of all.

The Em-
pyre made
deſolate.

And here was the Empyre without any Emperour for certaine yeares: which I am wont to call a deſolation of the kyngdome or Empyre. For the Popes with their inuincible and intollerable pryde and tyranny had ſo weakened the force of the Emperours, that the empyre ſeemed ſubuerſed & deſtroyed: neither coulde there any be eaſely founde, which dyd ſet by it, or thought it worthy to be deſired. At the laſt, at the commaundement of Gregory the. 10. which held a counſell at Lyons, was choſen Eric Rodulph of Aſpurg: which although he forſooke not the thyng offered, yet beyng oft requeſted to come to Rome, is ſayd to haue aunſwered: the waywarde ſteppes of feete doe feare me ſore, meaning thereby, that he truſted not the Popes, which by their craftes had deſtroyed both many Princes of Germanie, and alſo innumerable people comynge to Rome. And this Raſe is read to haue bene crowned kyng in the yeare of our Lord. 1273. the. 100. yeare after Gregory the. 7. And ſo long tyme laſted the ſight of Popes and Emperours. A litle while after, whē Albert the ſonne of Raſe was choſen Emperour, and the election was referred to Boniface the. 8. of that name, he ſtoutely reſected the ſame, and ſhewed by and by in word and dede, that he was both Pope and Emperour, who by right had both ſwordes. which I expounded in the. 58. Sermon, & the ſame doth Albert Krantz declare exceedingly well in the. 2. booke. 36. chapter of Saxon matters. In the place of kyng Albert, was ſubſtituted Henry Prince of Lucemburge. But what autho-

ritic Pope Clement the. 5. chalenged ouer him and the Empire, he that list, may know of the Clementines. For there is a long treatise therof in the. 2. booke. 9. Tit. I could also rehearse many other like thinges of Pope John the. 22. and of others, if I dyd not thinke it superfluous.

The prophetic of kingdomes is y popes, but the vse of kings & Princes.

For by these thynges which I haue rehearsed hether to, it appeared sufficiently, that the Popes them selues by a malicious boldnes, haue taken to them selues the Empire, do boast them selues for monarkes, do abuse the seruice and ministry of kynges, as their wardes and clientes and yet still pretend the name of sonnes, to the intent they may haue them the more obedient: for so in tymes past wrote Gregory the. 7. to Geulas kyng of Hungary: which place ye may read in the. 17. chapter of this booke, the Sermon. 75. yet vnderstand we in the meane tyme that the greatest part of Princes and Nobles haue not knowen the same beast, but haue rather impugned hym, and therfore come not in the musterbooke of the beast sayng so farre forth as they liued vnder the Empire, notwithstanding that they were bitter straungers to the beast.

For such as cry out and say, who can abyde to haue the holy Empire and so many noble Kynges and Princes, and so commendable Cities and countreys, called the Image of the beast: I meane to giue this short sayng for a full aunswere: namely that I neither ought nor will chaunge the maner of speakyng which the Scripture vseth. They be the Lordes wordes all, which Daniel in old tyme, and now John, haue revealed to vs: and they may except and excuse, such as are excused by the testimonie of Scripture. The way is ready & brief: who soeuer will be free from the beast, let him take hede that he be not inspired with the Popes spirite: and that he speake not and do, that the Pope commaundeth against godlynes. Let him rather be ruled with the spirite of Christ: and so shall it come to passe, that dwelling in the middelt of Babylon, he shall not lyue after the iniquities of Babilon, but in the kyngdome of Christ.

They that worship not y beast shall be slain.

It followeth: and the beast shall cause, that who soeuer wil not worshyp the Image of the beast, shall be slayne. And it is all one thyng, to worshyp that old beast, and to worshyp the Image of the new beast. Of the worshipping of him, I haue spoken a litle before. Therfore do they worship the Image of the beast, which admitte the decrees, and ordinaunces of the seate & Empire, speakyng of the inspiration of the beast: which allow the Romish Religion, which fall to the kyng-

of the Popes seete, and shewe them selues in all thynges obedient children of the Seate, and are faithfull to the Popishe Empire. Now if any will not be such a one but would be content with Christianitie, & would abhorre Rome the seate of the beast, and detest the Image of the beast, he like a Church robber, and traitour, is iudged unworthy of lyfe. There is a Canon in the .6. booke of Decret. the .7. tit. of heret. wherein without any circumstance of wordes, Lucius the third of that name, determineth playnly, that heretickes are stricken with an everlastyng curse, who soeuer beleue and teach otherwise of the Sacramentes, than the Church of Rome beleueth and teacheth. He commaundeth mozeouer, that such beyng depriued of all dignitie, shall be committed to the iudgement of the secular powers, to be punished with due correction. And if the temporall Magistrate will not punish, and so defend the Church, that than he also shall be depriued of all honour. &c. But why do I tary in rehearsing thynges? All men at this day know and see, what thyngs are done dayly. They are condemned, exiled, excommunicated, shut vp in prisons, vexed with sondry tormentes, at the lēgth also cruelly slayne, who soeuer refuse to worshyp both the beast and his Image. The Lord Iesus, the true kyng & Byshop of his Church succour vs, and restraine the crueltye of the vngacious beast. Amen.

¶ Of the marke and number of the name of the beast,

The lxi. Sermon.

ANd he made all both small and great, rich & poore, free and bonde, to receiue a marke in their right handes, or in their foreheades. And that no man might by or sell, saue he that hath the marke, or the name of the beast, either the number of hys name. Here is wisdom. Let hym that hath witte, count the number of the beast. For it is the number of a man, and his number is sixe hundreth three score and sixe.

He annexeth the rest, whereby Antichrist may be knowen, and thunned. And verely he may chiefly be knowen by these thynges that folow.

And he speaketh of the subiectes of Antichrist, and of this
new

The sub-
jects of An-
tichrist.

newe Kyng, and Byshop. He will procure to him selfe, sayeth he, an infinite multitude of all kinde of men, of all states and degrees. For his kyngdome shall be ample and large. Therfore doth the Lord reside here, certein kinde & states of men: And vnder the same he vntersādeth, all y be of the same state in the whole world. The Romish Antichrist brought vnder his subiection small and great, rich and poore: free (that is to witte) nobles and bond. For we see that Emperours, Kynges, Dukes, Marqueses, Earles and Barones, Realmes, Countreys, Cities, Patriarches, Archbishops and Bishops, Prelates, Doctours, Clarkes, and Lay men, obey him: and also men of greatest power, riches and wisdom, together with the poore people. There is no such kingdome, and so diuersly compact in the world, no not amongst the Mahometistes. And all these are willingly subiect to the scate: yea they haue perswaded them selues, that they can not well liue and that they can not be saued, vntill they be subiect to the Sea of Rome.

The
marke of
Antichrist.

And like as Princes discern their subiectes & seruantes by coulours and cognisaunces, and the common people also their cattell by seuerall brandes and markes, whereby they may be knowen whose they are, or whom they serue: (For euery man hath his coulours: he white and blacke, he read and blew, an other white and read, some blacke and yelow, which they geue their souldiours and seruantes to weare, and they professe thereby to be reueined to him or hym:) And as they marke their horses with their brand, and set theyr markes vpon household vessell: So shall Antichrist doubtles haue also his *χαρὰν* to witte, his marke, whereby he shall both bynde men to hym, and so sure them, as they may be discerned fro others, and by this meane may weare the badge, and as it were the coulours of their Lord & Maister. And he will geue his marke on the right hād, or on their foreheades.

The mark
in the right
handes or
foreheades

Aretas and Primasius, and finally all expositours agreeably, do expounde it to be the confession of the mouth, and study and operation of good workes. We haue heard herely, how Christ in the seuenth chapter did imprint on the foreheades of his seruantes sayth, by effectuell charitie. And in very dede the signe of Gods children, is sayth, and loue that cometh of the same sayth. So do the writings of the Euangelistes & Apostles testifie. Neuerthelesse, Christ hath also the externall markes of his seruantes, namely the wholesome Sacramentes of the Church, Baptisme and the Lordes Supper.

Howe

Howbeit if any be baptised at this day, and be partaker of the Lordes Supper, call vpon God the father with the Lordes prayer, and utter his sayth by a sincere confession of the Apostles Creede: moreouer confesse those to be good workes, which are done in sayth after the rule of the ten commandmentes, and besides this do shine in good workes: shall he be taken for a true Catholicke & right Christen man? In old tyme doubtles all men would haue embraced him for a brother. But what should he be at this day in the popes byngdomes: Thou shalt seme by all these thyngs to haue confessed nothing at all of the true faith, except thou playnly professe that thou beleuest after the sayth and tradition of the Church of Rome: and that thou doest acknowledge those for good workes which the Church of Rome hath approued. Unless thou beleue and professe on this wise, in vayne shalt thou confesse all the foriner matters. No though thou sayest moreouer that thou beleuest the law, the prophetes, the Gospell, and Apostles: They will like thee a great deale better, if thou sayest thou art an obedient child of the Apostolicall Sea and Church of Rome: than if thou shouldst say, that thou art the child of God, a Christen man, or that thou puttest thy whole trust in the sonne of God, which is thy onely saluation and righteousnes. Yea ye shall finde them, which will by and by at these wordes cry out, that they smell of heresie, and a mynde infected with poyson. I sayne nothyng, experience it selfe will witnesse that I say truth. And thus doth the Pope marke his men both in the forehead & in the right had. Thus are the good Romish whelpes discerned from other faithfull, as it were by markes.

Besides this there is an other thyng. All papistes doe playnly auouch, that vnles a man be marked in the forehead with Chreame by the Bishops hand, he is no Christiā: how soeuer he be baptised, & beleue in Christ Iesus, wherof it followeth, that they attribute more to their confirmation and the annoynting by the Bishop, than to the Christen faith. Read the booke called *Summa Angelica* in the title of confirmation. This therfore is a sealyng of the popish Religion: the Christen markes of Christ are sufficient. The Pope also by an other way imprinteth his marke in the right hand of men, by highting of vowes, & by performyng of othes, as they terme it. For they that make a vowe in entryng into any Religion as they call it, do binde them selues to the Pope and Sea of Rome, as it were by recognidance. Furthermore Antichrist
the

the Pope as it were by recognisance doth binde and bing in
dalliger to him, Emperours, Kings, Archbishops, Princes,
Bishops, Doctours, Universities, & all states, by making the
to lift up their right hands in taking their othe to performe to
wardes him. They promise that they will atrept nothing a-
gaynst the church of Rome, nor against the high bishop ther-
of, nor yet agaynst the priuileges & statutes of the See. The
maner of othes remaine in the Decrees & Decretals. I touch
these thynges brievely. They see more, that shyt not their eyes.
And all men behold, how the pope hath set his marke on the
right hand and forehead of men.

The forbid-
deth that
no man buy
nor sell.

There followeth agayne of the fierce crueltie, and bloody
tyranny, which Antichrist practiseth agaynst the Christians,
that is to say, against them which will not receiue the marke
of the beast: that is, which will not geue ouer themselves to
the lust of the Pope, and the seate of pestilence. Antichrist (saith
the Lord) shall by hys power byng to passe, that none may
bye or sell, saue he that hath the marke of the beast. &c. And
these come all to one effect, the marke of the beast, the name
of the beast, and the number of the name of the beast. For he
hath the marke of the beast, which acknowledgeth the seate,
and professeth the sayth of Rome: and to whom the Christi-
sayth is not inough. He hath the name of the beast, whoso-
uer he be that will be named an obedient childe of the holy
See of Rome, and acknowledge the Pope to be head of the
vniuersall Church. He hath the number of the name of the
beast, which hath a societie wpth the beast, which societie that
number bewrayeth or sheweth. Therefore except thou ac-
knowledge the Pope to be supreme head of the Church in
earth, with fulnes of power: vntlesse thou professe to followe
the sayth of the holy church of Rome, and to detest all things
whatsoever that See hath condemned, thou art forbidden fire
and water. And this hath the Lord called a prohibitio, that
thou mayest neither bye nor sell. we say in Dutch: His cheek
and backe is beaten away, meaning thereby that he is ban-
ished out of all mens company. Therefore he meaneth excom-
munication, that horrible thunderbolte of the Pope, where-
wyth are stricken all those, that haue set more by Christ, than
by the Pope, or which haue lothed the Popes decrees in com-
parison of the Gospell. Let hym read, that list, the sixt decree
all of Boniface the .8. in the .4. booke the .2. *tit. de heretico.* Also
Clement the .5. booke .13. *Tit. de heretico.* But he that will
know exactly a compendious treatise of tyrany, and a glasse
of

of butcherie, let hym read the Bull of Martin the. 5. which is put to the Sessions of the Counsell of Constance, & written to the Bishops and inquisitours of heresie. Amonges other thynges, there is one, which geeneth a wonderfull lyght to this place which we now expounde: where it commaundeth that they should not permitte them that dispise the communion of the Church of Rome, to keepe or dwell in any house or lodging, or to make any bargaynes, or to occupie any trafficke or trade of Marchaundise, or to haue any comfort of humanitie with the faythfull of Christ. Read thou the rest, leafe 134. Hereunto may be added, that in popishe Churches is the greatest bying and selliug of all. But vntlesse hys crowne be shauen, and his handes besmeared wyth oyle, that is, except he had receiued in the forehead or head, and in the ryght hand the marke indelible (for so they terme it) that can not be put out, he hath no marchaundise left hym in the house, nor so much as a little corner. But Christ whipped these Marchauntes, or byers and sellers once or twise out of the temple: Antichrist hath brought them in againe. And this is verely a wonder, that they shewe more fauour at this day to Jewes, Turkes, and heathen folke, than to Christians. For vnto the onely gospellers is no place permitted: verely for that they ascribe all to Christ, preach Christ onely, and leaue nothing to the Pope, but rather accuse hym most constantly, and bitterly.

But what shail we say to them, whose hands & foreheads haue beene defiled wyth the marke? I bid them walthe themselves wyth the blond of Christ, forsake Antichrist, & turne vnto Christ in relinquishing their errours & repetyng them. In case thou hast bounde thy selfe to Antichrist by an othe, do not performe that rashe and wicked othe, by vngodly speaking against the Gospel. Do penance, make thy purgation, returne vnto Christ, and thou shalt be saued.

Now least any man here should charter, that we may be Christians, and abundantly instructed in heavenly wisdom, although we doe heare or speake nothing of the Pope & popishe matters: that those disputations are vnpromitable, yea and odious, and appertayne to the stirring vp of troubles, & therfore be hurtfull and foolish: our Lord preuenteth it, and sayth expressely, here is wisdom. In the knowledge & right iudgement of these thynges, consisteth the true, heavenly and godly wisdom. Vntlesse we be wise in this thyng, we shall be fooles, and not wise. The Lord therefore stirreth vp the hearers

Counsell
for the so-
duced.

Here is
wisdom.

hearers to the study of inquiring after Antichrist, and to beware of him when he is founde. For in the .14. chap. we shall heare, that they shall drinke of the wyne of Gods wrath, as many as haue receiued the marke of the beast, and worshipped bys Image. wherfore as many as haue despised poperie shall drinke at one table with Christ of the cuppe of lyfe, and of the grace of God. And who shall deny it to be the true wisdome, by the which we may come from the wrath of God, to the grace, fellowship, and participation of hym? Moreover, the Lord inioyneth, that men indewed with vnderstanding, not witlesse, and full of hurtful folly, should reckon the name of the beast, that is to say, should be diligently occupied in this matter, that those things should be diligently searched for, which worldly men assume to be curiously sought and inquired after, not onely without any profite, but with losse also. Moreover, the Lord commaundeth to accompt the number of the name of the beast. He addeth that the same is not harde to doe. For he aduoucheth this number to be the number of a man, to witte, which a diligent man may easily by sayth and industrie attayne to. For so doth Aretas expoundeth it also, saying, that the same number is common and known to men. Let them leaue than to trouble our godly inuouers which blame our sermons made agaynst the Pope, & laugh at our diligence such as it is in expounding popische abominations, and finally which suppose we spende our tyme in the accompt of tymes. They doe here, except they will heare nothyng, that we haue receiued commaundement of the Lord, so to do: and moreover, how the Lord testifieth, that wisdome is herein.

We are com-
maunded
diligently to
seke after
Antichrist.

The num-
ber of the
name of the
beast.

And here I geue warning that the maner of speaking is to be obserued, that we weary not in wayne both our selues and our hearers by searching for some certaine name in the numbers, for that it is sayd to be the number of his name, although he meant that some certaine name should be gathered and composed of these charactes $\chi\psi\theta$, as for the most part is gathered of these thre letters or charactes $\chi\psi\theta$, this name Christ. And some there be which thinke that by those thre charactes no other thing is signified, than the name of Christ: which the Lord hymselfe in the .24. of Matth. prophesied, that Antichrist should vse. Certes he calleth himselfe Christes vicar. I know right well, that the proper names of great men, haue beene sealed by propheties and signified before: as Iosias, Cyrus, Iesus, But here thou canst gather no such thyng, but

force=

forceably and as it were against the hart. I vnderstand therefore by the number of the name of Antichrist or beast, the very accompt, wherby we come vnto his name. And a name is a briefe definition or description of any thing, whereby it is knowne of what sort and manner it is. which thing in this our case, the number supplieth, which bringeth vs vnto those times, which geue hym his name, wherof he taketh his name, that is, which times reueale vnto vs Antichrist spoke of before in the prophets, and shew vs who and what he is, or whom we should take for Antichrist, euen him verely, which hauing brought low. 3. kynges, starteth vp of naught, and beginneth to reigne, to the destruction of the true religiō.

And now he sheweth vs expressely this number nominnall as I may call it, and loudsounding which may lead vs vnto Antichrist, that we may know who it is, and when we know him, beware of him, and comaundeth vs to number the yeares sixe hundred sixtie and sixe. For so many importe these Greeke letters χϞς. In expounding of the which number the expositours haue varied wonderfully. I like best the exposition of the blessed Martyr S Ireney, who peraduenture an hundredth yeares after the setting forth of the Apocalipse, wrote his booke against heresies, and saw some, which had heard S. Iohn preach. with S Ireney maketh also Andreas the good Bishop of Cesaria, which Aretas speaketh thus: the perfect reckoning, and iust accompt of the number, as likewise other things which are written of the same Antichrist, the opportunity of time shall open, and very experience, to such as will watch diligently. For if it were necessary (as some of the Doctors suppose) that this name should be manifestly known: he that saw hym would doubtles haue reuealed it. But the deinite grace allowed it not, that the name of this pestiferous beast should in this godly booke be rehearsed. Thus saith Andreas,

The number of 666. yeares is expounded.

Time shall reuele Antichrist.

After the same sort also the holy Martyr of Christ Ireneus before Andreas lest written in his. 5. booke against Heresies. For about the ende of the booke: It is surer (saith he) and without danger to abide and tarry for the fulfilling of the prophetic, than to suspecte and gesse at euery name: whereas many names may be founde hauing the foresayd number whereby notwithstanding the question is not answered. Yet by and by he saith: the name ΛΑΤΙΝΟΣ containeth the number of 666. And very like it is to be true. For this terme hath a very kingdome. For they be Latines, that now reigne. This

The exposition of Ireneus.

Antichrist
shalbe a La-
tine, as also
Sibilla pro-
phesied.

sayth he . And doubtlesse this good Doctour erred not one
whit, as one indued with the holy spirit of God. For we see
that the Church of Rome is called the Latin Church, and the
Pope the high Bishop of the Latin Church. We see all ser-
uice in Churches sayd in the Latin toung: In Courtes and
all iudgements of Bishops the Latin toung onely is used.
Moreover no man shall serue in this Church, except he be a
Latinist. what will you say that these Latinistes call the He-
brew, that is to witte, the holy toung, by an opprobrious
name, Jewish, and the Grece Church and toung hereticall?
The Bibles in Greke and Hebrew be of them suspected. For
they will haue the Latin Bibles onely to be authentickall, and
to be read of all men as authentickall. But these thinges are
better knowen than that I neede to admonish and recite them
here with many wordes. Nevertheless this holy man Ireneus
doth not wholly affirme this his coniecture as most certaine,
which notwithstanding he sayd yet was most probable and
like to be true. For he addeth: notwithstanding we will not
be in hazard herein (for he recited also the name *τρίτα*, the
royall or tyrannickall name of Nimrod) neither will we affir-
matively pronounce, that he shall haue this name: knowing,
that in case it were requisite that his name should be mani-
festly preached at this present tyme, it should doubtles haue
bene uttered by him, which had sene also the reuelation. But
this number of the name hath he shewed, that we might be-
ware of him when he commeth, knowyng who he is. And he
concealed his name: for that is not worthy to be preached of
the holy ghost and so forth.

A place of
Daniell in
the seuen
chapt. high-
teth this
place.

Nevertheless the same Ireneus before this sheweth vs a
way, how to accompt those . 666 . yeares. For thus he sayth:
knowing the sure number, which is shewed vs of the Scrip-
ture, that is to say, of . 666 . let the godly abyde or looke for
first the diuision of the kyngdome into ten, and afterward
when they reigne and begynne to reforme their matters, and
to augment their kingdome looke who commeth vpon the
sodayne, and chalengeeth to hym selfe the kyngdome, and
putteth the foresayd kynges in feare, hauyng a name con-
teinyng the foresayd number, they may safely take him for the
abomination of desolation. This agayne sayth he.

But who seeth not, that the holy Martyr sendeth vs to the
prophecie of Daniell, who in the . 7 . chapter sayth, how the
Romaue Empire shall be diuided into many kyngdomes:
and how in the midst of those kynges there should rise vp

a litle home, which should ouerthrow and abase thre homes: and that the same should begyn to reigne prondly, tyrannically, and wickedly, agaynst both God and men, but chieay to the faythfull intollerable.

Let vs see than, how and when these thynges are fulfilled. When the Romane Empire had godly Emperours, and yet wicked Rome would not bowe her stiffe necke vnto Christ, but alwayes most obstinately aspired to her old and wonted Idolatrie, which it coueited to haue restored: and finally when the fatall tyme was at hand, wherein the Lord most righteous thought to requite blouddy Rome: he armed agaynst her the Gothians, Vandales, and Germanes, which subdued and destroyed the Lady of the whole world, and destroyed the whole Empire: of the which matter seeke more in the .57. Sermon, and in the Sermons followyng.

And it is euident by Hystories, that the Romane Empire, dropped, and was diuided into many by reason of the inuasions of the Gothes, and of the reuoltyng of countreys euery where. For to speake nothyng of Asia and Affricke, toherof the former was wasted by the Persians and the other by the Vandales, all Grece followed the Emperour of Constantinople, and likewise other natiōs nere. The west gothes possessed all Spayne, and the Frenchmen of Franconie subdued Gaulles and Germany and the nations adioynyng to the same. The East gothes & Lumbardes, obtained Italy. Thus hereby were established many kyngdomes, and in steede of Rome reigned many kynges. Howbeit whilest these kynges considered, how they might best enlarge their kyngdomes, & put downe & expulie others, full craftly the Bysshop of Rome played his part also. For he obteyned the supremacie ouer all Bysshops. And so gotte him great authoritie with Kynges and Realmes. yea and linked him selfe in league and amitie with Kinges and Princes. wherupon quickly and sodenly, as the Martyr of Christ prophesied, vnlooked for, he starte vp, and at last vsurped the kyngdome, to witte of Rome. For by his iudgements falsely taken for Apostolicall, he put downe kyng Childericke, of the lignage of Merouinges, the lawfull kyng of Fraunce: and aduanced Pipine, than Captaine of the French garde, to the crowne. And so he ouerthrew or plucked downe one home: & bounde vnto hnn a most mighty kyng, by whose power afterward he was a terrour to the kynges of Grece and Lumbardy.

The Romane Empire falleth.

Many homes or kynges arise.

For about the yeare of our Lord .269. the Emperour of Ec.ij. Con-

Of the ex=
archate: of
Itali.e.

Constantinople, expulſing the Eaſtgothes, dyd inſtitute a new gouernement in Italy. But ſince this kinde of rule and gouernement is not knowne to all men, I will briefly reſite what and how great it was by the wordes of Nauclerus the Hiſtoriographer, *Ex generat. 20.* Then began, ſayth he, the Cite of Rome and Italy to haue a new maner of gouernemēt, by the which they loſt more the dignitie, gloꝝy, and feare ouer all the world, than by all the calamities, which theſe . 160. yeares haue afflicted them, and at the laſt had left Rome to be inhabited of wilde beaſtes. For Longinus brought in a new name of dignitie, that is to witte, the exarchate of Italie: that is the high Magiſtrate, which keepyng ſtill at Rauenna, went neuer to the Cite of Rome: And in the gouernement of Italic, and of the Cities he kept firſt this order, that a preſident ſhould not gouerne any prouince or region, but euery Cite had their Magiſtrates to gouerne them, whom hee called Dukes. wherfore makyng Rome egall with other Cities & Townes, in this thyng onely he honoured the ſame, that he called the Magiſtrate placed in Rome, preſident. But they that did ſuccede him, were called Dukes, as they were afterward many yeares, ſo that it was called the Dukedome of Rome, as the Dukedome of Narnia and Spolet. Neither after Narſet and Baſill had it any more either Conſuls, or Senate lawfully aſſembled: but by a Duke of Grece, whom the hygh Magiſtrate ſent from Rauenna, the common wealth of Rome was gouerned a long tyme. Thus much he.

Rome vt=
terly caſt
downe.

I ſuppoſe any man may hereby without any difficultie perceiue, the prophecies to be fully accompliſhed, & the Romaine Emperie to haue fallen into aſhes. For ſhee that had bene the moſt mightie Lady of the worlde, is ſcene now to be made a vile gouernement, neuer a deale more excellent, than that of Spolet and Narnia. &c. And here is to be knowne that this Exarchate in Italy, was the thirde Lordſhip inſtituted ſince Auguſtulus was ſlayne, in whom the hiſtories ſay, that the Emperie of the weſt was finiſhed & ended. For firſt when Auguſtulus was ſlayne, the Germanes vnder their kynge Odacer poſſeſſed Rome. Afterward the Eaſte Gothes by the conducte of their Duke Theodoricke of Verona hauyng expulſed and ſlayne Odacer, reigned at Rome and in Italy. Laſt of all when the Lumbardes had expulſed and ſlayne the Eaſte Gothes, this Exarchate was ſet vp. And y Lumbardes being called into Italy of the Greckes, agaynſt the Gothes, would no more goc out agayne, for that they ſawe the lande

ſcr=

fertile and riche, pleasaunt and abounding with sundry pleasures: waring therefore of great power in Italy, they subdued to themselves many Cities and people of Italy, establishing now the fourth dominion, which they called the kingdom of Lombards. They had most puissant kings. Howbeit that exarchate of Rauenna, although they layde diligent awaite for it, and went about to inuade it: yet could they neuer extinguishe it: till the Bysshop of Rome put to his helping hand, by pretending the sinceritie of Religion.

Historiographers accompte sixtene Emperours in order, which reigned about an hundred and foure score yeares. The 15. of them was called Paulus, Leo the third (sayth Nauclere in the. xxv. generat.) the Emperour of Constantinople commaunded, that they that were subiecte to the Romaine Emperre, should plucke downe all their Images, breake them, and burne them. Contrariwise the Pope, (some will haue him Gregory the. 2. some the. 3.) wrote to the whole world, that they should not obey those so wicked commaundementes of the Emperour. Platina sayth more in the life of Gregory the third. Gregory by the consent of the clergie of Rome deprived Leo the third Emperour of Constantinople, both of the Emperre, and also of the communion of the faithfull, for that he had plucked downe Images. Nauclerus sayth moreover: but so great authoritie at that time had the Popes decrees, that first they of Rauenna, and after the people and soldours of Venice, made an open rebellion agaynst the Emperour and the exarche in Italy. And the treason increased dayly. For Marinus Spatarius, Duke of Rome, and his sonne Adriane, passing through Champania, were slaine of the Romaines. In whose stead they created Duke of Rome one Peter. They of Rauenna also, whilst some helde with the Emperour, and some with the Pope, in a tumulte, slewe Paule the exarche and his sonne. Thus writeth Nauclere.

In these commotions, the Lombardes, supposing the occasion so long wished for to be now offered, did through the conduct of Luitprande their kyng, inuade the landes of the emperre, and besieged also Rome it selfe. But Pope Gregory the herband of all the sturres in Italy, the soldour and practitioner of the same, lyke no Priest nor preacher, did sende for Charles Martell king Pipines father, with his French champions into Italy against the Lombards. Howbeit this Charles perswaded the kyng of Lombardes friendly to depart from the Citie, But yet not long after Aistulphus king of the Lom-

The Lumbardes.

The main-
teyning of
Idolatre
maketh of
the Bishop
of Rome a
kyng.

The
Frenchme
are sent for
into Italy
by the Pope.

barbes spoiled againe the landes of Rauenna, reuelved the Italian warrre, and wonne Rauenna it selfe, and demaunded tribute of the citie of Rome. But Pope Steuen the second, who to get the Exarchship of Rauenna, and wished to haue had the Lumbardes destroyed, required ayde and rescue of king Pipine, (vnto whom Pope Zacharie not long afore had by wrongfull iudgement as many suppose, geuen the kyngdome of Fraunce) and did as it were put the soueraintie into his hand. By reason whereof the Frenchmen did put themselves in armes, coueting also to winne Italy. When kyng Pipine entred into Italy, he met with the Ambassadors of the Emperour of Constantinople, which required that he would restore Rauenna and the exarchate and landes therof, to the Emperre, whose of right it was, and not to the Pope or Romaines. Pipine answered, how he warred for Saint Peter & the pope: and indenoured that the Lumbards should not bere the Church. And that he would take from them the exarchate, and other Lordshippes of Italy, and deliuer them to the Pope, which he performed in dedde. For he ouercame kyng Aistulphe, tooke from him the gouernment of Rauenna, and deliuered it to the Bysshop of Rome.

The kings
ouerthro-
wen, the
Pope him-
self is made
a king.

Herein may all men see, vnlesse it be those which wyll see nothing, how this contemptuous Bysshop, and very small horne, hath at one pulke ouerthrouen two hornes. For he hath put the Emperour of Constantinople from the gouernment of Italy: and put downe the kyng of Lumbardy, and caused his people to be driuen out of Italy. For a few yeares after, the Pope by the force of Charlemaigne, put downe Desiderius the last king of Lumbardy, and therewithall rooted out the whole people of the Lumbardes. And thus start vp the Pope, and became as it were king of olde Rome, and of the chiefe parte of Italy, And now are the beginninges of the kingdomes layed, but as yet he reigned not with full authoritie, as is declared before. Eberardus therfore Bysshop of Salisburge, whose wordes I recited in the preface of thys booke, extendeth these thinges further. But I suppose thys our exposition to accorde with the Prophet, with the thinges and tymes. And for this so great gift the Pope gaue to kyng Pipine title, as Platina sheweth in the lyfe of Stephen the 2. that all kinges of Fraunce should be called most Christen. Afterward was the Image of the Emperre bestowed vpon Charles: wherof is spoken before.

And least the Pope should seeme to haue receiued nothing,
whyllst

whilſt king Pipine gaue him the archate, the ſtorie report thus: the archate was diuided into two regions, namely, into Pentapolis and Emilia. Pentapolis had ſiue Cities, Ra- uenna, Ceſena, Claſſe, Forum liuij, and Forum popiliij. In Emilia were, Bononie, Rhezo, Parma, Placence, & all the landes that lie from the borders of the Placentines and Ticinians vnto Adria, and from Adria to Arimine: &c. But he that liſt may read the donation of Ludouicus pius, in Volateranes Geographie, where he numbrieth the kynges of Fraunce. we ſay nothing yet of this, that afterwarde he vſurped to himſelfe power ouer kings and realmes, finally ouer all Churches and ſoules, ſo that we muſt confeſſe, that a more maruelous Prince neuer liued.

Thou haſt here a briefe and compendious ſtory, declaring how the Pope hauing humbled & ouerthrowen three kyngs, began himſelfe to be a kyng. But let vs now apply hereunto the number of the name of the beaſt, to thende it may ſo be knowne to the whole world, that there is no other Antichriſt to be looked for, than the Biſhop of Rome, that is comen: which in deede layed the foundation of his kyngdome vnder the emperor Phocas, did builde it vnder the kings of Fraunce: and enlarged the ſame vnder the Emperours Henrickes and Friderickes, and finally, eſtabliſhed it vnder the Emperours following: ſo as he now reigueth in our time, and hath done certeine ages already paſt. &c.

The ſupputatiō of. 666. yeares muſt be reckoned from the time wherein S. Iohn ſaw the reuelation. Ireneus ſayeth: It was ſcene no long tyme ſince, but in a manner in our dayes, about thende of the reigne of Domitian. And Euſebius in hys Chronicles ſayeth, that it was in the yeare of our Lord. 97. Therefore there remaine yet three yeares to accompliſhe an hundred yeares from the birth of our Lord. Adde therfore to an hundred yeares, theſe yeares of the number of the name of the beaſt. 666. and ſubſtracte thoſe three yeares of the fyrſt hundred, and thou ſhalt haue the yere of our Lord. 763. which was the. 13. yeare, of the reaboutes of king Pipines reigne, and the. 7. of Pope Paule. Notwithſtanding that there be wyriters of ſtorie and tymes, which attribut to Paule but one yeare. &c.

Now muſt we not looke onely what thing happened in the very inſtant of the yeare. 763. but what chaunced in the next yeares afore and following. Whereof I will recite a fewe thinges out of the wyriters of ſtorie and tymes.

Wonders & Monsters. Naclerus in the. 16. generat. sayth thus : In the yeare of our Lord. 750. vnder Pope Zacharie, and vnder the Emperour Constantine the. 5. began the. 26. generation, in the which was made an alteration of the kingdome of Fraunce, an abolishment of the kyng of Lumbardie, and translation of the Romanayne Empire from the Greekes. These so great alterations, the wonders did haply portend, which hapned at this tyme. In Mesopotamia the earth claued a sunder by the space of two myles, and a Quile is reported to haue spoken wyth mans voyce. Athes fell downe from heauen. There were wonderfull earthquakes. Crosse appeared vpon mens garments. These thinges wrote Naclerus. The like are read in the storie of Eutropius, in the. 22. booke, vnder the yeare of Constantine the. 6. Moreover in the historigall glasse of Vincent and in Fascicullo temporum.

Pipine is made king. In the yeare of our Lord. 751. through the counsell of Zachary the Pope, Pipine the maister of the kinges householde, oppressing his Lord Henderych king of Fraunce, beganne to reigne, and reigned. 18. yeares. This writeth Emilius in his 2. booke of the kinges of Fraunce. And in the yeare. 755. Pipine entred into Italie with an armie, vanquished the Kyng of Lumbardes, and gaue the whole gouernement of Rauenna to S. Peter, against the will of the Emperour of Constantinople. Vspergensis in chronicis. You see, how in stead of the Emperour, y Pope beginneth after a sort, to reigne at Rome and in Italie, and the hornes be shaken downe according to the prophetic. Mathew Palmer in his chronicles, vnder the yeare of our Lord. 756. writeth that while the Romaine empyre slipped away apace in the East, and the Emperour persecuted the Christians, (Idolaters he should haue termed

The exarchate is given to the Pope. Pope Stephen gaue to the kinges of Fraunce the Imperiall titles and dignities, and confirmed Pipine, and the successours of his stocke onely for their kynges, all others vtterly excluded, and in the name of the people of Rome, called hym Senator. Wetherto Palmer.

The beginninges and preludies of the empire translated. John Functius in his Chron. In the yeare of our Lord. 756. the rites and ceremonies of the Church of Rome, were carried into Fraunce and first receiued. In the yeares of our Lord. 757. Paule was made Pope, and immediately followeth that fatal yeare of our Lord. 763. as the middle point betwixt the yeare. 750. and. 770. or. 773. wherein these thinges haue al together chaunced, which both geue the name to Antichrist, and wherof, as euery thyng els is knowne by his name,

The Romish religion obtruded.

name, so hath he also his name and is knowen.

In the yeare of our Lord. 768. Stephen the. 3. held a Council, of the Bishops of Fraunce and of Italie, in the Church of Laterane at Rome, and decreed, that none shoulde be ordeined Bishoppe of Rome, but a Cardinall. He condemned moreover the Breke Counsell of the Emperour Constantine agaynst Images, which he commaunded both to be had and worshipped. These thynges writeth, Antoninus in Chron. *tit. 14. Chap. 1. and. 5.*

After this, that great Charles, the sonne of Pipine, beyng sent for into Italie by Pope Adrian, tooke Desiderius, kyng of Lumbardes, & destroyed the kyngdome of the Lumbardes. This was done in the yeare of our Lord. 773. & also the two hundredeth and fourth yeare, after that the Lumbardes had arrived in Italie. And he confirmed and augmented the donation of Pipine his father, as many Historiographers make relation. Iohn Fundius in his Chron. addeth, that throught out the whole Realme of Fraunce, at the commaundement of Charles, the Ceremonies of the Romishe Church were instituted. We haue now then the name of Antichrist, by the number. 666. We know who he is, and whom we should beware of.

Charles confirmeth all thinges.

I can not here omit, but at few wordes must note the supputation of Sibilla, concernyng the originall of Antichrist to my iudgement, very agreeable to the former accompt. For the. 3. bookes of Sibelles oracles, taken out of the Librarie of the honorable common wealth of Auspurg, were set forth by the most godly and learned man, D. Xistus Betuleius, in the yeare of our Lord. 1545. in Breke. And this Sibilla Erythrea, or what soeuer she were, prophesieth in the. 8. booke, that Rome shall fall, and be burnt with fier. The wordes of Sibelle in Breke are to this effect.

Even so was the Masse entrusted to Germanes.

The plague of God vpon thee once shall fall
Proude Rome, vnto the grounde thou shalt be cast

Vnto thy foes made first captiue and thrall

And than with flaming fier be burnt at last.

And this thyng was accomplished, at what tyme Totilas kyng of Gothes hired the Citie, as we haue rehearsed before. And shortly after in the same Oracles are these wordes annexed.

When Emperours that haue the world opprest
With bondage great from the East vnto the West

The number haue fulfilled of fiftene

Et. v,

A

A Kyng shall come in white hatte to be sene

Which vnto Ponti his name shall nere annex

(As he that shall be called Pontifex)

To worldly pleasures geuen shall he lyue

And with his wicked foote rewardes will geue.

And the residue which are read there.

She byddeth account fro the burning of Rome xv. kynges. After whom shall come a new kyng, whom she describeth. And it is manifest that Rome was taken, spoiled and burnt, vnder the Emperour Iustinian. After are accounted from Iustine the younger, to the Emperour Theodosius. 15. After Theodosius, succeedeth Leo the. 3. whose name was Isauricus, she calleth those kynges Delicatos that is, geuen to pleasures. Because the most part of them were not very valiaunt, but vnder Leo 3. Italie reuolteth from the Emperour: And shortly also the gouernement called the Exarchate, was geuen to the Pope by kyng Pipine, agaynst the Emperours mynde. We see therfore that the supputations do agree. For we haue also brought to kyng Pipine the yeares. 666. And so a new kyng ariseth, whom Sibille nameth *πολιόκρανον* notable by reason of this white hatte or myter. For so she noteth the Byshop (which in old tyme byd weare on their heades white miters) that should be a kyng. She geueth him a name also. For she sayth how he hath a name nere vnto Ponti. For adde sex, to the word Ponti, and you haue Pontifex. She annexeth certein notes or markes also: that he shall regard earthly things, and not heauenly: and that he shal also prouide (*πορίζειν*) or deuise and geue rewardes, with his vngacious foote. And that is rightly spoken, since that after Domitian and Dioclesian, none of all the kynges, saue the Pope, hath offered his foote to be kissed: wherby fooles thinke, they receiue great rewardes. But omitting these thynges, let vs retorne into the way.

The blessed Martyr Ireneus speakyng of this kyng, in the same. 5. booke. In the beast comyng, there is made a fardle of all iniquitie, and of all deceite, to the end that all Apostaticeall power beyng brought together and packed vp in him, might be throwen into the forname of fire. And that he hath spoken this thing by the spirite of prophetic, all men wit confesse, that haue read the lyues of the Byshops of Rome: but especially of Siluester the. 2. Benedictus the. 9. Gregory the. 6. Gregory the. 7. Urbanus the. 1. Paschalis the. 2. Alexander the. 3. Innocentius the. 3. Gregory the. 9. Boniface the. 8. Clement the. 5. John the. 22. and yet I will speake nothyng of diuers others.

what

Antichrist
is the synke
of all vngod
lynesse and
wickednes.

what the Iulies, Clementes, Leos, and Paules haue done in our dayes, Spayne, Fraunce, England, Hongarie, and Germanie, and other Realmes speake, which haue bene set together by the eares, and intangled amongst them selues with most cruell warres. The bloud of Martyrs shed speaketh which cryeth vnto the Lord. what remaineth therfore, but that we should take heede to our selues, & beware of this man of sin, and cleane to our redemer Christ our Lord, beseeching hym, that he would come shortly, and deliuer vs from all euill, Amen.

¶ Christ standeth vpon Mount Syon, hauyng his Church: and is described by markes, who and of what sorte the sheepe of Christ shalbe.

The Lxii. Sermon.



And I looked, and lo, a lambe stode on the mount Sion, and with him. 144000. hauyng his fathers name written in theyr foreheades. And I heard a voyce frō heauen, as the sounde of many waters, and as the voyce of a great thunder. And the voyce that I heard, was as of harpers, that play vppon their harpes. And they song as it were a new song before the seate, and before the foure beastes, and the elders, and no man could learne that song, but the hundredreth and .xliiij. thousand which were redemed from the earth. These are they whiche were not defiled with women, for they are virgines. These follow the Lambe, whether soeuer he goeth. These were redemed from me, being the first frutes vnto God, and to the Lambe, and in their mouthes was founde no guile. For they are without spot before the throne of God.

The. 14.
Chapter.

Like as he hath hether to mixed ioyfull thynges with sorrowfull, and annexed consolation to most hard and cruell chaunces: so now also to the tyranny of the Romane Empire he annexeth an exposition hauyng both a consolation and an exhortation most graue and weighty. Undoubtedly by the description of the Romish tyranny, and reigne of Antichrist

it might haue seemed, that the Church and the preaching of the Gospel had bene utterly lost, and that vngodlines should haue triumphed for euer. He declareth therfore by a most excellent vision, how Christ shall reigne notwithstanding in his chosen, and shall ouercome, and shall haue his Church continually, yea and that right famous. He describeth what the elect shall be. He addeth that the preaching of the Gospel can not be so oppressed, but that it shall rather be preached with great constancie throught out all the world. And that Rome also shall fall, and all the vngodly be punished. He exhorteth therfore most earnestly, that we haue not to do with Antichrist, least we also be made partakers of his damnation, and to the intent there might want nothyng that concerned a full comfort, he addeth the thyng which may chiefly confirme the mindes of all the godly euen in their greatest daungers, namely how they that dye in Christ doe sit straight wayes from the corporall death vnto lyfe euerlastyng, which beyng finished, he turneth to the description of the punishment that shall assuredly light vpon the Antichristians, wherfore if the bookes of the Gospel and new Testament be to be esteemed for the manifold description of Christ, and of the saluation by him obtained for the faythfull, or if they are to be esteemed for the comfort, and preaching of the Gospel: this is doubtles a booke most Gospel like, as which by a continual tenour annexeth comfort to cases of distresse.

The Lamb
standeth on
on.

S. Iohn seeth the Lambe standyng vpon Mount Sion. Christ therfore slepeth not, he is not ignorant of the perils and conflictes of his Church: but he standeth prepared to ayde and succour his. He standeth as a kyng inuincible, whom neither the Dragon, nor the old nor the new beast hath ouerthrowen. For I haue told you oftener than once, especially in the .5. chapter that by the Lambe is vnderstode Christ. For he is the lambe and price of our redemption vntill the iudgement: but then laying a part the office of an intercessour, he shall be a most seuerer, and also a most holy iudge. And Christ standeth, not on the lande, as dyd the Dragon: but on a Mount, yea and vpon mount Sion. Mount Sion was a figure of Christes kyngdome, as appeareth playnely in the .2. Psalm, & the .2. of Esay. And the kyngdome of Christ, is the Church, aswell triumphant, as militant: therfore in the fellowship of Saintes standeth Christ, the ioy and glory of them that are in heauen, and the lyfe and helper of them, which fight as yet in earth. Let vs beleue therfore, that in the Antichristian persecutions

curious Christ will neuer sayle his saythfull: as he is read neuer to haue sayled the old Saintes, that were afflicted vnder the old Romane Empire. For this consolation serueth chiefly for vs, which are vexed of Antichrist: & serued for them also, which suffered Martyrdome vnder the old Romane Empire. Neither is there any doubt, but that they confirmed themselves herewith in their greatest persecutions.

But this is a thyng most full of consolation, that the lambe is not alone, but hath with him an hundred and foure and fourtie thousand: that is to say a most ample Church. How soeuer therefore the beast rageth and slayeth the confessours of Christ, yet shall there be alwayes a Church, that shall neuer be plucked vp, euen in the earth. He setteth a number certein for an vncertein, and yet certaine and determinate: for that the number of them that shall be saued shall seeme small in comparison of them, which shall worshipp the beastes, and perish. Howbeit we vnderstand that the number of them shall neuertheless be very great, which shall be the body of the Church, vnder their head Christ, euen then also, what tyme the Pope with all the limmes of Antichrist shall haue poured out all their furie. Of this number of the elect I haue spoken in the .7. chapt. where the selfe same number is set.

And as the Antichristians beare the marke of Antichrist in their right hands & foreheades: so verely the sheepe of Christ, and which shall be the Church, the spouse of Christ, vnder their head Christ, shall haue their marke also in their foreheades, to witte, the name of the father of the Lambe. For the word *His*, is to be referred to the Lambe. And he speaketh not of an outwarde marke, which should be printed on their foreheades, but of the marke of their mindes. The same is faith, the marke of all Gods children. And thys sayth is their trusting in the Father and the Sonne, which are not without the holy ghost. And how shouldest thou beleue, that almightie God is thy father, vnlesse thou vnderstand the same to be obtayned by the sonne? This faith therefore is here vnderstoode to be a Christen, and not a Jewishe or Turkishe sayth, which yet confesseth God to be their father. But since they haue not the sonne, as sayd S. Iohn in his Epistle, they neither haue the father. Therefore the true members of the Church of Christ, the true sheepe, do beleue that they haue a mercifull father through the sonne, by whom they knowe that they father being pacified, hath geuen them all thynges pertayning to life and saluatio, in his sonne, They that seeke
not

with the
lambe are.
144000.

They haue
the name of
the father
in their fore
heades.

not for saluation and all goodnes in the onely mediatur the sonne of God, haue not doubtles the right marke of the children of God in their foreheades. At this day all will be Christians, and yet neglecting Christ, they depende wholly vpon Saintes. Therefore their sayth is not the true marke of the children of God. No they neither know the father nor the sonne. And therefore they persecute those that cleaue wholly to the father by y^e sonne. And seing Christ is with his church, what needeth the church a vicar? Certainely it can not be the true church, which hath a vicar of Christ, for than it wanteth Christ, whom the true Church can not want.

It was not inough for the Apostle to haue sayde, that the Church was vnitied with Christ: vntesse he had added mozeouer with many wordes, how he hath seene the Church afflicted, and how shee demeaned her selfe, eue then verely, whē the heaues did afflict her: that we also may learne thereby, what is the hope of Saints in greatest daungers, & of what sort it behoueth vs to be in persecutions and temptations.

He heareth
the voyce
of many
waters.

First he heareth a voyce from heauen, as the voyce of many waters. Waters in the Scriptures many tymes do signifie people. we vnderstand therefore hereby, that the Church shall be populous, and speaking: to the intent they shoulde dissemble nothing, but freely to professe Christ. And therefore he heareth also the sound of a great thunder. For the Church getteth from heauen power to preach and shew forth the gospel granelly, though the worldes howels burst. And verely of the franke and constant preaching of the Gospel. John & James are called in Marke, the sonnes of thunder. And concerning the preaching of the Gospel, shall follow moze afterward. He heareth mozeouer a melodious harmonic of men singing to their harpes, and singing as it were a newe song. The which is chiefly referred to the Saintes in heauen, singing eternall prayles to God: and secondly to the Saintes lyuing here yet in earth, which also offer vnto God continuall prayles and thākes geuing. Therefore howsoeuer their hartes be made sorrowfull in perilles and aduersities, yet their spirite reioyceeth in the Lord. For no man could learne that same song, saue the electe. For like as none of the heauenly dwellers can expresse or vnderstand the excellencie of the ioyes of the life to come, and the prayles of God, except he dwell amongs the heauenly inhabiteurs, and be partaker of the most godly life: so except any man liuing yet here in earth be regenerated, he neither seeth how great is the felicitie of the faithfull,

full, neither can he iustly esteeme the prayes which they offer vnto God. Touching the new song I haue spoken in the 5. chapter. And certainly to worldly men the thinges seeme as they were new, which the faithful bring forth of Gods word.

Now doth S. Iohn describe also what manner ones the sheepe of Christ shall be, which shall continue in the Church of Christ, despising the woodnesse of the beastes. Vnto whom also the marke of his fathers name in their foreheades is expounded. we shal perceiue mozeouer, what be the true markes of the faithful. First they are redeemed frō the earth. Doubtles all we bearing the earthly Image of the earthly mā, were solde vnder sinne, for the whiche cause we are also subiecte to cursing. But the Lord hath bought vs with the price of redemption, payed vpon the crosse, so that now we are shapē newe after the Image of the heauenly man, to wite, we be adopted for the children of God. Of the whiche redemption the Apostle hath spoken in the. 1. Corinth. the. 7. and to the Rom. the. 3. and in other places. S. Peter also. 1. Pet. 1. And so much as the faithful know themselves to be bought and adopted by Christ to the heauenly inheritance, they are addicte to serue their redeemer onely, and inseparably cleaue to him.

The true
markes of
the faithful.

They are
redeemed frō
the earth.

Mozeouer they are virgins, not defiled wyth women. In expounding the which thinges, the ancient writers comēt themselves, least any thyng here should seeme to redounde to the derogation of holy matrimony, wherby doubtles by the witnes of the Apostle in the. 1. Corinth. 7. and. 13. to the Heb. no man is defiled. I am here ashamed to bring forth the trifles of the Papistes. For who can heare the vncleanes of all men reasoning any thing of cleannesse? They will hereby maintaine and couler that single life of theirs: but all men see neuertheless, except they be blynder then Berelles, what filthines hath bene committed and is committed daily, vnder the pretēce of this vngacious, and most vncleane singleness. But the Lord speaketh nothing at this presēt of corporall maryage, but rather spirituall. For it is manifest, that the Apostles as the brideleaders of our Saviour, haue brought the Church to our Saviour a chaste virgin, which hath not had to doe with any straunge or foreine woman: that is to say, which is not defiled with the participation of euill doctrine. Reade Salomon reasoning of that woman grauely in the. 4. chapt. of the Proverb. Reade mozeouer the Apostle in the. 2. to the Corinth. 11. exceedingly well teaching, that the faithful are an vndefiled virgin the spouse of Christ. The faithful
there

therefore which liued vnder the tyranny of the beastes, receiued no straunge doctrine of Idolles, and of other heathenish ceremonies, neither doe at this day admitt the popish infection, but keepe their maydenly myndes for their husband Christ, being despoiled vnto him by faith most sincere.

They fol-
low the labe
whether to
euer hee
goeth.

These follow they lamb, whether soeuer he goeth. That is to say, they care for no man but Christ, they desire no man but Christ: in him they repose all their ayde, all their comfort, all their ioye, all their saluation, to him alone haue they alwayes respect, in him they know themselves to be complete: who being but one and alone, is to them all things. Moreouer whether soeuer Christ calleth the faithfull by doctrine and example, if it be to very death and most cruell butcherie, they follow willingly and chearely. whereby it cometh to passe, that in the worlde to come, they can neuer be seuered from him. For where soeuer Christ is, there is Chustes minister: as he him selfe hath witnessed in the. 12. and. 14. chapters of Iohn.

Redemed
from men.

They are also redeemed frō men, deliuered verely through the grace of Christ, that they should not follow this corrupt and vncleane world, by all kinde of pollution. For Christ by his spirit & word calleth his out of this world, that although in body we are conuersant in the world, yet should we with all our minde abhorre the worlde, and the thinges that are therein. Furthermore for this intent hath he chosen, and re= deemed his from the bondage of men or of the worlde, that they should be first frutes to God the father & to his sonne. which place the most godly and excellent learned man Doct. Fraunces Lamberte expounding in his commentaries vpo the Apocalipse, sayth: it is manifest by the. 23. of Leuit. the. 15. of Numery, and 18. of Deuter. what first frutes be, and that they were gathered for the Lord, and went to the high priest. But Christ is that high Priest, vnto whom the spiritual first frutes appertaine to witte, the godly, & sanctified to God. These thynges are confirmed of the Apostle, which sayd, that Christ gaue hym selfe for vs, to the end he might redeeme vs from all iniquitie, and might purifie vs to himselfe, an especial people, and followers of all good workes. Therefore doe the true faithfull singularly apply them to godlines, that they may be the first frutes, and a most excellent present to the Lord, since they know themselves to be redeemed for thys ende, that all the rest of the tyme of their lyfe, they myght serue God.

first fru-
tes to God.

In their mouth is founde no guile. He ſayeth not, no concupifcence, or euill motion is found in the hartes of the faithfull: but he denyeth that there is any guile in their mouth. For albeit that the faithfull be troubled and vexed with the affections of the fleſhe, yet they ſo loue the trueth, that to their knowledge they will deceiue no man. And chiefly they diſſemble nothing, that apperteyneth to the confeſſion of the trueth and veritie, nor vſe any guile in the doctrine of the goſpell.

They be moreover without ſpote before the throne of god, not by their owne vertue, but by the holynes of Chriſt, which S. Paule alſo affirmeth in the .i. chapt. to the Epheliſians. And he hath ſpoken it aply, before the throne. For S. Auſten ſayed, that our holynesse ſhould at laſt be made perfect in the worlde to come.

Theſe I ſay be the true markes of the true faithfull, and of the true Church of Chriſt. Let euery man ſearch here the ſecret corners of his hart, & conſider diligently in his mynde, whether he be marked with theſe ſignes: and let hym buſily pray vnto God, that if he fele them, the Lord would confirme them: if he feele them not, that the Lord would printe them depely in his mynde.

The Aungell preacheth the eternall Goſpell of Chriſt.

The lxxiii. Sermon.

AND I ſaw an Aungell flyng in the middeſt of heauē, hauyng the euerlaſtyng Goſpell to preach vnto the that ſit and dwell on the earth, and to all nations, kynredes, and toungeſ, and people, ſaying with a loude voyce: feare God, and geue honour to hym, for the houre of hys Iudgement is come: and worſhype hym that made Heauen and Earth, and the Sea and the ſprynges of water.

Antichriſt desireth nothyng ſo much to haue oppreſſed, as the preaching of the Goſpell. For euen therfore hath he ordeined the Inquiſitours for hereſie, & he dareth call the Goſpell hereſie. Therfore he burneth the Goſpell bookes, & preachers of the Goſpell, & euery where reſtreineth the reading of the Goſpell, and Evangelicall bookes. wherfore the ſimple ſuppoſe, that it can not be but that the Goſpell with all

It. i.

his

his adherentes should perish utterly. Now therfore in the Lordes consolation is brought in, a vision of an Aungell (for he is still in the vision) flying in the middelt of heauē, hauing the euerlastyng Gospel, and preaching it to the world. wherby is signified, that the Gospel shall be preached vnto men, in despite of all the enemyes therof. And he gathereth a briel summe of such thynges as by the Gospel are preached to the worlde. Those same appertaine also to the comfort of the Church, which vnder the old beast suffered persecutions for the Gospel. we will brielly consider euery thyng.

The Aungell is a figure of the preachers.

First it is euident euen by the former thynges, that by the Aungell is signified the ministers of the word, and the very ministerie of the Gospel. Certes the Scripture calleth preachers Angels, for so is S. John Baptiste named by the Prophet Malachie, wherof is spoken before. And the Ministers by this honorable title are admonished, of puretie, & of most sincere sayth. For Aungels be Gods Ministers: whom they onely regarde, loue, and honour: whose commaundementes they execute most saythfully, sincerely, and diligently. Such it becometh preachers to be in their kynde and office. And lyke as Aungels can not be hurt through the treasons and injuries of men: so God defendeth his ministers, vntill the houre appointed. So is Peter deliuered out of prison, in the. 12. of the Actes. So is Paule in Syppwzacke, &c. And he sayth, an other Aungell, for that he hath brought in already sondry visions of diuerse Aungels. Notwithstandyng, that other, seemeth to be put for the first. For he annexeth to this yet two Aungels more. The first wherof he calleth an other, the later, the thyrde.

He flyeth through & in the middelt of Heauen.

And this Aungell flyeth in the middelt of heauen. By this thyng is signified the lucky course & procedyng of the preaching of the Gospel. It is also writen in the Prophetes, his wayd runneth swiftly. Psalme. 19. Dauid compareth the runnyng of & preaching of the Gospel, to the courie of the sunne, ioyfull as a giaunt he runneth his way: in the vtermost part of heauens he ariseth, and runneth agayne to the same, neither can any man stop him, nor hide him selfe from the heate therof. The sunne shyneth in all places. Therfore shall the preachyng be free. For as we can neither plucke backe nor hinder, the thyngs that are about vs in the ayre and skie: so shall we neither plucke downe, nor hinder him that flyeth in the middelt of heauen. The wordes and writynges ste, they flie farre and wide euery where. Neither can the truth be oppressed,

pressed: God hath geuen to the world Prinytynge, whereby the Gospell is preached and runneth farre, wide, and most swiftly.

And this Aungell hath the euerlastyng Gospell. wherein is the greatest comfort. For it signifieth, that the veritie shall be in the world inuincible. And for many causes is the Gospell called euerlastyng. First, because the veritie is immortal, which can not be bounden, how so euer the ministers are fettered and slayne. 2. Timothy. 2. secondly the Gospell is eternal, for because it was shewed to our first fathers, prophesied in the law and prophetes, fulfilled of Christ, declared by the Apostles, and by the grace of God brought vnto vs. Yea and before all times was predestinated. Read the. 1. to the Ephes. For euen for this cause is it called euerlastyng, for asmuch as it appertaineth to vs and to our posteritie vnto the worldes end, and not onely to our elders. And because it is euerlastyng, they lye which at this day call it a new doctrine or learning. Baptistrie is new, which hath his originall, what time euery thyng was ordeined. &c. Moreover the Apostle sayth: if I or an Aungell from heauen shall preach any other Gospell, or besides the same that ye haue receiued, let him be accursed.

The Gospell euerlastyng.

And we heare expressly, that the Aungell had not onely the Gospell, but that he had preached the Gospell. Many in dede haue the Gospell, but dumme, and wrytten in booke. The Gospell must be shewed forth and pronounced. He declareth also vnto whō the Gospell must be vttered and preached: to the inhabitants of the earth: for it must be cryed out to such as are drowned in earthly matters, & they must be rayed out of their sleepe. And after his maner by imitation of blessed Daniel in the. 7. chapter. He reckoneth by nations, kindredes, tongues, and people: and thus signifieth he that the Gospell shall be preached thorough out the whole world. Whiche thyng the Lord sayd also should come to passe in the. 24. of Math. and then that the end should come. And we see at this day, that the Gospell hath in a maner thundered thorough out the whole world. And here I geue warnyng lest any deceiue him selfe. The Apostle in the. 1. Timothy. 3. and. 1. Colos. hath sayd that the Gospell was preached thorough out the whole world in his tyme. Howbeit all men had not then receiued it, but a few. Do not therfore Imagine with thy self, that the Gospell is not preached, vntlesse all receiue it. They are abused, that promise to them selues before the iudgement a concord of nations, for that it is wrytten, that there should

The Aungell preached.

There shall no more be made one shephard & one theyld.

be ones one shepheard, and one shepfold. For the same was accomplished, whilest of the Jewishe Synagoge and dispersion of the Gentils, the Lord prepared to him selfe one Church wherof Christ is head, and pastour, and Antichrist shall at the length by his last coming be abolished. Therfore shall he alwayes resist Christ.

He preacheth with a loude voyce.

Furthermore where he seeth and heareth this Angell preach the Gospell with a loude voyce, he meaneth that the preachers shall with great constancie and frankenes, yea and with shrie voyces & very great earnestnes preach the Gospell agaynst Antichrist. And we see at this day, that the more cruelly the saythfull are greued and oppressed, the more frequently and louder do the other sort crye, so as they may well be called clamorous cryers, shekers, shamers, or yellers whose crying must be stinced with an halter.

What the Angell preacheth.

The feare of God.

Moreover he compriseth in a briefe summe, what thyngs are to be set forth in the preaching of the Gospell, chiefly in the last tymes. First he sayth: feare God. The feare of God is the begynnynge of wisdome: therfore not to feare God, is the begynnynge of foolishhenes, and of all errors. The feare of God, hath nothing common with the feare of the world. The godly man is not affrayed of God, as a guilty seruaunt feareth his maister, yea and of punishment more than of his maister whom he rather hateth. For the feare of God hath the reuerence and loue of God. It attributeth to God the supreme Maiestie, embraceth sayth, and hath a saythfull care, whereby it awayteth vpon God, worshippeth, prayseth, and professeth him. Doubtles because we more feare men, than God, and bycause we feare more the hope, and the mallice and hatred of him and his, therfore do we not execute iustice vprightly, nor profess the truth frankly, neither yet set forth the Gospell. But the Lord in the Gospell sayth: feare ye not them, which may kill the body and haue no power ouer the soule: rather feare ye him, which condemneth both body and soule to hell fire. Certes the feare of God is not onely the begynnynge, but also the bonde of all vertue. Hereafter we shall heare that the fearefull shall be cast into hell, with the beast and with the false prophet. Therfore let God be our feare, lyke as Psalme teacheth in the 8. chapter. Let vs feare God for our sinnes committed. Here few are affrayde: but many are affrayde to speake the truth, to mainteyne godlynes, and to rebuke wickednes.

The honour of God.

Secondly the preaching of the Gospell comprehendeth the
ho.

honour of God. For he sayth: and geue him honour. And thou doest not seperate the sonne from the father. For in the 5. of Iohn he sayth thus: the father hath geuen all iudgement to the sonne, that all should honour the sonne, as they honour the father. He that honoureth not the sonne, honoureth not the father, which sent him. And in very deede the father can not be honoured, but by the sonne. For we honour him, when we beleue him to be true, & receiue Christ the sonne of God, as the onely righteousnes and perfection of all the faithfull. By faith therefore chiefly we honour God, then reuerencing him onely by faithfull obedience, and walking in his commandementes. S. Iohn in his Canonic. he that beleueth not the sonne, sayth he, maketh God a lyar (see howe ye may highly dishonour God) which beleueth not the testimony, which God hath testified of his sonne. And this is y^e testimony that God hath geuen to vs, eternall life: and this life is in his sonne. He that hath the sonne, hath life: he that hath not the sonne, hath not life. we are therefore forbidden to seeke lyfe and all goodnesse els where then in Christ alone. But the Papistes honour the Pope and his constitutions, and his Saintes also, and honour not God alone. They ingraue in their cuppes, *Soli deo gloria*: to God alone be glory: but yet in the meane season they persecute them, which will not ascribe the glory due to God alone, vnto their foolishhe trifles. But the Gospell will cry out, that to God alone all glory is due.

Herunto is added a spurre, to picke them to feare and glorie God: for the houre of his iudgement is come. The Gospell therefore in the latter dayes shall beate into men the last iudgement. This hath a wonderfull effecte to obayne of men amendment of life. And it is purposely sayd, it is come: and not, the houre of his iudgement shall come. For so is the certeinie of his iudgement expresse, and we are warned, to looke for that same day euery moment. The Apostle vsed the same arguement in the 17. chapt. of the Actes to them of Athens, and to the Corinth. the 2. Epist. 5. chapt. Let vs remember, O brethren, that straite iudgement: let vs amende our sayth and maners, and all thynges that agree not wth the Gospell. For certainly we shall die, certainly we shall be iudged. And when we shall promise our selues peace, then shal come sodayne destruction. watch.

Finally, the Gospell teacheth to worship God alone. Thā ^{To wor-} doe not the faithfull worship Idolles, to whom soener they ^{ship God} be erected, They worship not the Pope overwhelmed wth

Daniel. 11.

wickednesse: much lesse doe they kisse, and by kissing wor-
ship his vngreacious and stinking feete. They worship not
the God Maazim of the water makers, the God in the bore,
which is worshipped in palaces and Churches, as shutte vp
in the pike. They worshippe not Saintes: but God alone.
Therefore liſte vp your hartes vnto heauen and worſhippe.
We haue here in earth wonderfull workes, which may moue
vs to worſhippe this God alone. He is maker of heauen and
earth, and of the Sea. who is greater? who is mightyer?
Therefore worſhippe him, the true God: Matth. 4. He an-
nereth here ſpringes of water, for that the myracle and bene-
fite of waters is great. For if we conſider the original ſpring,
ſubſtaunce, pleaſauntneſſe and commoditie of fountaynes, we
ſhall be compelled to wonder. God be prayſed.

¶ An other Angell preacheth, that Babylon ſhall fall: and
an other diſwadeth all men from the fellowſhippe of the
religion of the beaſt.

The lxxiii. Sermon.

AND there followed an other Aungell, ſaying: ſhe is
fallen, ſhee is fallen, euen Babylon that great Citie:
for ſhee made all nations drinke of the wyne of her
whoredome. And the thirde Aungell followed them,
ſaying wyth a loude voyce: if any man worſhippe the
beaſt, and his Image, and receiue his marke in his fore-
head, or on his hand, the ſame ſhall drinke of the wine
of the wrath of God, which is powred in the cup of his
wrath. And he ſhall be puniſhed in fire and brimſtone,
before the holy Aungels, and before the Lambe: and
the ſmoke of their torment aſcendeth vp euermore.
And they haue no reſt day nor night, which worſhippe
the beaſt and his Image, and whoſoeuer receiued the
printe of hys name. Here is the patience of Saintes.
Here are they that keepe the commaundementes, and
the ſayth of Ieſu.

The Ro-
miſh church
ſhall fall.

For the comfort of the faithfull ſlocke of Chriſt, is here
brought forth an other Aungell, a type of all godly preachers,
which preacheth with great conſtancie, that the kynngdome of
Anti-

Antichrist shall fall, howsoever it promiseth to it selfe euersingnes. And hercof the Saintes gather, that persecutions shall therewithall be finished, with all other abominations throughout the worlde. For whereas for the continuall persecutions of the wicked, all the Saintes cannot but be maruelously sadde: They must needes verely hereof receiue no small ioy and comfort, that they heare how they shall not indure alwayes.

And here it is sayd that Babylon shall fall. And in deede it Babylon. were foolysynes to expounde these thinges of the olde Babylon in Asia, which was fallen long since, scarcely any token thereof being left: we must therfore vnderstand it of an other, Rome. which is in her flowres, and euen by a figuratiue speach, we must vnderstand it of Rome. For there is as it were a great Antonomasia. Cozinnage betwixt them both. Babylon was the first Monarchie, Rome is the last. Babylon soze afflicted the people of God, So doeth Rome greuously vexe the Church of God. Babylon burthened Israell wyth a greuous captiuitie: So Rome vexeth the Church wyth more than a long captiuitie. Babylon ouercame the people of God, and burning the citie of Hierusalem, and destroying the temple, led away Israell captiue: so Rome also hauing rased the citie of Hierusalem, and subuerting the temple, triumphed of Israell. Babylon planted Idolatrie, superstition, and all abomination, and aduanced, maintayned, and set forth the same vnto all men: but at length when shee thought least of it, the people of God were sodainly deliuered, and shee was vtterly subuerted. So is Rome also the mother and nurse, and reuiuer of all abominations in the Church of the last tyme, wherein shee shall perishe at the last, and all those that beleue truely in Christ shall be deliuered. And especialy it is called great. For how great and mightie the Church of Rome is, all we see and by experience know at this day. Neither am I the first that vnderstand by Babylon, Rome. For many expositours reading the first Epistle of Saint Peter, in the ende of the epistle, doe vnderstand by Babylon, Rome. Certes Oecumenius sayth: And here he calleth Babylon Rome, for the excellencie and glorioufnesse of the Empire which Rome obteyned a long tyme since. But this the more auncient writers expounde more playnely, as Tertullian in his booke agaynst y Jewes, which sayth: so Babylon in Saint Iohn beareth the figure of the Citie of Rome, which is therfore also great and proud in her kingdome, and a murderere of the Saintes,

The same wordes in a maner, he repeatech in the third booke against Marcion. And no lesse plainly Saint Hierome calleth Rome Babylon: euen that same Babylon whereof S. Iohn speaketh in the Apocalypse. Read the Epistle of Paula and Eustochium written to Marcella, by the helpe of Saint Hierome, Read himself in the. 11. question to Algasia Again in his preface to the booke of Didymus concerning the holy ghost, to Pauliniane. Also in the ende of the 2. booke agaynst Iouinian. The same in the life of S. Marke sayth thus: Seier in y first epistle, vnder the name of Babilon, dorch figuratiuely signifie Rome. But S. Iohn will expounde himselfe in the 17. chaptr. And we vnderstand that the Citie of Rome shall fall churly, wyth all her vngodlynnes: And with the same also, the Romishe superstition and abhominatiō, throughout the world. And the Aungell in deede, sayth shee is fallen, which is yet to fall: And that by a propheticall maner of speaking, wherein that which shall assuredly come to passe is vttered, as though it were now done. To signifie the certentie thereof perstayneth also the repeating or doubbling of these wordes, shee is false, shee is false. This is also repeated in the. 18. chapter, where it shalbe shewed how it is taken out of y prophets &c. Notwithstanding both a desyre & ioy also, myght seeme here to be signified. For such thinges as we haue long, and wyth a desyre looked for, we receiue when they come, and say, thou art come, thou art come at the last long looked for, and now makest me glad. For the Saintes with a great desyre, looke and long for the destruction of that most wicked, most vile, and most troublefome kyngdome of Antichrist.

Shee is
fallen, shee
is fallen.

why the
Romysh
Church
should fall.

The cause is shewed also of the destruction of the common wealth and Church of Rome: for that shee hath caused all nations to drinke, and hath made them drunken with the wyne of the wrath of her fornication. And verely the effect of wyne in men is greatest. Therefore doctrine is compared to it in the Prophets. Rome then wyth her vncleane and corrupt opinions, hath made all people drunke. And it is called the wine of the wrath. For looke with whom God is angry, he suffereth them to erre in the way of the Romishe Church. For in asmuch as God hath reuealed the sincere doctrine of Iyse, by his onely sonne, and most chosen Apostles: and men receiue not the same: God is iustly offended wyth them, and geueth them ouer into a reprobare mynde, that they may followe shamefull errorrs: As Saint Paule also prophesied shoulde come to passe in the. 2. to the Thess, 2. chaptr. This wyne is called

called moreover, the wyne of her fornication, wherby ſhe her ſelfe hauyng firſt played the harlot, is become now alſo the Maſters of fornication, and as it were haude to all others. This maner of ſpeakyng is right well knowen, euen out of the Prophetes. Rome dyd not perliſt in the doctrine of the Goſpell, and of the Apoſtles, but inuented a new, yea and a contrary to the Goſpell: namely of the Vicar of Chriſt in earth, of the power of keyes, of indulgences and pardons, of iuſtification of workes and merites, of ſatiſſactions and confeſſions, of worſhippyng of Images, & praying to Saintes, of celebratyng Maſſes, and worſhippyng of the Sacrament of the aultar, as they terme it, of Monkery and vowes, and ſuch other innumerable. This doctrine as Apoſtolicall, ancient, and Chriſten, ſhe drinketh of to all people: and ſo plucketh them from Chriſt, withdraweth them from the Goſpell, ſcandereth them from the old Chriſtianitie, and deſtroyeth innumerable ſoules. Therfore God poureth out to her alſo of the cuppe of hys wrath, and byngeth her alſo to deſtruction for euer.

The deuils
liſt doctrine
of Rome.

And vpon this occaſion he diſſuadeth all men from the fellowſhip of the Romiſh Church or Papſtrie, that we haue nothing to do with the Romiſh Religion, vneſſe we will be partakers alſo of the euelllaſtyng puniſhment. He reatneth therfore vpon the loſſe and puniſhments, and deſcribeth greuous and horrible paynes, if happely me might ſo be feared from that vngodlyneſſe. The Angell therfore cryeth, and that with a loude voice. Therfore let all Eccleſiaſticall preachers learne, that they muſt earneſtly, and terribly cry out in this caſe, that all ſhould flee the communion of the Romiſh or popiſh Church. I know doubtes what the common people beleue & ſay: namely that all ſhall be ſaued at the laſt day, what Religion ſo euer they be of: and namely if any remaine an open Papit. But we can neither condemne nor abſolue any man, let them in Heauen, or caſt them to Hell. God liueth a right iudge. He alone knoweth, who ſhall be ſaued or dāned. we ought therfore of right, to credit his iudgements. But where as he pronounceth openly, that the fauourers of the Romiſh Church ſhall be damned, who am I to ſay the contrary: or what men will pronounce otherwiſe? Let vs heare therfore the ſentence of the iuſt iudge, and let vs beleue the word of the ſonne of God, and let vs beware of the Popiſh Religion.

He diſſuadeth all fro
the fellow-
ſhip of the
Romyſhe
Church.

what it is to worſhip the beaſt and his Image, and what

It, v.

it is

it is to receiue the marke in the forehead & on the right hand, I haue sufficiently declared before in the. 13. chapter. Briefly they worshyp, and receiue the marke of the beast, which do participate with the Popish Church or Religion: finally which obey the wicked decrees of the Empire, and perseuer in the obedience of the Sea without repentance. Aretas expounding this place sayth: to worshyp the beast, and to receiue his seale, is to esteeme Antichrist to be God, & in word and worke, to set forth such thynges as he liketh.

The description of
eternall
damnation.

And here in horrible wise, and with propheticall wordes, is described euilllastyng damnation, prepared for them, who forsakyng Christ the Sauour, cleane vnto Antichrist the destroyer. Lyke as they haue giuen other men the Popes corrupt doctrine to drinke: so shall they drinke that which the righteous Lord powreth vnto them, most mightely & strongly out of the cup of his wrath: And the wyne that is poured in the cup of Gods wrath, is the straye, exquisite, and most greuous iudgement of God, where through he layeth horrible and vspeakable punishment vppon the Antichristians in his anger. A lyke maner of speach is read in Ieremie the. 25. chapter. And like as pure wyne, not delayed, is of most efficacie, and more pearling: so the iudgement of God, wherein he will procede agaynst the Antichristians, shall be most greuous, such as no tounge be it neuer so eloquent can expresse.

And for a further declaration shortly after followeth, what they must drinke of: verely fire and brimstone. peradventure the Lord alluded to these wordes of Dauid in the. 11. Psalm. Vpō the vngodly he shall raine snares fire, brimstone, storme and tempest, this reward shall they haue to drinke. He seemeth mozeouer to haue alluded to the burnyng of Sodome, and to the. 30. chapter of Eley, in the end wherof is shewed, that hell shall be wide inough to receiue all the vngodly, and that there shall neuer want sewell wherewith to nurrish the fire that it go not out. He expresseth mozeouer a greuous payne, where he sayth, that they shall be tormented: and that in the sight of the lambe, and of the holy Aungels, that so they may receiue condigne punishment for euer for their cōtempt, wherby they haue despised the lambe, and the messages of his Aungels. Likewise in the. 13. of Luke the Lord sayth: there shall be wepyng and gnashyng of teth, when ye shall see Abraham, Isaac, and Iacob and all the Prophetes in the kingdom of God, and you to be shut out, &c.

And it maketh to the euident setting forth of the matter
and

and to ſtyre vp a terrour in the hartes of all men, that by a notable and liuely representation of the thyng it ſelfe he addeth immediatly, And the ſmoke of their torment goeth vperuermore. Therefore ſhall the burnyng and puniſhment of the vngodly be euerlaſting, and neuer to be finiſhed world without end. And we ſeale here by this deſcription, as it were before our eyes to ſee the flames of eternall damnation carryed vp on high: and great heapes of ſmoke caſt vp with them to rolle vp, and diſperſe them farre and wide. I remember here the ſaying of Virgill.

Hypotipofis.

The waſtfull fire gan creepe and cracke a pace

Till to the top through helpe of winde it came

Out burſt the blaſe, brake downe and did deſace

The ſky flyeth full of ſparkes of ſmoke and flame.

And that no kynde of terrour might want, moſt aptely and moſt abundantly he expreſſeth the perpetuities of euerlaſting puniſhment, ſaying: neither haue they reſt day nor night: So ſayth the Lord in the. 9. of Marke. Their fire is neuer quenched, and their woyme ſhall neuer dye. They erre therefore, which promiſe the damned deliuerance from their tormẽtes after many worldes.

Euerlaſting puniſhment.

And not in vayne he repeteth, that which he had ſayd before, how they that worſhyy the beaſt ſhall ſuffer theſe things. And therefore he repeteth it, leſt (as it happeneth) we ſhould eſteime it as a light matter. They ſhall be damned, ſayth the truth, which receiue the Popiſh ſeruice and Religion, & perſeuer in the ſame. To all this is annexed an acclamation, or double ſentence, notable and holeſome. For in as much as the wiſedome of God dyd foreſce, what aduerſitie remayned for the godly in this world, which all they might ſurely looke for at Antichriſtes hand which profeſſed the truth, therefore for a comfort and conſolation he addeth: here is the patience of Saintes, which is aſmuch as if he had ſayd: and here ſhall patience take place, whereby the Saintes may overcome all evils. Here had we uede to haue a ſioute courage, and a ſure and conſtant mynde. In the. 12. of Luke the Lord likewiſe requirerh patience in perſecutions. Here therefore is counſell geuen, how the Saintes ſhould behaue them ſelues, to witte that they ſhould ſuffer patiently thoſe evils, that Antichriſt ſhall worke agaynſt them. And there followeth an other ſentence, which lighteth this: here are they that kepe the commaundementes of God, and ſayth of Jeſus. They ſhall overcome through patience in ſo great evils and dangers, which

Epiphonema.

kepe

kepe the commaundementes of God, the foundation wherof is the sayth of Iesus Chyist: that is to say, v h ch put all their trust in Chyist, heare the word of the Gospell, and kepe the commaundementes of God, and not of men. The like vnto these are read in the. 24. of Math. and the. 10. to the Hebrew. In this same tyme of Antichyist, sayth Aretas, the patience of Saintes is shewed. Than is the speach figured, as it were by a question moued. And who be they whom he calleth patient? After, as though he should aunswere: they that kepe the commaundementes of God, & sayth of Iesu. For they, when perils appoach, wil let more by God, than by death and temporall euils. This sayth he. I pray God these thyngs may be as saythfully performed of vs, as they are easily vnderstode. The Lord graunt vs his spirite.

¶ The saythfull assuredly and streight way flitte from the bodily death vnto lyfe euerlastyng.

The lxx. Sermon.

AND I heard a voyce from heauen, saying vnto me: write, blessed are the dead whiche dye in the Lord. Thence, yea the spirite sayth, that they rest from theyr labours. But their workes follow them:

Of the certayne saluation of the faithfull.

Albeit he hath oftener than once spoken of the state of soules in an other world, and of the felicitie of the saythfull which are killed for religions sake: yet was it here chiefly requisite to reate of the same matter. For I said, how that many must be killed of the beast. Now least they for feare of death should chose rather to worshyp the beast, than to be slayne for feare least happely haunyng lost this lyfe, there were no other lyfe to be looked for in the world to come: he treateth most diligently, and most certainly of the state of soules, and of the felicitie and blessednes of mens soules, which they attaine as soone as they dye, assuredly and straightway flitting out of this world into lyfe euerlastyng. Now then, they that know these thynges, and haue conceiued them by a true sayth, namely that they shall vndoubtedly flitte from the corporall death into the blessed life, it can not be chosen but that they shall more boldly contemne the life present.

And this wholesome doctrine is compyled in thre pointes. For first he sheweth the certeinie thereof: secondly he declar-
eth

reth what it is: laſtly he ſetterh forth and lighteth the ſame by circumſtaunces. At the firſt verely he ſeemeth to allude to the manner, accuſtomably receiued of all nations, that ſuch things as they would haue thought to be certaine and vndoubted, they would alſo commit to writing to leaue them vnto poſteritie. But the certaintie and trueth or authoritie of matters is grounded vpon the firſt authors of them, which haue determined vpon thinges among themſelues, and afterwarde haue cauſed the ſame to be put in writing. At this preſent therefore God is ſhewed to be the Authour. For S. Iohn ſayth: and I heard a voyce from heauen. And by and by addeth: yea the ſpirite ſayth. Therefore there is no doubt, but that the ſonne of God himſelfe hath ſpoken and reuealed theſe thinges. For him he ſaw at the beginning of this reuelation: after he ſerch diuers kindes of Angels, but he ſerch not Chriſt ſpeaking to hym. But he heareth now his voyce from heaue, he heareth the ſpirite ſpeaking, by whom the Lord ſayd, whyleſt he was yet conuerſant in earth with his diſciples, that he would order and ſpeake all thinges in the Church. Let vs beleue therefore that þ words which are here recited by Chriſtes doynge, are a celeſtiall oracle certaine and true, wherof we ought not to doubt. And S. Iohn the Apoſtle and Euangelist is commaunded to write the ſayings of Chriſt from the heauenly ſear, which thing he doeth: and ſo at Chriſtes commaundement ſendeth them vnto all poſteritie, vnto vs alſo and to our offſpring euen to the worldes end. But if letters written by the chancelours or ſecretaries of kings and Princes, being notable men, deſerue credit: we may much more juſtly and rightly beleue this writing, which the ſonne of god inditeth from heaue: and which the beloved diſciple of Chriſt the Apoſtle and Euangelist S. Iohn writeth. Thou haſt once a confidence in the popes Bulles (they may well be called Buls, ſince they be more vayne the bubbles or bladders in the water) ſent from the Sea of Rome, wherein thou as one assured didſt put full truſt to haue remiſſiõ of ſinnes and bleſſed lſye. And ſhalt thou not now be accounted madde and out of thy witte, in caſe thou wilt not beleue this heauenly writing. That other was indited by the ſpirite of Antichriſt, by the pope the man of ſinne, and childe of perdition: and written by ſome deceiuer infected with Simony & ſacrilege, who in life and maners was filchines it ſelf. But in Iohn is nothing but cleannelle, puritie, and ſoundnes, and the very Sonne of God which preſcribeth theſe thinges to S. Iohn,

Our Lord

Ieſus

Chriſt.

This word
tyng is fre-
ly geuen.

is the very trueth and life, the lyght of the world and Lord of heauen and earth, and of lyfe and death. See then how safely thou mayest leane to this heauenly writing, which here is offered and geuen thee freely. Thou needest not to disburse for the same one farthing. The pōpe did set vp bying and selling and diuelishe bargayning about pardons and other thinges in the Church, which were playne deceites & illusions, plaine mockeries, and open blasphemies; and therefore accursed for euer: as S. Peter also pronounceth in the .8. of the Actes. God hymselfe diswadeth all men from such trumperies, and bargaynes, wicked and bayne, in the .55. chapter of Esay, where he promisseth agayne, that he will geue to the Bodily all plentie of all good thinges.

Blessed are
the dead
which dye
in the Lord

And now let vs heare, what the writte is, and what S. John is commaunded from heauen to put in writing. It is a short sentence, like as in many places, the wisdom of god comprehendeth in fewe words the true summe of blessednes: thereby prouiding for our infirmite, least we myght complaine that the doctrine were ouer long, which we with our slender vnderstanding are not able to attayne to. The Lord pronounceth them to be blessed, which die in the Lord. we therefore must see what he meaneth by blessednes, and who they be that die in the Lord. Blessednes is that high felicitie, which chauneth to the faithfull in an other world, wherein we shall see God hymselfe as he is, and haue the fruition of him vnto a ioyfull, and neuerlosthome fulnes. we shall liue in the same with all the Saints for euer, and shall haue ioyes that can not be expressed with tounge of man. Of the which it is sayd hereafter, that they should rest from their labours. And more plentifully in the .11. chape. They die in the Lord, which heying by sayth grased in Christ, doe leane to hym alone, depende wholly vpon hym, onely regarde hym, and desire nothing els but hym alone. For they are sayd to lyue in Christ, in whom Christ liueth by faith: and they that lyue in Christ, doe frame their whole life after the will of Christ. And they die in the Lord chiefly and before all, whiche for the confession of the Lordes faith, suffer death, and offer themselves to tormentes. And not they alone, but those also, which although they die not by the sword of the persecutours, yet dye, when the Lord calleth them in the true Christen sayth. For these are also blessed, as the Lord sayth in S. John, verely, Verely I say vnto you, if any man keepe my worde, he shall not see death for euer. But they die not in the Lord, which either

either deny God; that they might not be slayne: or trust to their owne merites, and the intercessions of Saintes, or to other mens workes, be they monkes, fryers, or massemonging Priestes, and so depart out of this life, thinking that they shall be holpen by other mens workes. To be briefe, the truneth of the Lord pronounceth them all blessed and fortunate which depart out of this world in true sayth.

Finally the Lord himselfe adioyneth a notable declaration of this brieft sentence. For he setteth forth the circumstance of the time, and the maner of the blessednes. For it is wont to be demaunded, what time saluation and felicitie happeneth to the dead? whether incontinently, or after a time? that is, whether our soules sitte by and by and immediately after the death of the body to the blessed seates: or whether they be put of for a tyme, to the end they should be poured in purgatory before they enter into heauen: or whether they be holden with a sleepe, and looke for the resurrection of the bodies, to the intent they might than awake, and together with their bodies enter into heauen vnto all the which thynges the heauenly oracle answering, sayth, thenceforth; that is to say, the sayd happynesse befallerth to the soules out of hand, or immediately. In the Latin coppes this place is pointed thus: blessed are the dead which die in the Lord. Thenceforth, now saith the spirit, that they may rest fro their labours. In lyke manner readerth the Spanishe or Complutensian copie. But Arius and also the Breake coppes, and also the copie of Paris is pointed in such wyse, as *αδρ*, that is to say, thenceforth, is the end of the sentence, according also as Erasmus hath marked. And forthwith there foloweth *καὶ λέγει τὸ πνεῦμα*, that is to say, yea sayth the spirit, for the word *καὶ* importeth a confirmatio, ratifying, warranting, or assuring of a thing, & it is as much to say as yea, rightso, enen so, truly, verely, certainly, certesse. The meaning therefore is, that the saythfull attaine saluation forthwith, immediately, and alsoone as euer they be dead. For the word *αδρ* which Saint Iohn vseth, signifieth from that very instant, from that very tyme, from thenceforth, forthwith, immediately, straightwayes, out of hand, by and by, or incontinently. It suffereth no space betwixte, but expresseth that, which we are wont to note by the Dutch phrase, when we say, that gone vp from out of the world euē into heauen. Being admonished therefore by the diuine oracle, and confirmed by a writte brought from heauen, let vs all be assured that the soules of all the saythfull doe sitte from the

when and
how salua-
tion com-
meth to the
dead.

bodely

bodely death into life euerlasting. These thinges are confirmed and made playne also by other places of Scripture innumerable: I will choose out onely a certein fewe, and those shalbe the wordes of our Sauour, who is the light of the worlde, and the word of life. In the.3. chapter of S. Iohn he sayth expressely, that the faithfull are to deliuered from death by his crosse, as in tymes past by the sight of the brassen Serpent the Israelites were deliuered from the deadly styng of venemous popson. And playne it is, that they were deliuered incontinctly and most fully. In the.5. of Iohn the same saith: he hath passed from death to life. Let this place be wayed diligently, and it will appeare that that one alone is able to satisfie in this matter. In the.6. of Iohn he sayth openly: & I will rayse him in the last day. But he rayseth not the bodyes onely at the last iudgemēt, but in euery māns last day, that is, in the death of euery one, he preseruech the soules, that they should not perishe, or be tormented. &c. We haue in the Gospel examples most cleare: to witte, of Lazarus the beggar, which was by and by after his death carryed vp by the angels into the bolome of Abraham: and of the thiefe, which heard of the Lord, this day shalt thou be with me in Paradise: & of Stephen, saying: Lord Iesus receiue my spirit: but especially of our Sauour, saying on the crosse: fater into thy hands I commende my spirit. &c.

By these are quite ouerthrowen, what thinges focuer the Monkish and Antichristian doctrine hath builded of purgatory, of trentals, and of the miserable state of soules in another world, wherof they made a most shamefull gayne. They are also confuted which belene, that soules be mortall, and mozeouer that soules sleepe in another world, whereas they can not sleepe here in this infirmitie. Therefore you will say it is madnes to thinke that soules sleepe when they be quite dispatched of the burthen of the body.

Blessednes
rest fro all
labour.

But concerning the maner of the blessednes of the Saints, they rest from their labours. Saluation therefore, is a most ioyfull tranquillitie. A way got at ones diseases, sicknesses, griefes, affections, sorrow, famine, thirst, colic, by all thinges that vexe or trouble men. Rest and tranquillitie, ioy and blisse come in place. And since the dead rest from their labours, who can beleue that they be vexed with tormentes? But least any man myght neuer so little doubt hereof, he auereth a confirmation yea, or certainly, verely sayeth the spirit, the dead shall be quiet from all their griefes. Let no man therfore doubt.

And

And he addeth an other thyng, that the workes of Saintes ^{Their} follow them: that is to say, after that the Saintes be departed ^{workes fol} hence, then are they rewarded in an other world, if they haue low them. done any thyng well, if they haue suffered hard thynges. For there is a reward prepared for vertues. The which the saintes do hope for and receiue without boasting of their owne desert, and not in contempt of the merite of Christ. For they acknowledge, that God in his Saintes crowneeth his owne gifts. And this is spoken of y reward of workes for the consolation of them, which suffer many thynges in this world. So sayd the Lord in the Gospell: your reward is plentyfull in heaue. And the Apostle affirmeth euery where, that rewardes are prepared for the, that are crucified here with Christ. And here let vs marke diligently, that these thynges are spoken also by the spirit of Christ vnder the assurance of an other. For the world despiseth religious persons, and such as suffer for Religion, and objecteth, that they lose their labour and cost. Contrarywise the spirit by an other auoucheth, that reward is prepared for vertue.

Let vs marke also this that is sayd, their workes and not ^{Follows} other mens, also, follow them, and are not by others sent after them. Let no man therfore deceiue him selfe, let no man thinke, that a fardle of other mens merites shall be sent hym into Purgatory by soule purgatories after his death. Those are not good workes, which are done by priests and friers besides and agaynst Gods word, but pronocations of Gods wrath. And be they not in the Gospell shut out of the kyngdome of God, which runne to others, to bye them oyle. The Scripture in an other place sayth. Let vs do good, whilst we haue tyme: the tyme will come that no man can worke. Let vs watch therfore, and through sayth do good workes in deede.

The Iudgement of the Lord is described vnder the paraboles of haruest and vintage.

The lxvi. Sermon.

AND I looked, and behold, a white cloude, and vpon the cloude one sitting, lyke vnto the Sonne of man, hauyng on his head a golden crowne, and in his hande a sharpe sickle. And an other Aungell came out of the

Temple, crying with a loude voyce to hym that sat on the cloude. Thrust in thy sickle and reape, for the corne of the earth is ripe. And hee that sat on the cloude thrust in hys sickle on the earth, and the earth was reaped. And an other Aungell came out of the temple, which is in heauen, hauyng also a sharpe sickle. And an other Aungell came out from the Aultar, whiche had power ouer fire, and cryed with a loude voyce vnto hym that had the sharpe sickle, and sayd: thrust in thy sharpe sickle, and gather the clustres of the earth, for her grapes are ripe. And the Aungel thrust in his sickle on the earth, and cut downe the grapes of the vyneyarde of the earth, and cast them into the great wynefatte of the wrath of God: and the wyne fat was troden without the Citie. And the bloud came out of the fatte, euen vnto the horse bridelles, by the space of a thousand and sixe hundred furlonges.

The vengeance of
God against
the Antichristians.

Now goeth he to the description of Gods iudgement, especially agaynst the Antichristians, and agaynst all the vngodly. This part might be ioyned with the matter and chapters followyng, as which is of the same Argumēt. And it appertaineth to the consolation and confirmation of the saythfull, persecuted by Antichrist. There be that thinke, how they shall neuer be any iudgement. How soeuer therefore they oppresse their neighbours, they thinke neuer to feele any displeasure for that matter, accordyng as we prouerbiably say: neuer Locke shall crow after it. Moreouer the saythfull are tempted also, whilst they see the wicked flourish, and them selues wither dayly. Therefore they thinke also that the Lord tarieth ouerlōg. Yea more they fall to pleadynge with the Lord, and say: when shall there be an end of iniuries: if Christ will come to iudgement, why doth he differre it so long, and to so great molestyng of his? The Lord therefore sheweth now, that the iudgement shall certainly be: and shall be then, what tyme all thyngs shall be ripe: to witte whē the iniquities of the Amorheans shall be complete, and the measure of iniquitie filled, accordyng as we say, when the nut is ripe and gapereth, it falleth. When wicked men therefore are waxed ripe, that is to say, when their tyme is fulfilled: the Lord will come to iudge. In the meane tyme we must abyde in constancie and patience,

as husbandmen tary for harvest and vintage. If any through impaciencie renolte, he is not allowed of the Lord: as the Apostle alledgeth out of the Prophet in the . 10 . chapter to the Hebrewes. And as we may haue a desire and a longyng after harvest and vintage, so may we not finde fault with God, because he tarieth longer than our wish is: likewise we ought not to contende with hym, why he cometh so late vnto iudgement. And like as harvest and vintage are certainly looked for, and come: so without all doubt God will punish the wicked: and saue the goodly. And these are verely as it were tastes of all the things that follow plentyfully and are more expressly declared: and they are annexed to the former matters, for that they apperteyne to the consolation of the goodly.

And to the intent all thynges might be more manifest, he setteth forth all thynges to be seene before our eyes, by parabes which he bynygeth. And he useth in dede two parabes borrowed out of the Prophetes and doctrine of the Gospell. For the Prophetes full oft do figure the iudgement of God by harvest and vintage. Certes in the thyrd of Joel the Lord sayth: I will sit in the vale of Josaphat to iudge all nations. Thrust in thy sickle, for harvest is ripe. &c. And it is also well known, what is read touchyng the same matter in the story of the Gospell. We must therefore copie these thynges more inwardly into our hartes, and feare God, and abyde his redemption in patience.

First here is treated the parable of harvest, and then the parable of vintage: both which two shew that the Lord will be iudge in due tyme, agaynst all those, which either thinke there shall be no iudgement, or which quarell with the Lord for that he cometh so slowly and late. &c. And first in dede here is described the owner of the harvest, the Lord hym selfe and iudge Iesus Christ. He is sayd to be like vnto the sonne of man: not for that he is not now the very sonne of man, or for that he shall not come vnto iudgement in the very humane nature, which he hath ones taken of vs, and neuer put it of (for he is verely the sonne of man, and remaineth on the right hand of the father: and shall verely come in the humane nature to iudge the quicke and the dead): but he semeth to haue alluded to Daniell, and to haue expressed hys phrase of speach, saying: I looked in the nightly vision, and loe, there came one in the cloudes as it were the sonne of man. &c. where we read also the description of the iudgement agaynst the beast. And therefore he hath here made mention also of a

The description of
the Iudge
Iesus
Christ.

cloude, &c. Moreover the Angels in the Actes say, so he shal come, as ye haue sene him go vp into heauen. And they saw him taken vp, and a cloude receiue him, and conuey hym out of their sight. Therfore shal he come agayne in a cloude vnto iudgement. We read oftentimes in the Psalmes, that God sitteth on a white cloude. By the way therfore here is signified the Godhead of the iudge. Therfore is this iudge very God and very man, the Sauour of the faythfull, the reuenger and iudge of the infidels. We are sent therfore by S. Iohn to the. 7. chapter of Daniell.

A golden crowne on his head.

A sharpe sickle.

Corne ripe to y sickle.

Besides this, he weareth a golden crowne on his head: not that there is any corruptible gold in heauen, but he speaketh so for corruptible mens sakes, that they may vnderstand their iudge to be the high kyng: and may gather therof, that no man is able to resist the power of this kyng. For otherwise our Lord hath no neede of any corruptible gold. Finally our Lord here hath a sickle, and that right sharpe. whereby is signified his iudgement exceeding strypte, and the destruction of the wicked. In the. 3. of Math. The iudgement of the Lord is compared to a saune, by blessed Iohn. He addeth, that the axe is layd at the roote of the tree: whereby he signified that certaine iudgement was at hand or rather destruction.

Now followeth an exposition of the proceeding of the iudgement, and he perserueth in the parable. For he speaketh as if a seruant returning home out of the fieldes, should shew vnto his Maister which looked for the houre of harvest, that the Corne was now ripe (the hardnes of the grape is a token of ripenes) and that it is tyme to be reaped: For els it is no neede to aduowse hym that knoweth all thyng; & any thing, that he remembreth not: much lesse of the houre of iudgement which none of the Angels knoweth; but the father alone. Therfore we ascribe this wholly to the parable; and we vnderstand that a certaine houre of iudgement is appointed, at the coming wherof, the godly without delay shal be delivered, and the vngodly condemned. An other Angel, sayth he came forth. For before we heard how diuers came forth. This crieth with a loude voyce, as one that wil tell of a matter most great and certaine, and to be declared in the Church with exceeding great out cryes; to the comfort of the faythfull, which ought nothing to doubt of the iudgement, and to the terror of the wicked, which seme to reuaine the same. And this crying Angell cometh out of the temple. For we heard before, that S. Iohn saw a temple in heauen. And wher he cryer

cryer of the iudgement commeth out of the temple, it ſignifieth, that no vnrightheouſnes is in any wiſe to be imagined in the iudge. For the temple is conſecrated to holynes and righteouſnes, and is called the houſe of God. Juſtly therfore he iudgeth, and in juſt tyme he iudgeth, and juſtly executeth all thyngs. The Angell biddeth the iudge do that thyng, which he of him ſelfe was about to do. Thruſt in thy ſickle, ſayth he, and reape. Two cauſes are alleaged. Firſt, for the houre is come, that thou ſhouldeſt reape. Therfore a certeine houre of iudgement is appointed, at the comingyng wherof, the iudgement ſhalbe moſt certainly. And it is comen for thee, ſayth he, for all iudgement is geuen to the ſonne. And agayne by cauſe the corne of the earth is ripe. As though he ſhould ſay: the iniquitie of earthly me is growen vp to the higheſt, therfore is it reaſon that it ſhould be cut downe. And God alone knoweth, when the iniquitie of the earth is fulfilled. &c.

But whe it ſhall come thereunto, there ſhall need no great preparation, deciding or pondering of cauſes. At one worde he finiſheth the iudgement, and the execution of the ſame, and as it were ſwalloweth vp & deuoureth the whole earth in a moment, ſaying: And he, that ſate vpon the clowde did thruſt his ſickle into the earth, and the earth was reaped. The reſt of the thyngs which ſeeme to belong hereunto, take out of the 13. chap. of Math. And that which he hath ſayed hethereto, he repeateth, and beatech in by an other parable. For by this he ſhadoweth the ſame: which the other parable did commend. The foreſayd plerie maketh for the playner euidence, and beatech in moſt diligently the certaintie and tructh of the iudgment, leaſt herein we ſhould doubt any thyng, and waue with the unfaithfull world, the parable is taken of vineage. The ſame is vſed very oft by the prophets, ſpeaking of the deſtruction of any nation. And the Lord alſo in the Goſpell compareth his people to a vine. And the Angell holdeth in his hand a ſharpe ſickle. He repreſenteth a figure of Chriſt, which hath all power of iudgement alone. His ſharpe ſtredding knyfe is his ſtraight iudgement, as was ſpoken of the ſickle beſore. This Angell commeth out of the temple alſo, to witte, a iudge moſt righteous. Unto hym cryeth an other Angell, which had power ouer ſyer, which commeth out from the Altar. For beſore we heard, that there is an altar in the temple, and that vnder this Altar do reſt the ſoules of the bleſſed Martyrs. Here therfore is figured, that God doth now remember the bloudſhed of his ſeruautes, which for

A moſt
quicke iud-
gement.

Vengeance
vpon the
vngodly.

The Angel
hauing po-
wer ouer
sier.

the profession of the onely Aultar (that is Christ the Priest & onely sacrifice) were slayne, and now proceede to take vengeance, hether to so long delayed. Therefore this Angell is layed to haue power ouer syer. Syer many tymes in the psalmes signifieth Gods vengeance. This Angell therefore is here, as it were Maister of execution, and captayne of vengeance. For Angels in Daniell also, as Gods ministers are sayd to haue rule ouer thinges: not that we should worship and honour these ministers, but the Lord that worketh by them. The sunne and moone are the lightes of the world: but therefore no wyse man will worship them. Here is signified playnely, that vengeance is certainly prepared for them which shed innocent blood on the earth, and that this vengeance shall chiefly be executed in the end of this world. Albeit that he punishe neuertheless greuously before the ende also here in earth, namely murtherers: in so much that the psalmograph sayth, men of blood shall not lyue halfe theyr tyme. &c.

And as in the parable, haruest was finished wyth a shorte sentence: So is here also vintage ended at fewe wordes. For so soone as the vngodly shall see Christ in the cloudes, with the printes of his woundes, and his Saints with hym, whom they haue contemned, hated, persecuted and slayne: they wyll gather straightwayes, that they by their iust desert must be allotted wyth Devils, whom they haue folowed & serued. Therefore shall there neede no long discussing of the matter. Euery mans conscience shall accuse hym, & the sinnes of euery man shalbe manifest to all creatures: The vngodly shall stand before the iudge with great confusion, in vtter contempt, in payne and feare, and sorowes not to be expressed, and shall goe straightwayes into paynes and tormentes that shall neuer haue end. Hereof I say, it behoueth oft tymes to make mention, hercof it becommeth many tymes to warne all men, that they may beware in tyme, and take heede to themselves.

See the 3.
& 5. chapt.
of the boke
of wisdom.

A wine fat
wythout
the Citie.

Howbeit S. Iohn hymselfe in a fewe wordes figureth the euerlasting damnation and vengeance, which God executeth vpon his enemies. And he sayneth a wyne presse or a winefat, that he may so tary in the allegory, & the same wine presse or wynefat is made without the citie. And by expolitio he calleth it the great wynefat of Gods wrath. For the same is hell, or the place of punishment and condemnation. Into this wynefat, shall be gathered the clusters of the Earth, or grapes

grapes of the earth, I meane the earthly, and vngodly men. And the Citie of God is heauen it selfe, the seat of the blessed, which shall after ward be described most aboundantly in the 21. chapter. But that wyne presse is set wythout the Citie. For in an other place of the Gospell the Lord sayth also, that the wicked must be cast out, into the vttermost darcheneste, where is weeping and gnashing of teeth.

And this wynefat is rightly called the wynefat of Gods pre. For the wrath of God is executed therein: and they with whom God is angry for their sinnes, are shutte vp therein, that there they may according to their demerites, be tormented and vexed for euer, and without ende, for there shall the right pressing be set vp and made readie. And he calleth it great, for that the place is wyde inough to receiue all the vngodly. As also Esay hath admonished in the end of the xxx. chapt. Others read of the wrath of God.

There is added, that out of the fatte or wynepresse there runneth no wyne, but blood, and that in very great plenty. Which he shadoweth by a maruelous and horrible exccesse of speach. The blood flowed farre and broad, by the space of a thousand and sixe hundred furlonges. Agayne, it was very deepe. For it came vp to the bydles of the horses, of them I meane, which went and wrestled in the blood, to wit in their owne blood. By the which excessive spech is signified, that the multitude of the vngodly shall be exceeding great, and that God will most aboundantly reuenge that vmeasurable blood, which the wicked haue spilt in earth. They were delighted whilst they lyued in earth, with warres, slaughter, persecutions and martyrdomes. Therefore will the righteous God, powre vnto them in an other world blood inough, in so much that being drowned in their owne blood vp to the chin, they may seeme to bath them in their owne blood. And for blood, here we must remember, that the horses prepared to battayle of whom we spake in the 9. chapt. euen the pampered Palefrees which eat away the prouender from the leane plough Fades, shall be drowned in euerlasting torments. Thus, thus at the last will the Lord aduenge hymself vpon his enemies. Let vs call vpon hym, and abyde patiently and valyauntly, The Lord graunt vs his grace.

¶ The Angels of seuen plagues are brought forth. Mozeouer the triumph and myrthsong of Chyistes holy Martyrs is described.

The Lxvii. Sermon.

The 15.
Chapter.

And I sawe an other signe in heauen great and wonderfull. Seuen Angels, hauyng the seuen last plagues. For in them is fulfilled the wrath of God. And I sawe as it were a glassye sea myngled wyth fier, and them that had gottē victory of the beast, and of his Image, and of his marke, and of the number of his name; stand on the glassy Sea, hauyng the harpes of God: and they sang the song of Moses the seruauant of God, and the song of the Lambe, saying: great and maruelous are thy workes Lord God almightie, iust and true are thy wayes, thou Kyng of Sayntes. Who shall not feare (O Lord) and glorifie thy name? For thou onely art holy, for all Gentiles shall come and worshyppe before thee, for thy iudgementes are made manifeste.

The argu-
ment of the
fifte part.

Upon occasion of haruest and vintage expounded in the last part of the former vision, here is annexed the fift part of this godly worke which representeth vnto vs the fourth vision of this worke, which some make the fift. The same is of the iudgementes of God, it hath two partes: wherefore it might also be deuided into moe visions, but we had rather vse fewer. For first he discourseth largely of the paynes or tormentes prepared of God, and to be executed vpon Antichrist his members, and all the vngodly: here is treated of the iudgement of the whore of Babylon, of the destinies and ruine of Rome, and the Church of Rome, of the reioyng and song of saintes, of the comming of the iudge vnto iudgement, of the payne and euerlasting destruction of all the wicked. And these are intreated of in the 15, 16, 17, 18, 19, and 20. chap. Furthermoze also he reasoneth most excellently of the rewarde and of the euerlasting felicitie of the Saintes, throughout the whole. 21. chap. and a good part of the 22. And in both those places is set open hell it selfe, and heauen it selfe: And it is geuen vs in manner in this mortall fleshe to looke, euen into very hell it selfe and into the very palace of heauen. Neither shall you finde any where in all the Scriptures so continuall a treatise nor so plenteous a discourse of

of the iudgementes of God, of the tormentes of the wicked, and of the felicitie and ioyes of the godly, as in this present booke.

And full necessarie is this treatise, specially in this our last and vngacious world, wherein men neglecting the spirite of God, are become like brute beastes all together carnall, regading the flesh, and wholly depending therupon. Happy, victorious, wealthy, honorable, and glorious are all the Antichristians: but miserable, poore, & despised, are the true Christians, and subiecte to the iniuries & persecutiōs of all men. Therefore do the carnall men esteeme all thyngs by the present fortune, and cry out that their religion and cōuersation please God, and that the Religion of the Christians doth displease God. The godly are here also greivously tempted, as they were also in tymes past, read Psalmc. 73. and the 1. chapter of Abacucke. The vngodly promise them selues, that they shall reigne for euer: and at the length also they contemne the iudgementes of God, neither thinke they that euer it will come to passe that they shall be punished. They thinke the talke of punishmētōs to be diuised by melancholicke persons, and to be vttered of mallice: and therefore they say and thinke them not to be regarded: but to be mery in this world. Therefore it behoued the place of Gods iudgements to most largely & diligently decided, and to be set as it were before the eyes of the hearers: to the end all men might rightly vnderstand, what should be assuredly the end of good and euill. But the punishmētōs of the vngodly are diuers, to witte of this present lyfe, and of the lyfe to come. And the punishmētōs of this present lyfe are almost innumerable: but the tormentes of the lyfe to come are eternall and vspeakeable. And as there is no comparisōn betwixte a paynted fire and true fire: so is there none betwixt the punishmētōs of this present life and that to come. But in case men would earnestly beleue, that vspeakeable ioyes and euerclastyng tormentes are prepared of God for good and euill: doubtles all would sinne lesse and serue God more diligently. But let vs see now, what is the treatise of S. Iohn concerning the same.

First he sheweth the originall of all thynges that follow, The originall of the doctrine of the iudgementes of God. not to be earthly, but heauenly. For he seeth an other token in heauen. He sayth an other, for that in the 12. chapter we heard that mention was made of an other certeine signe. And he calleth that a signe or token, whiche signifyeth an other thyng, and therefore not to be considered of it selfe: but in as-

much as it bringeth into knowledge an other certeine thing, and that much greater than it sheweth at the first sight. He calleth this signe, that is to witte, that same vision, great and maruelous. For the iudgements of God are excedyng great, and wonderfull, whilest they are executed, the vngodly maruell, which had thought such thyngs should neuer haue come to passe: the godly also maruell at the great power of God, his most iust righteousnes, and his rypenes and faythfulnes in deliueying and sauyng his people. Furthermore he declarereth, what signe was shewed him in heauen, and by that celestiall vision: he saw seuen Aungels, hauyng seuen plagues in seuen cuppes. That is, he perceiued God prepared and furnished with power diuine, wherewith he both could and would send plagues and condigne punishmentes, aswell vpon Antichrist him selfe, as vpon his members, and vpon all the vngodly men in earth, for their wickednes committed agaynst God. And as we haue many tymes warned you in this booke, the number of seuen, is the number of fulnes. Wherefore God hath Ministers inough and enough, by whose seruice he may plague and destroy the vngodly. And therfore seuen plagues, are all maner of plagues. Temporall plagues are abundantly recited in the 26. of Leuit. and 28. of Deuter. Much is the Lord, yea euen in euerlastyng plagues of diuers kyndes. For the Scripture in certeine places rehearseth a gnawying worme, a fyre vnquencheable, wepyng and gnawing of teeth, outward darkenes and many other of lyke sort. But these seuen plagues he calleth the last: and immediately sheweth the reason: for in them is the wrath of God fulfilled. For on those last and most corrupt ages the Lord will poure out his plague, yea euen the plagues of hys iust wrath, and he will poure them out most fully to the end, and execute his full wrath agaynst the vngodly, for euermore.

Seuen angels & seue
plagues.

Yet now he suspendeth a while that narration began, concerning the Aungels, the maisters of the plagues: and placeth or forgetteth the great ioyes, triumphes, songs of prayse reioyng and thankes geuyng of the blessed Martyrs. And this ioy is interlased here in the treatise of punishmentes, for the consolation of the faythfull, that they should know themselves deliuered from punishmentes. And if it fortune, whilest the wicked are punished, that any displeasure touch them also (as it can not be chosen, but when the wicked be plagued, some discommoditie must also arise vnto the faythfull) they may vnderstand yet, that the daungers of the discommodities,

The ioyes
& triumphes
of y godly.

ties,

ties, ſhall be recompensed with the excellent abundance of ioyes. Also he declareth that there ſhall be a chaunge of things, ſo as they that haue ere whiles wept in the world, muſt here after be glad and ioyfull, accordyng to the ſaying of our Saviour in the. 16. of Iohn. Moreover it beſhewed by the testimony of all Saintes to be declared to the Saintes that dwell in earth, that the iudgements of God be righteous and true, at the vnderſtandynge wherof, all questionynges and variable grudgynges agaynſt God do ceaſe.

First he ſeeth them which ouercame Antichriſt, and haue had nothyng to do with him: as we ſay in Dutch, which haue neither made nor meddled with hym, for this I ſuppoſe be ſignified by that plentiful rehearſall of certeine members (the declaration wherof is ſet forth befoze), not in ſome doctour, or no where, as ſome men gather but in heauen. He ſaw I ſay, in heauen the bleſſed ſoules ſtand vpon a glaſſy Sea, mingled with fire. And in an other place I haue told you, that the Sea figureth the world, by reaſon of the rage and vntaſtable-nes therof. Certainly Daniell ſo taketh it in the. 7. chapt. And it is called glaſſy becauſe of the frailtie and briccklenes. For worldly thynges ſhyn, but they are ſoone broken. wherupon it is ſayd that worldly thynges are as bricckell as glaſſe: which whileſt they ſhyn, breake. And not without cauſe is fire mixed with worldly thynges. For the Saintes, whileſt they be conuerſant in earth, feelee alwayes in a maner the fire of affliction. wherof ſpake S. Peter. 1. Pet. 4. And they ſtand vpon a glaſſy Sea mingled with fire. For conquerours tread vpon the world, and vpon all the tormentes and mockeries of the world, as triumphyng ouer all worldly thynges. The Prophet in the. 66. Pſalme, bringeth in the Saintes ſingyn a ioyfull ſong vnto God, and amongeſt other thynges ſaying, thou haſt brought vs into ſnares, thou haſt layd tribulations vpon our backe, thou haſt ſet men in our neckes. we haue paſſed through fire and water, and thou haſt brought vs out into a place of relief. Therfoze do there follow alterations in an other world. wherfoze Aretas expoundyng this place, the glaſſy Sea, ſaith he, ſemeth to intimate nothing els, than by the Sea verely the multitude, and by the glaſſe the brightnes, by fire the puretie of them, which are worthy that bleſſed life. And certainly the ſame wordes in diuers reſpectes may ſignifie diuers thynges, and make the ſenſe agreeable.

Hether to we haue heard, that the Saintes are in heauen, where they triumphe ouer the unpuniſhed world: but now we

A glaſſy
Sea mixed
with fier.

The harpes
of God.

The song
of Moses
& the lambe

Kyng of
Saintes.

we shall heare more clerely, what they do in heauen, and how they sing vnto the Lorde a songe of thankes and prayes, which fully agreeth with the psaline . 66. And he attributeth to the blessed martyrs harpes, as he dyd to the Elders. These he calleth the harpes of God, as you would say diuine and celestiall, meete to set forth the prayes of God. For a celestiall Iubilay is signified wherof is spoken in the . 5. chap. He addeth moreouer, to expresse the musicke: and they singe. And declareth also the manner of their singing, the songe of Moses the seruauant of God, and the sonne of the Lambe. Therefore this songe of the Saintes, is a dittie of reioycing, triumphing and thankes geuyng. For like as in tymes past Marie with the company of virgines of Israell, at the appointment of Moses sange a song, when the Israelites were deliuered out of the bondage of Egypte, & Pharaos was drowned in the read Sea with his whole armie: whereof you may read more in the . 14. & . 15. chapters of Exod. So the blessed soules in heauen prayse God, which hath deliuered them from Sathan, Antichrist, and the world. And the song of the Lambe is the Christian thankes geuyng, by the which the vertue of Christ and his redemption, is praysed of the Saintes. For like as the old fathers after the earyng of the Paschall lambe made a reioysing, and gaue God thākes: So the blessed Saintes beuyng now infraunchised with the full libertie of the children of God, geue thankes vnto Christ their deliuerer.

Finally he reciteth y order & forme of their songe. God is highly commended herein, which is called the Lord, God, almighty, Kyng of Saintes. as for whom the Saintes make warre, by whom also they be gouerned, and which defendeth, mainteineth and kepeth the Saintes. And he is called holy, in whom is no spot, no iniquitie. And before all thynges they prayse his workes, which they call great and maruelous. These are manifest in heauen and in earth. They declare the power, wisdom, and iustice of God. Therefore they inferre by and by: that the wayes, that is, the considerations of God which he followeth in gouernyng and doyng of thynges, be true and iust. For he deceiueth not, he doth no man wrong. Therefore God is iust in punishing the Antichristians, and in deliueyng his. For although he seme to neglect his, yet kepeth he promise with the godly: as a kyng that neuer neglecteth his subiectes.

Moreouer they alledge, what it becommeth all men in the earth to do also: it is reason that all men feare thee, and glorifie

hie thee in all thynges, and not to accuse and murmur at thy iudgementes. There is added an other reason for he alone is holy, without sinne, and without spote. None of all the creatures hath this. Although many Beasts now contemne God, yet shall they one day come and worshyp: and they shall know their owne filthynes, and the holynes and righteousnes of God. For the iustice, and iudgement of God, which are not yet revealed, and therefore are condemned, shall be one day revealed, that all the godly of all nations may attribute glory to the righteous God. These thynges verily prepare also the reader and hearer to the treatise now followyng concerning the iudgementes of God, and the punishmentes of the vngodly. The Lord open the eyes of our myndes, that we may see these thynges with fruite plentyfull.

The seven Angels are described, coming forth to execute the seven plagues.

The lxviij. Sermon.

AND after that I looked, and behold, the Temple of the Tabernacle of testimonie was open in heaven, and the seven Angels came out of the Temple, which had the seven plagues, clothed with pure and bryght linnen, and hauyng their brestes gyrded with golden gyrdels. And one of the foure beastes gaue vnto the seven Angels, seven golden vialles full of the wrath of God, which lyueth for evermore. And the temple was full of smoke, for the glory of God, and for his power, and no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

He returneth now to the description of the iudgementes of God, from the which he had made a little digression. This treatise hath much fruite. For the iudgementes of God, be the punishmentes by paynes of the wicked, and the recompenses of Gods righteousnes and truth. As for the godly are here with comforted in their hope. For they see that one more shall not fall from the wordes and threateninges of God although he be of long suffering, and winketh at them long, and euery seemeth to sancke and to spare the vngodly. As his godly there fore perceiue that their hope is not vaine. They know also

The frutes of the treatise of Gods iudgementes.

to feare God, and to pray continually, least beyng made' dronke with the pleasures and felicities of this world, they might reuolte from God to vngodlynes. Finally the wicked are feared with paynes, and prouoked to repētaunce: which whilst they refuse, they feele vndoubtedly plagues, as Pharaο felt.

The description of the leuen Angels.

But before the Angels powre out the cuppes of plagues reueined, they be very trimly and aduisedly described. And here is shewed, from whence they came out: that is, what is the originall of the iudgements of God. They come out of the temple set open, yea and out of the temple of the Tabernacle of witnes, which is in heauen. For Moyses saw a temple on the Mount, and also in heauen, after the similitude whereof he was commaunded by God to make the Tabernacle of witnes. Therfore was the Tabernacle of witnes fashioned and built after the shape exhibited and seene in heauen, which the blessed Apostle to the Hebrewes calleth *τύπον*, to wit, the very example or patern. For it was sayed to Moyses, see that thou make euery thing according to the patern, which was shewed thee on the Mount. which thing Moyses did accordingly. But such thinges as came forth of the Tabernacle of witnes made in earth, seemed to the Israelites iust and holy. From hence were asked the oracles and answers of God, which it was not lawfull to speak against. Therfore when we heare now that the very iudgements of God against the wicked world, and their paynes & punishments come out of the true temple it self, the patern I meane yea euen the heauenly patern: who should hereafter doubt that all the iudgements of God, wherewith he plagueth the vngodly, be sacred and holy, and that when the vngodly are plagued, we must thinke nothing els, but that a sentence as it were an oracle is comen or pronounced from heauen, which it is unlawfull to gaine saye: To conclude, the diuine iudgements doe proccede out of the very Throne of God: wherfore they can not but be most holy. Otherwise we shall heare in the 21. chapr. that there is no temple in heauē. These be therfore types and figures, not matters true and permanent: but after they haue signified this, for the which they were ordeyned, they passe and fade away.

Angels clothed in brighte white linē.

Hereunto also appertayneth the apparell of Angels, that therby we may also esteeme the iudgements of God. They are sayed to be clothed in pure linnen, or cleane and white, or bright (*καθαρόν καὶ λαμπρόν*) wherby is signified, that the iudgements of God, are vnspotted and bright. For we haue heard that

that theſe things which S. Iohn ſawe were ſignes. Therefore we may not imagine carnall thinges in heavenly matters, but ſpiritually to expounde ſuch thinges as in the ſigne ſeeme to be as it were corporall. The garment in this world is chaunged with the ſtate of things. For they uſe white garments in victories and triumphes, blacke at burialles and mournings, red in battell. Here is ſignified therfore that the iudgements of God are moſt pure, and that God overcometh and triumpheth over the vngodly. At the reſurrection and aſcention of our Lord, Angels appeared in white garments, and ſhyning bright, to ſignifie the glory of Chriſt: mozeouer, their beſtes were girded with a girdle, yea euen with a golde girdel. Golde is taken of purenes. In the beſt is the ſeat of affections. The girdell byndeth, & mozeouer prepareth for the iourney. Therefore it betokeneth, y the iudgements of God are prepared, & in a readines, & that they be voyde of affections, y is to ſay, are not pronounced or done of enuy or malice, loue or fauor, but be iuſt, moderate & vpright.

And one of the beaſtes gaue vnto the ſeuē Angels the reuengers and puniſhers, ſeuē vialles, and the ſame full of Gods wrath. Now although God needeth not the helpe of creatures, neither receiueth any thing of them, as wantyng any thyng: yet ſince he made not his creatures in vaine, and doth things in order, all creatures doubtleſſe (for I ſayd in the. 4. chapter how by the beaſtes the vniuerſalitie of creatures is ſignified) beſtow their labour agaynſt the wycked, and whatſocuer they haue of God (of whom they haue all thynges) at hys wyll and commaundement they imploye it wyllingly and franckely to execute the iudgements of God. Thus ſier falling from heauen vpon Sodome and the cities about it, did miniſter the plague or cup of Gods wrath to the Angell reuenger. So the earth opening ſwallowed the company of Chore, Dathan and Abyron. &c. Thus the armies of the Gentiles imploy themſelues to take puniſhment of the vngodly. The walles of Iericho fall, the hayle deſtroyeth the Chananites. Thus God without any difficultie puniſheth hys enemies, ſceyng all creatures are ready to ayde & aſſiſte. And the byall or cuppe is of gold. For agayne here is ſignified the iuſtice and equitie of Gods iudgements. And where God is called a reuenger ſpying for euer: his eternitie and maieſtie is ſignified, which the tranſitorie thynges of thys worlde, and humane infirmities ſhall neuer overcome. In the ſight of the ſpying God, all the wicked ſhall fall, and periſhe euerrlaſtingly.

After

One of the
beaſtes ge-
ueth vialls.

The temple full of smoke.

After this the Apostle seeth, the temple fylled wyth smoke at the maiestie of God, and at his power. That smoke is a signe of Gods presence, it appeareth by many places of the Scripture, but chiefly in the .3. chap. of the .3. booke of hyngs. When is it also a token of Gods wrath. For smoke (sayth Aretas) is a token of Gods wrath: according as it is sayed, smoke ascended in his wrath. And neither is smoke without fier, nor fier without smoke. &c. For conser smoke hurteth the eyes, and maketh them blynde. So in Psay the .6. The temple of God, which Psay seeth, is fylled wyth smoke. And at this present here seemeth not onely the presence of God, and of his wrath to be signified: but also to be figured, that the iudgements of God be vnsearchable, so that the thynges which he hymselfe reuealeth not to vs, we can not attayne to. For his maiestie is infinite, and his power passeth all thynges. Primasius Bysshop of Vrica in Affricke expounding this place: Think (sayth he) that by smoke here is meant that all men can not perce vnto the secretes of Gods iudgements, & that the eyes & myndes of mortall men shall dazel at the contemplation of the plagues, grooping in darknes; which plagues he determineth to utter, affirming that smoke abydeth tyll in the temple untill the accomplisment of them. This saith he.

No man could enter into the temple.

Now followeth that which seemeth to expound the same: and no man could enter into the Temple. &c. But certayne it is by the truth of the Euangelicall and Apostolical doctrine, that the soules passing out of the body before the end and last iudgement, go right into the blessed seates, and haue there the fruition of the ioyes promised of God so true. Wherefore here is an other thyng signified, to witte, that before the end of all thynges the Saintes can not clearely see all the iudgements of God. For here we see by a glasse, there face to face, & shall know God himselfe, and the truth and maner of hys iudgements. Primasius sayth, neither could any man enter into the temple: that is, neyther could any man vnderstand that secret, tyll the seuen plagues of the seuen Angels were finished. Wherefore the Psalmist sayth: It is but labour before me, tyll I may enter into the sanctuary of God, and vnderstand the conclusion of matters. &c. Here is signified therefore, that the Saintes before the iudgement shall not know the secret misteries of Gods iudgements. For that then suffice vs, which he hymselfe hath vouchsaied to open to vs: for the rest let vs beleue, that the Lord is fast in all hys wayes, and holy in all his workes. To him be glory.

The three former Angels powre out the vyalles vpon the Antichristians, and all the vngodly.

The lxxix. Sermon.



And I heard a great voyce out of the temple saying to the seuen Angels: goe powre out your vyalles of wrath vpon the earth. And the first went, and powred out hys vyalle on the earth, and there fell a noy-
 some fore botche vppon the men which had the marke of the beast, and vppon them that worshypped hys Image. And the second Angel powred out hys vyalle on the Sea, and it turned as it were into the bloud of a dead man: and euery lyuing thyng dyed in the Sea. And the third Angell powred out his vyalle vppon the riuers and springes of waters, and they turned to bloud, and I heard an Angell of waters saying: Lord which art and wast, thou art righteous and holy, because thou hast geuen such iudgementes: for they shedde the bloud of Saintes, and Prophetes, and therefore hast thou geuen them bloud to drinke: for they are worthy. And I heard an other Angell out of the Aultar saying: euen so Lord God almightie, true and righteous are thy iudgementes.

After he hath spoken in generall of the righteous iudgementes of God, he proceedeth now particularly by the number of seuen, and declareth at large the plagues of God, which in this world also he layeth vppon the wicked, but chiefly vppon the Antichristians. This place answereth to that (or at least hath many things like to it) which is in Moses booke of Exod. from the. 7. to the. 12. For in all those whole chapters are described the ten plagues of God, wherewith for sinne he plagued kyng Pharao & the whole realme of Egypt. These plagues are comprised in goodly verses by D. Musculus my worshipfull Godfather.

The water turneth into bloud,

The frogges defile all that is good.

The duste brought forth the scalling life,

Hh. j.

Than

Then came the flie a newe deuise.
The pestilence, the botche, and hayle,
Locustes and darckenes did assaile.
At last was slayne and quite forlorne,
All that in Aegypte first was borne.

The cure of plagues. These plagues are set forth also in the. 105. Psalm. In the 15. chapt. of Exod. the Lord sayeth: if thou wilt heare diligently by the voyce of thy God, & wilt doe that is right in his sight, and wilt keepe his statutes, I will send vpon thee no disease, which I sent vpon the Egyptians: for I am the Lord which healeth thee. we learne therfore by the treatise of the plagues of God to feare God, and to walke in hys commaundements. Neither is it repugnaunt to this sentence of God, that we read, how Job, and other holy men, walkyng in the commaundements of God, were vexed wyth greuous diseases. For these were priuate and not chiefly sent for sinne, but for the exercise of fayth, and increase of vertues.

The true cause of plagues. Men for the most part ascribe the causes of plagues to the starres, and to other matters: and therfore they doe not turne to the Lord that striketh them, by amendment of their euill lyfe. But we are taught by the treatise of Moyses, which we alleadged out of Exod. and by this present disputation of S. John, that God him selfe punisheth the sinnes and wickednes of men, although he vse the seruice of me and elementes, vnto whom as to the next causes men impute the euils receiued, which they suffer iustly of God for their sinnes. For the which cause at this present is heard a voyce, not out of y^e ayre, or from the earth, but from the temple of the Lord, true, iust and holy, commaundyng the Angels to come out, and poure their vialles vpon the heades of men. The wicked therfore are plagued of God him selfe. And a vialle is no other thing, (I speake of the word in the. 5. chapt.) but the iust iudgement of God, or vengeance by men deserued. Angels poure out their vialles, so oft as men are punished with plagues thorough meanes by God appointed. And that voyce whiche is heard from the temple, is great. For no man can resist God, nor infringe his Decree. whē he commaundeth, all creatures doe obey.

The first Angell sheddeth his vialle.

And when the first Angell the executer of Gods iudgement, poured out his plague vpon men, there fell ἄλγος κακόν καὶ πονηρὸν a noysome sore botch vpon men. This plague answereth to the first plague of Aegypt. And that botche signifieth a canker, a fistula, and swell yng sores or boyles, but chiefly

chiefly the pockes of Inde, which others call the disease of Naples, some the French pockes, and some the Spanish: *The pockes* rely for that in the warre of Naples (which was made by the *kes* first. Frenchmen and Spaniards in the yeare of our Lord, 1494.) they came vpon first in the campe by meanes of a whore, which infected the Armie. which thing Maynardus the Whistion discouereth at large. But how soeuer diuers and venemous sores do infect many greuously, yet doe the French pockes chiefly corrupt the Abbayes of Monkes and Nunnes, and Colledges of Priestes, aboue others. For they geuyng themselves to most filthy fornication, do abhorre and deteste in others holy Matrimony, and therefore receiue thereby the reward of their iniquitie. Therefore is it sayd here expressly, that the Antichristians should be with this diseased, vexed, or rather punished. Ye shal finde some, whose face is eaten with this disease. Whoremongers and aduoucerers for the most part are commonly troubled with this plague. Job also the excellent seruaunt of God was couered with sores and byles: but that was vpon a singular purpose of God, as El touched also before. Therefore it is no maruell, though some tyme very good men free from the vncleanes of whoredome, be also infected with this disease.

The second Angell sheddeth his viall on the Sea: and therefore the bloud of liuing thynges, became all together *second.* such as is in dead men: to witte corrupt, and turned into matter. whereupon all that lyued in the Sea dyed. The Sea is euermore styrring, and variable: full rightly therefore by this the world is signified, or vnconstant men in the world: these for their sinnes, are infected with the pestilence, and dye in great plentie. In the wordes is the figure Synekdoche, where euery liuyng soule is sayd to dye. This second plague answereth to the fift of Egypt. Under this plague we cōprise all kinde of pestilences & plagues. Ezechias also was taken with the plague: as many godly men also dye of the pestilence: but that is by some singular purpose of God.

The third Angell sheddeth his viall on the riuers and fountaines of waters, which were by and by turned into bloud. *thyrd.* This answereth to the first plague of Egypt. The Egyptians had drowned in Nilus, the new borne bodies of infants, and had oppressed the innocent Israelites: Therefore were they worthy to drinke bloud for water out of Nilus.

water otherwise in the Scripture signifieth doctrine, as in Ezechiel and Zachary, Therefore do the riuers and fountaines

warres
 styred by
 by Popes.

raynes of waters, signifie ecclesiasticall preachers and Princes, whom God hath geue to the people for a defence and relief. Certainly S. Peter calleth false Prophetes welles without water. 2. Peter. 2. In the. 17. chapter we shall heare, that by waters are ment people. This therfore is the plague of God: the Princes of the people, and preachers of peace, are become the antheours and ringleaders of rebellion and of warres: In the which they fall and kill one another, which shed the bloud of Saints. And albeit that in warres the godly are also plagued: yet knoweth the Lord how to requite their paynes, and to ease their sorowes. S. Austen deriderh this matter at large, in his first booke of Chyristen doctrine. But if we looke vpo the variable hystorie of Italie, Fraunce, Germany, and Hungary, and of other Realmes, that glory to be called Chyristians: we shall finde these to haue bene the blasfing firebrandes of warres, which ought of dutie to haue bene the Princes of peace. And lyke as the Lord sayth in the Gospell, there must not a Prophet dye any where els, than at Hierusalem: So must there no warre be moued, but by popes of Rome, Bishops and Prelates. I will onely recite a fewe. Pope Gregory the. 2. through seditiō, expelled the Emperour Leo Isauricus out of Italy. Pope Stephen brought in Pipine kyng of Fraunce, into Italie agaynst the Lombardes. Charlemayne hauryng made cleane riddāce of most part of the Lombardes by the sword, draue the rest out of Italy at the motion of Pope Leo the. 3. Pope Gregory the. 7. a most wicked man, styred Peter kyng of Hungary, to warre with the Emperour Henry the. 4. intāgled all Italie, and Germany with warres, and droue Henry to fight many fieldes, and battels, that were not light. Urbane the. 2. of that name, turmoyled both East and West and all other partes of the world with his warre which he called holy, taken in hād for the recoueryng of Hierusalem. This warre was long, cruell, great and blouddy, such as in all worldes you can not finde the lyke. What Alexander the thyrd, wrought agaynst Fridericke Barbarousse, and how he rayled vp all Italie agaynst hym, the Stoics do tell. And whilest Fridericke the second warred in the holy land, Gregory the. 9. tooke Naples from him. Here the Abbot of Walspurge sumeth, that so great a wickednes should be committed by a Pope. There arose by the Popes meanes and motions, great factions in Italie, of the Guelphians and Gibilines: Clement the. 4. brought in the French Armie, by the conduct of kyng Charles, into the kyngdome of Naples: and put Conrade

rade Duke of Swaland fro his inheritauce, and cauſed him
 & Fridericke Duke of Auſtrice to be beheaded together, with
 many thouſandes of the Germanes. Pope Iohn the two and
 twentieth, armed Fridericke Duke of Auſtrice, and Leopold, a-
 gaynſt the Emperour Lewes the fourth, of the houſe of Ba-
 uier. Boniface the eight, commaunded kyng Albert Duke of
 Auſtrich, to beare armes agaynſt Philippe the French kyng.
 And Martin the .5. ſtyred vp greuous warre agaynſt the Bo-
 hemers. Eugenius the fourth, betrayed the Conquerour Ladis-
 laus kyng of Polle & Hungary, to Amurathes the great Turke
 to be vanquiſhed and ſlayne through treaſon, ſedoyng his Le-
 gate Iuliane Caſſarinus Cardinall about the practiſe, who pe-
 riſhed alſo in that vnluckie ouerthrow. Where commeth to
 mynde that ſaying in Virgill: Tolumnius him ſelle the ſouth-
 ſayer is ſlayne. Pope Sixtus the .4. ſent to the moſt puiſſant
 nation of Swiſſes, a red ſcarfe or band, with a Bull hangyng
 at it, wherein he graunted moſt large indulgences to ſuch as
 would fight for the Church of Rome. Iulye the ſecod through
 much and great blondhed of the Swiſſes, began to expulſe
 the French kyng out of Italy: which thing at length Leo the.
 10. brought to paſſe, receiuyng the Emperour Charles the fiſt
 whole ſonne ruleth yet in Italie. Clement the ſenenth began
 to oppreſſe him agayne, but death diſappointed his enterpri-
 ſes. Paule the thyrde, ioyned the force of Italy with Charles the
 fiſt, & warred on the Germanes for denyng obedience to the
 ſea of Rome, & for receiuyng y^e Goſpell. In the which warre
 was take Philip the Lantzgraue of Baſſe, and Iohn Fridericke
 Duke of Saxon, Prince Electour. Great villanie and cruel-
 tie, was wrought by y^e ſouldiours in Germanie. Pope Iulye
 the thyrde, began to dalie with the Frenchmen: and ſtyryng
 vp the warre of Parma and Mirandula, brought the French
 men to Senes. There aroſe a moſt greuous warre by Sea
 and land, both in Fraunce, and Italie and alſo in Germany,
 which indureth at this day: The Princes and people reare a
 ſunder one an other, they drinke their blood moſt abouſa-
 ty, which neuertheles in the meane ſeaſon, perſecute Chriſtes
 Church moſt greuously. The Lord ſend peace.

And now where the godly might maruell, why God ſo God is
 ſuffereth the world to be ſhaken and turmoyled with mutu- righteous
 all warres: the Aungels preuent the marucling and com- in his
 plaint, and ſhew not onely the cauſe, but alſo prayſe the in- iudgements.
 ſtice of God in theſe iudgements. And he bynygeth in two
 Aungels, as mere and ſufficient wieneſſes of this buſineſſe:

Dh. iii.

The

Angels gou-
ernours
of thynges.

Chapt. 19.
and. 21.

The Angel
speaketh
out of the
aultar.

The one he maketh ruler of waters, the other speaking out of the aultar. He semeth herein to follow Daniell, who also in the tenth chapter, sayth that Angels as gouernours, were set to rule ouer Prouinces. Not that God doth not worke and gouerne all thynges in waters and in all elementes and Regions: but for that he vseth the traueil of Angels, as bys Ministers. But where the Papistes gather hereof, that sanctes rule ouer elementes, diseases, tymes, Cities, and euery part in man, it is foolish and superstitious, and smellyng of Idolatrie. For the maner of Angels and of blessed soules is cleane diuers. Moreover, the Scripture attributeth vnto the same other thynges, than it doth to these. Thou shalt read nothyng of the blessed soules, as haupng any thyng to doe with men here in earth, in the whole Scripture. But in sundry places of the Scriptures, you shal read that Angels are set to be mens keepers, and to serue them with diuers ministeries. Agayne, ye read not, that y godly haue for this cause geuen any godly honour to the Angels: no, we shall heare in this booke how Saint John would haue worshipped an Angell, but was prohibited of the Angell once or twyse. Moreover, here the Angell rendreth a reason, why the water is turned into bloud, and commendereth here in Gods iustice. For turning his taskc vnto God: thou art iust, sayth he, O Lord which art, and which wast. &c. He pronounceth hym righteous, as he that wyl do no man any wrong, and therefore calleth hym also holy. In the meane tyme he signifieth bys euerlastignes, and that he geueth being vnto all thyngs, where he sayth: which art, and which wast. &c. Of this phrase of speech is spoken in the first chapter. And the true righteousness geueth to euery one, that thyng which is his owne. Therefore the Angell sayth: Therefore Lord thou art righteous, and declarest thy righteousness to the world, in that thou hast geuen them bloud to drinke, which haue shedde also the bloud of the Prophetes: that is, of preachers, for preaching of tructh. And not their bloud onely, but haue shed also y bloud of thy holy saythful, I meane, whom for the true professing of the sayth they haue vexed. And at last slayne. Therefore are they worthy, that they themselves should agayne drinke the bloud of theselues and theirs: that is, should fall by the mutual warres, tumultes, and slaughters, soze recited.

These thynges are confirmed by an other Angell which speaketh from thaultar: and not without cause from the aultar. For we heard before in the, 6. chapr. that vnder the aultar the

The ſoules of them that are killed crye out and ſay, how long is it that thou auengeſt not our bloud on them. &c. Therefore now is the talke vtered out of the Aultar, to the ende we ſhould vnderſtand, that God forgetteth not the bloud of hys Saintes, but reuengeth it in iuſt and due ſeaſon. Now here is alſo commended (as it were by the way) the almightineſſe of God, that the vngodly may vnderſtand, how in the tyme of affliction and vengeance, there ſhall be no power able to reſiſt the almightie. To him be glory. Amen.

¶ The. iij. and. v. Angelles ſhed theyr vyalles.

The Lxx. Sermon.

AND the fourth Angell powred out hys vyalle on the Sunne, and power was geuen to hym to vexe men with heate of fire. And the men raged in great heate, and ſpake euill of the name of God, which had power ouer thoſe plagues, and they repēted not to geue him glory. And the fiſte Angell powred out hys vyall vpon the ſeate of the beaſt, & hys kyngdome became darcke, and they gnewe their toungeſ for ſorrowe, and blaſphemed the God of heauen for ſorrowe and payne of their fores, and repented not of their deedes.

The godly eſteeme not their afflictions ſent by ꝑ iuſt iudgement of God, as the puniſhmentes of ſinners, but as exerciſes of fayth, howſoener they acknowledge themſelues to be iuſtly afflicted for their ſinnes committed: yet here they commend neuertheleſſe the grace of God which conuertereth the puniſhmentes of ſinners into the exerciſes of fayth. To the vngodly, puniſhmentes are plagues, which neither they can ſuffer patiently, nor glorifie God, but rather blaſpheme him, and ſuppoſe that they ſuffer vnworthely. Therefore are the plagues of God to them moſt greivous, where neuertheleſſe much more cruell thynges are for them prepared, to wit, that they ſhall ſuffer in an other worlde euerlaſtyng damnation. Therefore the plagues of this worlde that are layed vpon the vngodly, are as it were certayne preparatiues and preambles of more greivous torments. They be ſmall pittances or beaſtyngs to feede the myth, tyll ꝑ great ſupper he geue them.

The afflictions of the godly and vngodly.

The fourth Angell poureth out his vyall on the Sunne, &

Wh. iij.

into

Drought &
+ plague.

unto hym was geueu power to plague men wyth heate or
fyer. This plague doe many expounde allegorically, under-
standyng by the Sunne, to be Christ chearing vp the consci-
ences of the faythfull: who is darkened in the myndes of me
that chose rather the darknesse of Antichrist, than the light of
Christ: and therfore that mens consciences goyng astray and
beyng seduced with errour, doe burne wyth sundry lustes &
desperations, wherby they be dzyen at the length to sundry
blasphemies. Which exposition as I doe not viterly reiecte,
so (after my iudgement) the sence shall be moze playne, if we
vnderstand the fourth plague to be an heate & great drought,
a barrennes of the earth, and scarlitie of Corne, finally an in-
tolerable thyrst afflictyng both men and beastes, and lastly
breedyng and ingendryng hoat diseases. For so we haue read
in the threatenings of the lawe: I will geue an heauē of brasse
and an earth of yron. In the tyme of Helyas for contemnyng
and reiecting y word of the Lord, God plagued Israell with
a soze drought, as you may see in the 3. booke of Kinges, the 17.
and, 18. chapt. Ieremie also describeth the like drought & heate
in his, 14. chapt. Agayne, the Lord defended Israell wyth a
pillar of a cloude by the day, and a pillar of fire by night.

Moreouer, we haue heard heretofore in the Apocalipse: the
Sunne shall not fall vpon them, neither any heat. And iustly
is this world plagued with burnyng heat, as the which offe-
deth greuously, burneth wyth sundry lustes, and also by wic-
ked proclamations prohibiteth the coolyng and refreshing of
Gods worde.

The effect
of thys
plague is
great.

For the effect of this plague followeth. And men, saith he,
burned wyth great heat. At the first, sayth he, beyng inflamed
with an exceeding great heat, they were euen raging madde.
For we read in stories that men beyng afflicted wyth ouer-
much heat, haue felt greuous displeasures and torments both
of body and mynde. Than he addeth that which followeth of
the former number: the impatiencie of the heat prouoked the
to blasphemie God, and euen hym that had power ouer these
plagues: to witte, for that hauyng full power so to doe, he
wyl not deliuer them so vexed wyth burnyng heat. Contra-
rwyse the chyldren of Israell in their tentes beyng stongen
wyth Serpents, inflamed the whole body wyth their styng,
did repent, neither did they blaspheme God. But comyng
vnto Moses, they sayde: we haue sinned, for we haue spoken
agaynst the Lord, & agaynst thee. Pray the Lord, that he wil
take away fro vs these Serpents. They blaspheme therfore
the

Name. 12.

the name of the Lord, ſo many as through vnpatientnes doe murmur agaynſt the iudgements of God, and wyll not acknowledge themſelues to be rightly and iuſtly puniſhed, and ſo craue pardon. Finally here is added, neither did they repent that they myght geue glory to God. &c. For the Lord plagueth vs, to the end being afflicted we ſhould repent, and geue God the glory, confeſſing, as I ſayd before, ꝑ we be puniſhed iuſtly, and ought with weeping and wayling to turne to the Lord that ſtriketh vs. But theſe like Pharao, neyther acknowledge their ſinne, nor pray vnto God, nor yet are amended, but many tymes overcome themſelues in malicioſnes. Hereof we learne the diuerſitie betwixt the godly & vngodly, and how both vſe themſelues in afflictions. For the godly geue glory vnto God, and amēde their life: and the other geue not God the glory, but become worſe than themſelues. To geue God glory, is to geue place vnto God, and not to reſiſt, but to acknowledge their ſinne, and Gods righteouſnes: and not this onely, but alſo to acknowledge the mercy of God, and his clemencie towards the penitent, and the ſame to require humbly.

How the
godly & vn-
godly be-
haue them-
ſelues in
afflictions.

The ſitte Aungell powreth hys cuppe vpon the ſeat of the beaſt. That a ſeat or trone is vſed for a kyngdome, is more maniſeſt than that it neede to be proued by teſtimonies, ſince that S. Iohn hymſelfe doth by and by for a ſeat place a kyngdome. And alſo in tymes paſt the maſters, or rather miniſters of Churches taught ſittynge, and had their ſchooles and chayres in holy aſſemblyes. That ſaying in the Goſpell is knowne: In the chayre of Moſes ſitte the Scribes and Phariseis. &c. It is knowne that in auncient tyme there were ſeates of Patriarches, Hieruſalem, Antioche, Rome, Alexandria, Conſtantinople and others: and that the ſame are called Apoſtolical ſeates, forasmuch as the Apoſtles haue taught there. And ſo is ꝑ Apoſtolical ſeat vſed for ꝑ Apoſtolical doctrine it ſelfe. That ſeat erected and eſtabliſhed at Rome by the Apoſtles and Apoſtolicke men, the beaſt that is the Pope hath ſubuerſed, and in the place thereof erected the ſeat of perſeuerance, which he dare neuertheles call the ſeat of Chriſt, and the ſeat of S. Peter. Chriſt hath no more any ſeat in Earth, ſaue that he dwelleth in the hartes of the faythful Church. Whereſo the true ſeat of Chriſt, is the right hand of the Father. The true ſeat of Peter, is heauen it ſelfe. Rome is no longer his ſeat: for the Apoſtolical doctrine, and Patriarchall chayre is deſtroyed and troden vnder foote; and in ſtead

The dark-
neſſe of the
Romish ſea-
& v. plague.

Thapoſto-
licall ſeat of
Chriſt and
S. Peter.

Wh. v,

therof

therof is an earthly Emppye or kingdome set vp by the pope. Yea moze he pursueth y^e Apostolicall seates by force of armes. Now the rfoze God hauing compassion vpon his, poureth out hys w^rath and plague on the Sea of Rome, illuminyng men wyth the light of the Gospell, to the ende they myght know and see the wickednes and abhominacion of y^e Romish Sea. The which is a w^odderful benefite to them that be lighted, and a great grieve and torment to the Romish sort. For the effect of the plague followeth; and his kyngdome became darcke. This plague aunswereth to the 2. of Egypt. For like as thicke darchnesse plagued the Egyptians, and bright light reioyced the Israelites: so were the Papistes tormented w^{it}h shamelesse errors, and it shall grieve them also to haue their errors detected, and their glozy obscured: but the saythfull shall reioyce in the light of Christ. For now begynneth, and already hath begunne the Maiesty of the Seat, and of hym that sitteth therein, to be obscured. That which was once called an holy seat, is now of the godly and learned called wicked Rome, the whore of Babylon, the mother of all fornications, the denne of theues, Sodome, Egypt, the red harlot by reason of the purple senate of Cardinales, which weare red and purple. It is commonly sayd and truly, the merer Rome, the further fro Christ. They call (and that most rightly) the Cardinals, Bishops, and spirituall fathers, the familie and lunnies of Antichrist, in deceiued and deceiuers, with Symonie & filthy lust most corrupt. Therefore the kingdome of the beast (so he cypoudereth the seate) was made darke. There is added furthermoze, how the worshyppers of the seate of the beast haue and do behaue them selues. First for payne and sorrow, indignation, w^rath and enuie, they gnaw or bite their tounges: which is the gesture of angry men, yea and of such as haue no stay of them selues in their rage, I meane that burne in furious rage. It is a phrase of speech, signifying how they will rage with great furie agaynst the truth opened, which they would haue bitterly hidde and oppressed. Agayne they blaspheme the Lord of heauen, and maker of all, both for that he afflicteth them w^{it}h botches, and sundry plagues, and also for that he casteth a darchnes vppon their kyngdome. For euen therfore the Romish sort do call the preachers of the Gospell deceiuers and hereticks: and the very doctrine of the Gospell, heresie. But this reproche redoundeth to hym which is authour of the same doctrine. Finally they do not repēt them of their doyngs, of their Symony,

The furie of the Papistes agaynst the gospellers.

mony, of their craftie sugglyng, sacrileges, id olatrie, and all vngodlynnes. And the Apostle sayth, how euill men, & deceauers will waxe worse and worse, deceiuyng and beyng deceiued. Therefore is it no maruel, though you see the Papistes at this day, with a stiffenecke to procede obstinately in their errours. But the greatest plague is to be forsaken of God, and stubbornely to mayntaine their errours & vngodlynnes, and therein to perseuere. The Lord deliuer vs from euill, Amen.

¶ The sixt Aungell shedeth his vialle.

The lxxi. Sermon.

AND the sixte Aungell powred out his vialle, vpon the great riuer of Euphrates, and the water dried vp, that the way of these kynges of the East myght be prepared. And I saw three vncleane spirites, lyke frogges come out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet. For they are the spirites of the deuilles workyng miracles, to go out to the kyngs of the earth, and of the whole world, to gather them to the battell of the great day of God almightie. Behold I come as a theefe. Happy is he that watcheth, and keepeth his garments, lest he walke naked, and men see his filthynes. And he gathered them together in a place called in the Hebrew toung Armageddon.

The sixt Aungell powrech out his viall on the great Ri-
uer of Euphrates: the end of this shedyng is, that the way
might be opened for the kynges of the East, that is, that Ba-
bylon might be taken. This plague chiefly apperteyneth to
Rome and the Romish Church. The speach hath an Allego-
rie, or a secrete comparifon, and allusion vnto old Babylon.
We read in the .v. chapter of Daniell, that Babylon was ta-
ken the same night, wherein Balthazar the kyng thereof had pre-
pared a sumptuous banquet, and looked for nothing lesse than
for destruction. Herodotus and Xenophon report, how the
kynges of the East Darius Priscus, who is alio called Medus,
and Cyrus of Persia besieged the citie round about: but where
there was no hope to winne it, Cyrus let out Euphrates by
ditches, so that the Army might wade ouer the riuer: and so
was the Citie layd open, and taken, on the same side, where
it was fenced with the Riuer, Euphrates therfore fortified Ba-
Bab

The dryng
up of Eu-
phrates the
sixt plague.

Babylon, and brought vnto it many other commodities and pleasures. Here therefore are signified, by Euphrates, riches, munition, pleasures, commodities, tributes and customes, which the Romish Churches call sacred, or of the holy church. These commodities & pleasures, I say, are diminished by the kynges of the East, that is to say, by true Christians, who the Scripture calleth Kynges and Priestes, and deriued and put to an other vse. wherefore the power of the Romane Church begynneth to decay, to the intent that at the length it may be taken and abolished by the Lord Christ hym selfe. Doubles the true Christians vnderstand, beleue and profess, that Christ alone is the Saviour, and that there is no saluation in an other: that the same is geuen freely: and that they be madde, and committe Symonie and sacrilege, which in this case practise and make marchaundise. Read the. 55. chapter of Eley, and the. 8. of the Actes, and finally the. 1. and 2. chapter of S. Paule to the Colloff. wherein it is most diligently declared, shewed, and set forth that by Christ alone we are absolved, and in him alone haue all fulnes. And what tyme the common people do heare this, to witte that by those Romish trifles, sayres of pardons, & other crafty iugglynges they are deceiued, and robbed of their substance, they shut by and by and make fast their chestes, their purses, their cellars and garners. And so dryeth vp the riuer of wealth & pleasure: the golden streame shall be takē from them. Also it dryeth vp, whe the godly deny to geue other customes, as rēthes, palles, first frutes, and such other like thynges. So I say is the way prepared for the kynges of the East, so begynneth Rome the second Babylon to be taken and come to naught.

How Antichrist behaveth hym for the preserving of Euphrates

It followeth furthermore, how Antichrist shall fight for the mayntenaunce and increafe of hys kyngdome agaynst the faythfull and godly sort that labour to dry vp Euphrates. And whereas he might briefly haue sayd, he will send forth Ambassadors vnto all Kynges and Princes, to styrrer them vp agaynst the Gospellers, for the defence of the priueleges, rightes and reuenues of the Sea of Rome: he had rather to describe those Ambassadors aduisedly, and to shew their destruction. It forceth very much to haue knowen the popes Legates. For they are maruelous pestilent to the Church of God: for we haue not onely experience of it at this day, but also by the readyng of all storyes, that great euils, and all calamities in a maner haue bene brought into the Church, and are also at this day, through the instigatiōs of those Legates,

I touched a litle befoze, what mischief Cardinall Iulian Celsarine the Legate of pope Eugenius wrought in Germany, Boheme, Pole and Hungary. what is done in our tyme, & hath bene done in our fathers memoire, it were to lōg to rehearse. If our Elders had by the doctrine of Iesu Christ reuealed to the Church by S. Iohn, vnderstode and knowen the nature of the Popes Legates, they might easely haue eschewed the great mischiefes wherewith they haue vndiscretly intangled them selues, and suffered great losse and hinderance. I speake nothyng here of the Ambassadors & Ambassades of Kinges and common wealthes vncorrupted.

The description of the Popes Ambassadors called Legates a Latere.

First he sheweth diligently the originall of Legates, to the intent we might vnderstand, that they be led with a wicked spirite, and that their vocation is not godly, but deuillish. He sheweth a threfold originall, where in very dede they may all be reduced to one deuillish vnitie. He saw (sayth Primasius expounding this place) one spirite, and for the number of the partes of one body, he sayth thre, that all the number of the wicked might be vttered to be led with one deuillish spirite. Therfore the first denne that the Legates breake out of, he calleth the Dragons mouth. Of the Dragon is spoken in the. 12. chapter neither is there any that vnderstandeth not, that it signifyeth the deuill him selfe. They come forth therfore fro the deuill. For all the affaires of their Ambassade consist in lyes, craftes, practises, and finally in corruptyng the truth and sincerenes of the Gospell: and also in factions, dissensions, slaughter and blood. And the deuill was from the begynnyng a lyar, & murtherer, as the Lord him selfe sayth in the. 8. of Iohn. And herberto they be of the Dragons mouth. The selfe same arise also out of y^e mouth of the beast. For they come furnished with the popes authoritie, legates Lateral with full power. Of the beast I haue spokē in the. 13. chap. finally they come out of the mouth of the false Prophet. The onely true Prophet and hygh shepheard of the vniuersall Church, is Christ the sonne of God. Antichrist, is that false Prophet, and chief seducer of the whole world: as is sayd in the. 13. chapter. Therfore come the Legates, sent from the Pope, which hath put into their mouthes wordes, or instructions or commissions that they should speake those thinges which are of false prophesie. Howbeit he expounding hymselfe moze playnely, declareth of what sort the Legates shall be: to witte, thre vncleane spirites. An vncleane spirite is euery where in the scripture called the deuill or Sathan, verely of nature and effecte,

The originall of Legates.

Thre vncleane spirites.

For

For as the spirit of God is called holy, so contrarywise thys spirit is called vncleane. For he himselfe is of nature, (or rather of his owne corruption, and reuolting from God) impure, and the author to men of all impuritie and vncleanness. He signifieth therefore, that those Legates shall be men of a deuillish vncleanness. And in dedde if you lay hereunto the lyfe, manners, and conuersation of those Legates laterall, and of the families, you shall finde in manner nothyng els but extreame vncleanness, filthinesse and beastlynnesse, monstrous lust, whoredome and aduoutrie, and detestable fornications, wonderfull surfetting, bloudcraftes and countesses. Therefore the thyng it selfe speaketh: and the thynges that the Legates doe euery where, are a commentary of this place. And where there be thre vncleane sprites reckoned, some doe expounde it of diuines, laweyers and religious, as Monkes and Fryers, of the which thre sortes for the most part are chosen the popes ambassadours. I vnderstand simply by the nūber of thre, y those Legats shalbe througely furnished wyth all mischeuous authoritie, & that they shal al agree well amongs theselues, and all helpe one another: that what soeuer one seemeth to lacke, an other may supply. Salomō in Eccle. sayth, y a threfolde rope or lyne wil not lightly breake.

They be
lyke frog=
ges.

Aristophanes
in ra=
nis.

But now to the end that no man should finde any lacke of lyght, he setteth as it were before our eyes, by bringing in a parable, what maner ones these legats shal be, verely frogs marriushe or fenny, and importunate yellers, tedious, foule, & filthy. And he sayth not that they be frogges in dedde, but like frogges: for like as frogs by their importunate crying are most tedious and troublesome, and the fennie are also filthy: so doe those Legates loue carthly thinges and filthines: and by their complaintes, accusacions, writings and disputations altogether froggelyke and fenlyke, they be hatefull both to God and men. They are nothing ashamed: If they be interrupted a little, by and by they retorne to their olde song, that is to say, they play the waterfrogs, singyng croake croake, for they haue nothyng els to sing but croake. Primasius discourseth very much of frogs. Amonges other things: it is meete for those falle prophets lyke frogges crying in the nyght, to make a damnable noyse by barking of errours. For frogges both by reason of the place, sight, and troublesome noyse are so hatefull, as the Deuill with his is knowen to be abominable to the tructh, and with iust fier to be rightly condemned, &c. Thus sayth he, And lyke as the frogges of Egypt rayled

rayſed out of the duſt, by the deuilliſhe arte of the Magicians cryed out agaynſt Gods trueth by Moſes and Aaron called backe the people of God to true libertie and worſhipping of God: right ſo doe the Popes Legates with their talke moſt leſt the preaching of the Goſpell, the free deliuerance, the chriſtian libertie and true ſeruice of God. And like as y frogs doe double and repeat that croaking of theirs, euē till it wearieth mē to heare them: euē ſo theſe fenniſh beaſtes of Rome, haue euermore in their mouth, the moſt holy Sea, the moſt holy father, the holy church of Rome. The holy Church of Rome erreth not, the holy Church of Rome muſt be obeyed. He that will not obey her, is an hereticke and a ſchiſmaticke. Theſe thinges ſull many tymes and ofte, and to all men, and in all and ſingular caſes doe they repeat, ſinging alwayes that one ſong of theirs, croake, croake, croake.

The Lord annexeth by S. Iohn, and ſo yet more clearly declareth: for they be ſpirites of deuilles working myracles, The ſpirite of Devils. &c. δαίμων (which is here vſed in Greeke for deuill, hath bys name of ſundry knowledge, and ſkilfulnes of thinges: and ſeemeth to be in a maner indifferent, although it be commonly put for the deuill. Neuertheleſſe, for a difference they are called Eudaimones, and Cacodaimones, as it were wellſkilled and miſkilled. For the Greekes ſay that δαίμων is called δαίμων that is, knowyng or ſkilfull. For δαίμων is called a cunning perſon or a craftinaifter. The Lord therefore ſignifieth, that the Popes Legates ſhall be ſpirites of deuils, that is to ſay, ſpirituall fathers (but indewed wyth the ſpirite of Sathan) wyſe men or ſkilfull, craftie workers to bring their matters to paſſe. And therefore he annexeth, working wonders. wherby he ſeemeth to allude to the Magicians of Egypt, who alſo wrought myracles, and deceyued kyng Pharaon in lyes agaynſt the trueth. S. Paule moreover in the. 2. to Timothy. the. 3. chapt. compareth the wyſe men and miniſters of Antichriſt to the Magicians of Egypt. And right well knowne it is, that the legates doe euery where boalt of myracles, which haue been done in their church and religion, and ſo keepe ſtill the hartes of kynges and princes in popiſh errorrs. Of myracles ſpeaketh S. Paul in the 2. to the Theſſ. 2. And I haue ſayd ſomething hercof in the. 13. chapt.

Here is ſhewed moreover the end of all the practiſes and driftes of the Popes legates: namely, to goe forth to the kinges of the whole earth, to aſſemble them to battaile. &c. They ſhall creepe in the courtes of all kynges and princes, Doubtles

Doubtles ye shall haue the popes legates welneare in all kynges courtes. And what doe they? They inuironne kings and princes. They see that no faithfull man be admitted to the kynges speach, they learne to know all the kings counsell, which they write and signifie to Rome: and if they mislike any thing, they labour to infringe and subuert the same: and they alwayes beat in that song of theirs, to witte, croak, croake, that is verely obedience, which all inē owe to the holy Sea: finally, they arme kynges and princes to defend the church of Rome, and to destroy heresies. This I say, is the battell of that same day of the great God almightie, that is to say, which shall be parted by the comyng of the sonne of God vnto iudgement, and which shall indure to the comyng of Christ vnto iudgement, who shall then auenge the bloud of hys, at the handes of that vgly beast. And he calleth y day of iudgement, the day of the great God: as doeth also Saint Paule in the. 2. to Tit. And the day of God almightie: as he that shall then shewe his almightinesse and the full power of his Godhead, whom the vngodly surmise to be as now a sleepe by reason of his long sufferance. This necessarie and most profitable description S. Iohn hath set in here, by the reuealyng of Iesus Christ, to the end that we should watch and beware of them.

In exhortation to watching.

Hereafter followeth a saythfull admonition and exhortation to watching, least we fall a sleepe and perishe wyth the Antichristians in the cares and pleasures of this world. And he sayth how that day of the Lord wyll come sodenly, and when we shall least looke for it. For the Lord here repeateth that thyng, which he sayd also in the gospel: beholde I come like a theife. These thynges are read in the. 24. of Matth. and are repeated of the Apostle in the. 1. to the Thess. the. 5. chapt. And verely that same soden comyng of the Lord wakeneth the myndes of vs all, and prouoketh vs to watch, least we should at vnwares be oppressed. He adioyneth also immediately a profit prepared for them that watch. Happy, saith he, is that man that watcheth. He addeth moreouer, how the godly should demean themselves in watching. How they must keepe their garments, that they be not defiled: and take heede moreouer that they walke not naked, least their sylthyenes be espyed. Touching garments, I haue spoken very largely in an other place of this booke. That man keepeth his garments which keepeth his lyfe and conuersation vnspotted of worldly filthinesse. He walketh not naked, which putteth

Keepe thy garments that thou go not naked.

putteth on Christ: but his shame is seene, that sinneth impudently. But chiefly is their shame seene, whose whozedoine, aduoutrie, and fleshly lustes are knownen, and open to the eyes of all men. And here is the state of them to be lamented that are called spirituall, and rather yet are in deede to be detested than to be described. Blessed are they whose sinnes are couered, and happy are they that haue learned to be ashamed. Unhappy are as many as can not blush, but set such a face on the matter, as they glory in their sinnes and wickednes.

After this he toucheth at few wordes the destruction both of the Legates and also of them that are deceaued by the Legates, and of such as fight against God and true religion, for the maintayning of the Romishe maiestie. The Legates in deede doe assemble men of their faction vnto battayle against the Godly: but the Lord hath gathered them into a place which is called in Hebrew *armagedon*, which some interpret the destruction of the Riuer, and some the armie of desolation. But howsoeuer that is, the sence seemeth easie: they are in deede assembled by the Legates, that they might withstand, or prohibite the destruction of the Riuer, and ruine of Rome. But the Lord shal assemble them also, that in the very same place and worke they may be destroyed by the Lord, which finally at the last iudgement we beleue shal be accomplished. To the Lord Christ our redeemer and reneger be prayse and glory. Amen.

¶ The seventh Angell powreth out hys vyalle.

The Lxxii. Sermon.

AND the seventh Angell powred out hys Vyall into the ayre. And there came a great voyce out of the temple of heauen from the seat, saying: it is done. And there folowed voyces, thunderinges, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, so mightie an earthquake and so great. And the great Citie was diuided into thre partes. And the Cities of nations fell. And great Babylon came in remembrance before God, to geue vnto her the cup of wyne of fierceness of hys wrath. And euery Egle fled away, and the mountaynes were not founde.

And there fell a great hayle, as it had beene talentes, out of heauen vpon the men, and the men blasphemed God because of the hayle, for the stroke of it was exceeding sore.

The last iudgement of God figured by the seventh Angel.

The seventh and last cup poured out into the ayre, signifieth the perturbation and alteration of all elements, and the horrible, but yet iust iudgement of God, and finally the end of all thynges, and paynes euerlastyng. The thynges be inclosed with figuratiue speeches, taken for the most part out of the Prophetes, and by a priuie comparison brought out of the holy storie. which is done for this consideration, that all thynges might be more full of Maiestie, and that euery man should more diligently, search for the sence of so excellent a matter, which beyng founde once, ought to be kept and retained in perfect memorie.

Sore tempestes.

And what tyme the Ayre is moued, sundry and horrible tempestes arise in the ayre. And the Lord Iesus in the Gospell after Mathew testifieth, that about the last commyng of Christ, the powers of heauen shall be moued. And as soone as the cup was powred out into the ayre, and a great tempest arisen, a voyce sounded *ye yore*, it is done. By the which voyce is signified, how all thynges are at an end, euen of the whole world, much more of wicked Papistrie. And this voyce is heard out of the very temple of heauen, and throne of God, lest we should doubt any thyng of the truth and certeinie of the sentence geuen, and agayne of the vertue and power of him that doth pronounce it. Therfore are they shamefully deceiued, so many as affirme the world to bee euerlastyng, and that they shall reigne alwayes vpon earth, and inioy the pleasures therof. A voyce from heauen, out of the most holy temple of God, and euen out of the most sincere throne of the almighty, speaketh, that it is done. For he speaketh of the tyme to come as though it were past, that we might as certeinly know that all worldly and Popish thynges shall haue an end, as we vndoubtedly know thynges to be done, which are already past. Let vs therefore watch, & put no confidence in the thyngs of this world, which are most deceitful. All things shall fall to decay, and come to naught, men onely, and the blessed spirites, remaining through the grace of God, the vnhappy also remainyng perpetually, appointed to perpetuall punishment by the iustice of God.

The end is at hand.

And lyke as the holy Prophetes dyd by figures set forth the

the iudgement of God to be seene of mens eyes, so now here A figure of the Lord Iesus by S. Iohn in a figuratiue speech, shad- Gods iudgement. dowerth the terrour of that horrible iudgement. For he sayth how there shall be thunderynges, voyces, lightnynges, and thunderboltes, and an earthquake, so terrible, that the world hath neuer at any tyme felt the lyke. For S. Iohes also in the end of his latter Epistle, recureth terrible thynges of the last day, and burnyng of all worldly thynges. But the quakyng and terrour of mens myndes, shall be yet a great deale more terrible than all these.

The Lord in S. Math. Gospell, Ihan shall weyle, sayth he, all the kynredes of the earth. For the vngodly, whose consciences are wicked and corrupt, shall feelee those terrors and tormentes vnspeakable. Like as the godly (according to the saying of our Sauour) come not into iudgement: so although that they also by reaso of the infirmities of their flesh, be some what astonied at the sodaine alteration of things, & at the terrible rearyng & crashyng of all elementes: yet for asmuch as they haue knowe before, that the same should come to passe, & beloue the Sauour, saying, your redemption draweth nere, they gather vp their spirites, & comfort them selues in Christ, and reioyce in him, commyng to iudge or condemne the vngodly, but to saue the godly. And herein is alluded to sondry stories of the holy Scriptures, but chiefly to the burnyng of Sodome, to the downyng of Pharao in the red Sea, and to the ruine of Iericho. &c. Those were verely but seuerall destructions, & yet terrible aboue measure: therefore what thinke we that last destruction will be, which shall be general?

Ihan shall that great Citie, namely the vniuersalitie of men in the great Church be cut a sunder or deuided into thre partes: that is to say, in the end there shall be thre kyndes of men found in the Church. There be true Christians, which attribute to Christ his true glory, that is, all thynges of true saluation, and cleaue to him alone by sincere sayth. There be Papistes, which after the letter ascribe vnto Christ many thynges, but not as become them: for they ascribe those things to Antichrist, which belong to Christ alone: and in communicating with him, such thynges as be not to be communicated, they deny Christ. For if the Pope be head of the church vniuersall, if he be Kyng and Priest. &c. wherfore is Christ preached to haue those thynges alone? There be moreover Jewters, which will not seme to deny Christ, and yet attribute not a litle to Antichrist, whom neuerthelesse in many

The godly are exempted from cruel terrors.

The great Citie shalbe deuided into 3. partes

thynges they contemne and despise utterly. These haue no certayne Religion, but such as is established and conceaied at their pleasure, as it liketh or pleaseth them to belcue this or that. There is a great number of these men at this day, which scorpe and mocke what soeuer is not tuned after their most light, & wanton Lucianicall wittes. You may finde also in the Gospell, a field sown with sondry seede, to byng forth most diuers frutes, yea euen cockle and darnell, which at length in the end of the world shalbe gathered. &c. Math. 13.

The cities
of the hea-
then fall.

Moreouer the Cities of Gentiles (sayth he) shall fall, by the which I vnderstand the Jewish, Turkish, and straunge Religions, plucked into sondry sectes or heresies. And euery one of these haue their societies, rites, and lawes, which they commend to be the best, and such as shall indure for euer: but they shall fall also. The onely Religion or sayth of Christ shal preuaile and ouercome. Aretas expoundyng this place after the same sort sayth: The Cities of the heathen fallyng downe, be diuers opinions of sayth about Religion. &c. They (I say) are fallen all.

Great Ba-
bylon came
into the re-
membzaunce
of God.

But as it was mete and requisite, he affirmeth and sheweth diligently, that the Citie and Church of Rome shalbe destroyed, and committed to perpetuall tormentes. I declared sufficiently before, that Babylon is Rome, which in very dede is great, not in Italie onely, but throughout all Fraunce, Spayne, Germanie, and other Realmes. The Citie and Church of Rome hath seemed to many, that it should be euerylastyng and triumphaunt for euer. As who would say, that God knoweth not of them, but must let them worke their pleasure. Wherein the Epicures cry, that God careth not for these inferiour thynges: but that euery man lyueth here, either happely or unhappely, accordyng as he hath discretely & wittely framed his lyfe, and that God knoweth not of our pleasures and displeasures, nor of our conuersation. But contrarywise S. Iohn affirmeth, that the Lord hath remembred Babylon: yea and so remembred her, that he hath determined to commit her to tormentes. The which he vttereth by a propheticall phrase of speech, that he might geue vnto her, the cup of wyne of indignation, or fearenesse of his wrath: that is to say, that he might punish her accordyngly, as the great indignation and wrath of God requireth. Therefore she shall haue no small punishment: for the wrath of God is not light, but most greuous and horte. For he requireth and recompenseth the slackenesse of punishment, with the extremitie of payne
and

and torment. The lyke thinges you may read in the thyrd of Malachie: how God hath bookes written. Touchyng the cup also, of the wyne of Gods wrath, is spoken before out of the Prophetes.

Now also amongst other thynges by a figuratine speach **All** **flie** he sheweth, that the vngodly haue no refuge, nor way to escape. Otherwise in dangers the richer sort would hyde them selues farre off in Ilandes, that they might be out of gunshot: many flee into the Mountaines, that they might there lurke safely. But now he sayth, how the very Ilandes flee, and therefore that such as would flee vnto them can not get to them. He addeth that the Mountaines, that is to say, the places of refuge or luryng can not be founde. Therefore there remaineth nothyng but that all the vngodly in generall shalbe taken and put to tormentes.

Furthermore he addeth that bytyng or destroying hayle, or hayle as byg as talentes shall be cast downe from heauen vpo the wicked: yea & such haile as hath not bene remembred to haue fallen in no memory of men. And he semeth to haue alluded to the story of the Chananites, which is in the 10. chapter of Iosua. To be short here is signified that the greuous and ineuitable iudgement of God pronounced agaynst all the vngodly, shall at the generall iudgement torment the wicked with such an extremitie, that no eloquence of men, no sense nor vnderstandig can attaine vnto it: for it is alwayes more greuous. Primasius expoundyng this place, saith: he setteth the wrath of reuengement in hayle. wherof we read: the wrath of the Lord falleth downe lyke hayle. Neither doth he without cause make mention of a talent weight. For with equitie will he execute his iudgement. &c.

Here is shewed the obstinate and incurable mutinyng and impatiencie of the wicked, wherby they are incensed agaynst Gods iudgementes, vomityng out blasphemyes agaynst the Judge him selfe and his iudgement. I haue handled these thynges more brievely, for that we haue heard in a manner the same before about the end of the. 11. chapter. To the Lord be prayse and glory.

The Iudgement or punishment of the purple whore, is described: and also the sinne, and vngodlynnes of her.

The lxxiiij. Sermon.

Li.iiij. And

The. 17.
Chapter.



And there came one of the seven Angels, which had the seven vialles, and talked with me, saying vnto me: come, I wil shew thee the iudgement of the great whore, that sitteth vpon many waters; with who the kynges of the earth haue committed whoredome, and the inhabitants of the earth are drunken with the wyne of her fornication. And he caryed me away into the wildernesse in the spirite. And I saw a woman sitting vpon a rose coloured beast, full of names of blasphemie, which had seven heades, and ten hornes.

He hath hether to discoursed in generall of the iust iudgements of God: albeit that in the meane tyme he hath touched rather than handled some particular matters concerning Babylon or Rome. And now consequently seuerally, and evidently he handleth the destruction or end of the beast, and of his Image, of old Rome and new, I meane both the Empire and Popistrie: which he seemeth to point at, as it were with his finger. In the. 13. 14. and. 16. chapters he gaue some inklyng hereof: and now he pursueth euerie thyng with a notable plenty and euidence. And the same that I sayd in the begynnyng of this place, I repete here agayne: that hereby are affirmed, how the iustice of God is shewed to be the end of good and euill, that the godly are confirmed, and the iudgement to come established, as we confesse expressly in the Apostles Crede. The same of all is this: the old & new Rome, the Empire and Popish kyngdome, which is the kyngdome of Antichrist shal perish for sinnes, and great enormities. For he ioyneth together the beast, and the Image of the beast, the beast and one sitting on the beast, a proude stomper, so that they can not be seperated. Therefore must the place be expounded of both Empires.

The profite
of this place
concernyng
the destruc-
tion of
Rome.

That S.
John spea-
keth of
Rome.

And lest any man should thinke me to be led with an euil affection, for vnderstanding these thynges of Rome, I will shewe by the testimony both of God and man, that the same exposition is olde, and not newe, true, and not affected. For straight way the Angell himselfe, as we shall heare, expoundeth these thinges of Rome. Aretas also an other expounder of this booke, sayth thus: diuers expolitours doe by y^e whore vnderstand olde Rome, And the same Aretas sayth by and by agayne

wayne: whileſt he ſayth the mother of whozedomē, whether ſo euer you meane either olde Rome or new, or the time of the coming of Antichriſt (beholde the tyme of Antichriſt he ſayth) you can not erre from the tructh, for that both cities (Rome and Conſtantinople) haue occupied the Emperre, and euerꝝ of them hath beene imbrewed wyth the the bloud of the holy Martyrs, &c. Hetherto be. And what the moſt auncient wytyer Tertullian, and S. Hierome hath ſpoken oftener than once of Babylon and the purple whoze, I haue heretofore reported in the. 14. chapr.

And in this order he proceedeth. Firſt he ſheweth the au-
thour of this reuelation, and afterward gathereth the ſumme
of the reuelation or viſion. For againe he treateth by viſions, The order of this
chap.
to the ende all thinges myght be more liuely and euident. And in deede ſome make this ſeuenth viſion from the. 17. chapr. vnto the. 21. chapr. be but the ſixt viſion, as I admoniſhed in the beginning of this worke. Then noteth he the place and manner of the viſion. Finally, he propoundeth the viſion it ſelfe, and immediately adioyneth the expoſition thereof. And in the proceſſe of this matter he uſeth a iudiciall kynde of pleading, and that after a propheticall maner. For the Prophetes doe commonly firſt of all ſet forth the ſinnes and wickedneſſes of the people before the eyes of all men: and then they annex vnto it the iudgement, payne, or puniſhment. For ſo doth S. John alſo at this preſent.

Firſt, the authour of this dreadfull viſiō, is the Lord Chriſt himſelfe: but he uſeth the miniſterie of an Angell, and namely, of one of them which came out of the temple of the diuine maieſtie, and was appointed wyth ſixe others to powre out plagues and vyalles. This is the head miniſter. And it was ſeemely that the iudgement of Babylon ſhould be vterred by an Angell that had the rule ouer tormentes. The Lord Jeſus himſelf will take puniſhment of the beaſt, for whom this triumph is reſerued. And we vnderſtand that ſuch thinges as are ſet forth and treated here, haue proceeded from the hygh Biſhop himſelfe Jeſus Chriſt: and the manners of ſpeakyng to be Angelicall, beauctully, and goodly. who ſhall than blame vs, if we vſing the wordes of Angels and of Chriſt himſelfe, ſhall ſay that the Biſhoppe of Rome and all ſouerye is that purple, and great and moſt common harlot. It ſeemeth alſo to many which beare a countenance of godlineſſe, that moderation is neglected, when theſe thinges are repeated by the preachers, which are playnely ſet forth to vs by the expreſſe
wordes

Free mouth
thes against
Rome.

wordes of Angels and of Christ. It seemeth that they would shutte and stoppe the mouth of Christ himself. Howbeit they attempt it in vayne. For if the preachers holde their peace, the stones will crye. For it behoueth, that like as the glory of Christ, so the shame of Antichrist shoulde be knownen to the whole world. But they offende most greuously which in the Sermons made against Antichrist, require I know not what modestie. As though he ought to be spared, which spareth no good man. As though that doctrine were not modest, which is taken and receiued of the mouth and words of Christ. After in the. 18. chapter. we shall heare the Lord commaunde: render vnto her, as shee hath rendered vnto you. &c.

The same
of the vision.

Secondly he compriseth in fewe words the summe of all, and sheweth wherunto we should referre all thyngs. Come sayth the Angell to S. Iohn, and I will shewe thee *xp̄ia*, the iudgement, condemnation and punishment of the great whore. And where he sayth, of the great whore, he doeth intimate what the crime is or cause of punishment: namely, fornication, misbeleife, or vngodlinesse. This vision also apper- reyneth herunto, that we might vnderstand, how Rome should be punished or destroyed, that is to say, the Romayne Empire, or the kyngdome of the Pope or of Antichrist: and wherefore, or how it deserueth to be destroyed. Shee is a whore, and a great and an arraunt whore. And who know- eth not, that a marriage is contracted betwene God and all a singular faythful? y God is the bypdegrome, and y church his spouse? shee is bound then & coupled to her husband alone in sayth & troth. If she break this faith, & loue others, geue her self to the, call vpō, & honour them, shee is a whore. wherof I haue spokē many times both in this booke and els where.

Rome is a
whore.

And a most common thing is it in the Scriptures, to call reuolting, vnfaithfulness, vngodlines, superstition and Ido- latrie, fornication or whoredome. If any mā desire testimo- nies hereof, he shal finde them in the. 8. of Iudges. 1. of Esay 2. and. 3. of Ieremy, the. 16. of Ezechias, in the. 1. 2. and. 3. of Osee, and in other places. Rome therfore was a great strim- per, and is also at this day a most stinking harlot. For why, shee is full of Idolatrie, worshipping of creatures, and abho- minable superstitions. Neither is shee her selfe onely pollu- ted with all filthines, but shee cōpelleth moreouer the whole world to serue, yea and to serue in Idolatrie and superstiti- ons. what will you say, that through the wonderfull prou- dence of God it came to passe, that a woman sayning her selfe
a man,

a man, did clyme vp to the Sea of Rome, was created Bysshop, and called Iohn the 8. which was one Gylberta, a great whore, borne at Mentz. For thus would God declare, that the Bysshop of Rome sitteth a whore vpon the beast. And herein I follow the constant consent of all Historiographers. Nevertheless, I am not ignoraunt, that there be some which haue thought, how this Iohn was intruded into the seat by an harlot, and for that cause was called an harlot.

Furthermore, olde Rome had power to doe these thyngs: for shee sate vpon many waters: that is, had dominion and rule ouer many people, and sundry nations. Ye also kings of the earth haue committed whoredome with her, whylest they haue submitted themselves to the Romaines, bounde themselves in league, and receiued of them superstitions and Idolatrie. For the children of Israell were also sayd to haue committed whoredome wyth the Egyptians, for that they had soynded amity with them, and were become felowes with them in religions. And so new Rome the Popes kingdome stretcheth farre and wide, and kynges & Princes of the earth committed whoredome wyth her. Therefore doeth the word of the Lord call that thyng filthy whoredome, which the Romishe sort doe terme by the name of a holy bond and obedience. There is added, and they that dwell vpon Earth are made dronken. For he signifieth, that beynge infected wyth errorrs, yea rather asotted, and cleane out of their wittes, they haue been madde in Idolatrie, and yet rage in their superstitions like dronkardees, and can not for furie receiue the preaching of the Gospell. Touching this wine of fornication and whoredome, and the dronkenness, I haue spoken in the 14. chapr. And it is aptly spoken, that the dwellers vpon earth are made dronken, not so much for that men dwelling vpon earth are made dronken, as for that earthly men and such as are choked wyth earthly desires, shall become faynefull whippers of the Romishe Sea.

She sitteth
vpon many
waters.

The Princes
commit
whoredome.

Thirdly, he expoundeth the maner of the vision thus: I was carryed away in spirit. wherfore with his body remaining in Patmos, in spirite he sawe a womā sitting on a beast, and destroyed with fier. Such be many visions and sightes in the prophets. And he noteth also the place, wherin he saw the beast: not in heauen, neither in the temple or tabernacle, or in a fruitfull place, but in the wilderness. Esay calleth the Gentiles and Heathens, a wilderness. And verely the olde Romaines and newe with their superstitions haue had no better place

The maner
of the visio.

The beast
in the wil-

place in the Church, but are without the Church. God for-
bidde then that we should acknowledge the church of Rome
to be head of all faithfull churches. And at this day many of
them which are called most holy and most reuerēt, differ no-
thing from the Gentiles, their titles and hypocrite onely ex-
cepted. wherof is spoken before in the. 11. chapt.

The beast
is Rose co-
loured.

Fourthly and lastly he exhibiteth this vision or type of old
and new Rome, and the ruine and destruction of them both,
and therewithall he describeth most diligently the wickednes
of eyther of them. And first must the beast be considered, and
afterward the woman sitting on the beast. The beast repre-
senteth the figure of olde Rome: the womā the figure of new
Rome and of Poperie. And the woman sitteth vpon the
beast. For the Image of the beast hath succeeded, and hath
placed her seat in old Rome. For Daniel also affirmeth, that
Antichrist shall pitch his seat or palace betwixt two Seas, to
witte, the Hadriaticall Sea called commonly the gulf of Venice,
and the Tyrene or Tusane Sea. And the beast is Rose co-
loured, it is of a red and bright colour like Crimoline. For
Rome hath been most cruell and bloudy, and swimming al-
together in the blond of all men, but specially of Christians.
How much bloud was shed by Marius, Sylla, Pompey, Iulius
and others, after histories Plinie hath reported. Rome hath
with sword and fier destroyed the whole world. The ten per-
secutions of Christians before the Emperre of Constantine
are most commonly known.

How the beast was full of names of blasphemy, I shew-
ed in the. 13. chapt. Rome abounded with chapelles & Idols.
Dayly it blasphemed God, and Christ, and his Gospell, and
rent the Church a sunder. Of the. 7. heades and ten hornes,
is spoken also in the. 13. chapt. And certaine thinges shal fol-
low in this same chapter playne inough. And thus much be-
ther to of the olde beast: here followeth of the woman sitting
vpon the beast.

The same matter is yet still treated of, and the vision is
expounded.

The Lxxiiij. Sermon.

AND the woman was arrayed in purple and rose co-
lour, and decked with golde, precious stone, and
pearles:

pearles: and had a cup of golde in her hand, full of the abominations, and filthineſſe of her whoredome. And in her forehead was a name written, a miſterie: great Babylon the mother of the whoredome and abominations of the earth. And I ſaw the woman drunk wyth the bloud of Saintes, and with the bloud of the witneſſes of Ieſu. And when I ſawe her, I maruailed with a great wonder. And the Angell ſayd vnto me: wherfore maruaileſt thou? I will ſhewe thee the miſterie of the womā, & of the beaſt that beareth her, which hath ſeuen heades and ten hornes. The beaſt that thou ſeeſt, was, and is not, and ſhal aſcende out of the botomleſſe pitte, and ſhall goe into perdition, and they that dwell on the earth ſhall wonder (whoſe names are not writtē in the booke of life from the beginning of the worlde) when they beholde the beaſt that was and is not. And here is a mynde that hath wiſedome.

He deſcribeth exceedingly well and liuely, and ſetteth forth to be ſeen of the eyes of all men, that ſame woman before named the great whore. About the end of the chapter he expoſedeth hymſelfe, and ſayth: And the woman which thou ſaweſt is the great citie: great verely, as ſhee that beareth rule ouer the kynges of the earth. He meaneth therfore the very citie of Rome, and enen the popiſhe and Romiſhe Church, and the Pope hymſelfe wyth all his creatures & Chapplaynes, which make a great and ſtrong citie, reigning ouer all kynges and Princes of the earth. For who knoweth not that Rome and the Prelates of the Church, doe rule enen aboue magiſtrates and Princes? couſider what is done in courtes of kynges & Princes, and by whose aduiſe and counſelles the Princes of the earth are chiefly governed. And in calling popiſtrie a woman, he alludeth to the .5. and .7. chapt. of the Proverbes of Salomon, who alſo likeneth craftie and deceiſfull phyloſophy, and worldly wiſedome to a fayre woman full of ſundry craftes and guiles.

The woman
is the great
citie, lady
of kynges.

And now alſo he painteth out trimely and evidently the apparel of cloth ing and very whoziſh behaviour of this woman. Shee is furniſhed with no good qualites inwardely, wherof ſhee may commend her ſelfe to the world and to her louers: therfore ſhee excelleth in outward decking of her ſelf, where

The appar-
ell of the
woman.

where she is inwardly full of all abominations: for all the world, like vnto the Phariseis & hypocrites, whom the Lord sayth are without, like shynynge tumbers of marble, but within replenished with all corruption and filthynes, and euery stinkyng. And hereby is signified chiefly that the Church of Rome and kyngdome of Antichrist setteth forth it selfe altogether with worldly furniture, to witte with gold, siluer, precious stones, and all costely aray. These thinges are found in the old people, beyng vnder the discipline of the law: they are founde also amongst the Gentiles, which suppose not God to be rightely honoured, but with the precious thynges of this world. But we know that the Leviticall Priesthode is abrogated with all the outward aray and that now the Church decketh her selfe with vertues, and hateth and abhorreth outward garnishing. Lactantius cōfutech at large all outward deckyng in religiō or godly worshipping, in his booke of *Institut. de vero cultu. &c.* Moreover all old writers shew, that God is not worshipped of the Christians with golde & siluer: but with sayth, charitie, and righteousnes. What will ye say to this that Daniel in the. 11. chapter sheweth that Antichrist shall worshyp God with gold, siluer and precious thynges: which thyng he condemneth and reiecteth.

The Pope painted forth is shewed to the world.

And doth it not appeare here playnly, that the Lord Iesus him selfe hath set forth to vs the Pope or Antichrist painted, as it were in a table. For he appeareth altogether such, and in such like apparell he sheweth him selfe to be sene of all men, as the whoze of Babylon is decked with at this present. And he chalengech to him selfe this apparell by a certein right. For the Papistes hyng forth a false sayned donation of Constantine, amongst other thynges pronouncyng thus, in the Distinct. 96. We geue and dimise to blessed Siluester and to all his successors the palace Laterane of our Empire: moreover the Diademe, to witte the royall crowne of our head (which the Pope calleth a kyngdome, and hath made it triple) and also our purple robe and coate of Ermosine, and all our Imperiall aray. &c. I can not here omitte, but must nedes write a few thinges out of Platina, the Popes Secretary, *De vitis pontif.* For describyng the life of Clement the. 5. at the Popes coronation, sayth he, were present Philippe kyng of Fraunce, & Charles his brother, and Iohn Duke of Britaine, who beyng ouerwhelmed with the fallynge of a waile, dyed (see the diuine and iust iudgement of God) with many others, whilst the pompe of the Coronation, as the maner is, was led thowgh

The donation of Constantine falsified.

rough the Citie. Kyng Philippe also by the same ruine was sore hurt and lamed: the Pope was stricken of his horse, and lost a Ruby out of his myter that cost sixe thousand Ducates. This sayth he.

This whore moreouer drinketh to all nations of the cup *She drinketh to the* of Circes, which the Lord calleth of gold. And it signifieth doctrine. For to geue drinke is to teach, *Ezechiel. 34. Bold be- carouse.* tokeneth sincerities and purenes of doctrine. Doubtles vnder pretence of sincerities and Gods truth, Rome hath casually perswaded all people, to receiue the doctrine of the Romish Sea. For the Pope hath both named him selfe Apostolicall, and the Church of Rome also Apostolicall. And in the Canones, he hath left written: right so are all the lawes of the Sea Apostolicke to be taken, as though they were confirmed by the godly mouth of S. Peter him selfe. *Distinct 19. Read the. 20, 21, 22, Distinct.* Therefore the more simple sort of the world haue supposed, that they receiue the very word and lawes of God, what tyme they receiued the Decrees and doctrine of the Church of Rome. But our Lord Iesus Christ doth here declare vnto vs, what hath bene, and what is euen at this day their doctrine, and sayth: full of abominations, and uncleanes of her filthy lust. And the Scripture calleth abomination, Idolatrie, Deut. 7. chapter. Moreouer the false worshyping of God, superstition, and such other thynges lyke. The uncleanes of whoredome in the Prophetes is nothyng els, but peruerse doctrine, and peruerse Religion, not attributing all good thynges to God alone by his soune, but rather diuiding the hart, and applying them both vnto creatures, and to wicked worshyping. But such is the doctrine and Religio of the Romish Sea. Therefore is her great sinne here recited, that she hath with her euill and venemous doctrine seduced and infected all nations, and euen now also reteineth them in superstition and Idolatrie. A lyke place is in the 16. chapter of Ezechiel. And I suppose that our Lord Iesus Christ vsed here now wordes very filthy, to the intent he might plucke away from the Romish decrees and Canons their authoritie and viserde, and that their filthyness might appeare vnto all men, and be knownen, and eschewed.

Furthermore lest any should be ignorant, what the same woman were, which is here set forth to be sene, and that all might see that great witche Circes, he writeth her owne name in her very forehead, that all men might read it, and that she might by no meanes be unknowen. For he calleth a mystrie dyng.

A name
written in
her forehead,
which may
open the
mystery or
vnderstan-
ding.

the

the meaning or signification of a secret, for by a figure Rome is called Babilō. wherof I haue spoken before. And after the true signification of the word, Babel foundeth confusion. And Rome hath brought an exceeding great confusion into the Church. For like as the primatiue Church of Rome see forth the Gospell in the west countrey: so after that the first simplicitie and purenes was once extinguished, the later Bishops, regarding more ambition and concupiscence, than humilitie, liberalitie, and godlines, haue brought into the whole world all maner of Idolatrie and superstition. Certainly she is called of the Lord expressly the mother of the whoredomes & abominations of the earth. For we may thanke the church of Rome, for all the corrupt doctrine and vngodlynes that is in the Church. She is the original of Idols, Masse, and other abominations. Therefore is she most worthy, to be punished with most greuous tormentes. And this verely is the most worthy title of the Romish Church. Others call her Apostolicall, diuine, chief, and of all most holy: The Lord Christ calleth her Babylon, yea and great Babylon a most common harlot, and euen the mother of the abominations, & whoredomes of the whole world, fightyng agaynst God and his annoynted. Therefore let all the holy and obedient children of God the father flee from her. I will not here make rehearsal, how she is also the mother of all abominations and whoredomes, euen after the flesh. For whylest the Church of Rome hath prohibited lawfull Mariages permitted by God to Ecclesiasticall persons, it hath opened the gate to fornications, adulteries, whoredomes, and lustes abominable. There neede no wordes, the thyng it selfe speaketh.

Drunkene
with the
bloud of
Saintes.

Unto these he annexeth a crime of all other most greuous: Drunkennes, tyranny, and murder. And here also he vseth an amplification. For he sayth how that great Circes the most venemous witche & sorcerer, is not sprinkled, or imbrewed, or wetted, but drunken with the bloud of Saintes, I meane of holy Martyrs, which haue borne witnes to Iesu Christ, by preaching of the Gospell, and ascribing all thynges of saluation to Christ alone. But how many thousands, nay millions of Martyrs through the instigation and meanes of the Bishop and Church of Rome, haue bene executed with most extreme and horrible punishmentes, with in these fiftie or fine hundredth yeaeres, histories make mention. what hath bene done, and what plenty of mans bloud hath bene shed euen within these, 30. yeaeres, which our memory doth attayne to,

my hart grudgeth to recite. Great is the cruell alſo, for the which Babylon is plagued of God by iuſt and moſt greivous tormentes. And full aptly is here mention made of Martyrs, that is of the witneſſes of Jeſu. For they that confeſſe the Evangelicall doctrine of Chriſt, to be the true and abſolute doctrine, that Chriſt is the onely head of the Church, the onely Prielt and Biſhop, Mediatour and Sacrifice: and will not ioyne with all, by the way that the doctrine of the Church of Rome is alſo moſt perſit, to be had in lyke reuerence with the doctrine of the Goſpell, that the Pope is head of the Church militat, and in earth the true Vicare of Chriſt, and generall Shepheard, and that the Saintes in heauen pray for vs, and that the Maſſe is a true and recall ſacrifice for the ſinnes of the quicke and the dead: they are condemned for heretickes and ſchiſmatickes, to be rooted out of the earth with ſword & fire.

And heretere reacheth the myſterie of the viſion, by horrible lightes ſet before our eyes, wherein is lyuely deſcribed both the old Romane Empire, and chiefly the Poperie of Rome with their ſinnes and crimes haynous and full of enormitie. Hereafter ſhall follow an expoſition of the viſion, to the which at the laſt ſhal be annexed the puniſhment to be taken of Antichriſt, and the whole Antichriſtian Citie. But in caſe ye ſhall apply all theſe thynges which are ſpoken of the woman to old Rome, I will not be agaynſt it: For there was alſo a Religion at Rome, which conſiſted in gold and precious thynges. Old Rome had a cuppe of falſe wiſedome, wherewith ſhe made dronken and infected all nations. She was therefore the mother of abhominations and whore domes, as of whom the provinces learned ſuperſtitious, &c. Howbeit theſe thynges peculiarly, do concerne the Pope. Notwithſtanding that old Rome alſo was dronken with the bloud of Saintes, &c.

S. Iohn marvaileth exceedingly, when he ſaw the woman. S. Iohn
For Daniell alſo marvailed till his hart almoſt fayled hym, when he ſaw that womanly beaſt, as appeareth in the chapter of Daniell. All the godly in a manner marvaile alſo at this day, when they ſee ſo great thynges graunted or permitted by God to the Church of Rome agaynſt the pure ſincereneſſe. For the Prelates of the Church are forimate, victorious, puiſſant, and in favour with all princes: and bying to paſſe what ſoever they imagine or liſt. Happy is he that is not in them offended. Read the. 3. Pſalme. How good is God to Iſraell, to them that be right in hart, &c.

The

The expo-
sition of the
vision.

The Aungell, as chiefe minister, uttereth the misterie to S. Iohn and the whole Church: that is to say, openeth the secreete and true meanyng of the vision by partes most diligently. And he speaketh in decde of the whole bodye of the beast, notwithstanding that the beast, hath certaine thynges peculier, and likewise the whore: yet the Aungell hymselfe, sayeth: I will shew thee the misterie of the woman, and of y^e beast that beareth her. Nevertheless this same is also a darke speaking, where in the beginning of the exposition he sayth: the beast which thou sawest, was, and is not. The Romane Emperre was yet whilest Domitian ruled; but it was no more such, as he had been before. For from the first Emperarch Iulius, it was as it were by inheritance in the house of Cæsars, untill Nero. For in him the beast receaued a deadly wound: but it was healed, and diuers Emperours reigned, not of any one familie. The Emperre therefore had been in the power of one house before; but after Nero it was not so. Agayne, the Romaynes possessed the Emperre after Nero. From Nerua, which is the .2. after Nero, the Emperre was conueyed to Traiane, vnder whom it was puissaunt and strong. Therefore it was and it is not, whereof S. Iohn hym selfe will speake a litle after. Moreover the stories testifie, that the Emperre of Rome was extinguished, and in place thereof sprang vp another, which is also called the Romaine Empire: whereof you may say most truly it was and is not. For that old Romaine Empire, was the most ample & noble Empire in the world: but this new, now erected by the Pope, is none such, but rather an Image of the beast (as I sayd in the .13. chapt.) a shadow and a dreame. Therefore we doubt nothing but that in this vision is exhibited to vs a type, both of the old and new Emperre, but chiefly of Popery.

The origi-
nall of the
beast.

And now he sheweth none other originall of the beast, but hellicke and deuillike. For he sayth, how he shall come vp out of the bottomelesse pitte, whereof is spoken before. All Emperres hereby, as witnesseth Daniell in his .2. chapter, be of God. But in case the gouernours be corrupted, the beginning of originall, not of the Emperre in decde, but of the corruption is referred to the deuill. Here is added moreover, what ende that vnhappy Emperre is like to haue at the last: and goeth into perdition. For it is cutte vp by the rootes in earth, and condemned in an other world to paine euerlasting. But lyke as he shewed in the .13. chapt. who should wonder at, that is, should honour and worshyp the beast: so here

he repeateth the same: not the chosen children of God, but who be the earthly men, and reprobates, whose names are not written worshyp= in the booke of lyfe. whercof we haue spoken before. The an= pers of the nexereth an acclamation: and here is a mynde that hath wise= beast. dome. The Lord stirreth by all hearers to the diligent consi= deration of these thynges, least we myght be deceiued and perishe. They be fooles that maruell at the beastes felicitie, victories, pompes, maiestie, riches, and pleasures, and submit themselves to him. They be verely wyse, that vnderstand the Emppyre to be takē away, and know that vnder the shadow of the Emppyre, lurketh Antichrist the childe of perdition and man of sinne, to be eschewed of all the godly. For these are conuerted to Christ. In whom they know that they haue all thynges pertayning to lyfe and saluation, and that they lyue in hym. To him be prayse and glozy.

The godly vision is yet more playnely declared.

The lxxv. Sermon.

THe seuen heades, are seuen mountaynes, on which the woman sitteth: they are also seuen kynges. Five are fallen, and one is, and the other is not come. When he cometh he must continue a space. And the beast that was, and is not, is euen the eight, and is one of the seuen, and shall goe into destruction. And the ten hornes whiche thou sawest, are ten kynges, whiche haue not yet receiued the kyngdome, but shall receiue power as kynges at one houre with the beast. These haue one mynde, and shall geue their power & strength to the beast. These shall fight with the lambe, and the lambe shall ouercome the. For he is Lord of all Lordes, and kyng of all kynges: and they that are on hys side, are called chosen, and faithfull.

The Angell the expounder of misteries, proceedeth to declare to Saint Iohn the misterie of the beast that was shewed, and of her iudgement, particularly. And at this present he uttereth three thynges: what is signified by seuen heades: why he sayed of the beast, he was and is not: and what the ten hornes doe betoken.

He expoundeth the seuen heades two wayes: first by seue

Seuen
heades are
seuen hilles

mountaynes, vpon which the woman sitteth, whom in the ende of the chapter he calleth the great Citie: to witte great Rome, which all surname Seuenhill, as standing vpon seuen mountaynes.

Howeouer the beast hath seuen heades, because hee had many tymes seuen kynges. Whereof I spake also in the. 13. chapter. At this present he reckoneth so the seuen kynges, as there is no doubt, but that it is Rome whereof he speaketh, which I suppose to be the Lordes chiefe intent in these matters. For he coulde not speake more expressely, vntlesse he should haue expessed the name of Rome also: but the name of Babylon we heard expessed before. Fiue, sayth he, are fallen, to witte, since the deadly wounde was geuen, in the death of Nero, in the space of. 14. yeares. For immediately after Nero, beganne Galba to reigne: after whose death Otto reigned: after that Otto had killed hymselfe, Vitellius succeeded, who was also killed by the Flauianes. For after him, Flavius Vespasiane was Emperour: after whom came Titus, the best Prince of all. And these fiue fell within. xiiij. yeares. He addeth, and one of those is, that is to witt, reigneth now, verely the sixt in order, Domitiane the sonne of Vespasiane, & brother to Titus a most vngacious man, which persecuted the faithfull, and had condemned S. Iohn into exile. An other, sayth S. Iohn, is not yet commen: namely Cocceius Nerva. For after he came to the Emperre, and liued most vertuously, and most righteously ordered the Empire, he taried not long. For whē he had reigned one yeare, thre monethes, and nine dayes, he dyed. And thus much hetherro of the seuen kings, and of the seuen heades of the beast.

These thynges so certaine appertaine, not so much to the exposition of this place, as to the consolation of the faythfull: which here may clearely perceine how Empires consist in the hand and prouidence of God almighty, who knoweth bys, and hath a care of the godly, although they may seme, by reason of their greuous persecutions, & cruell tormentes, to be of God neglected.

The beast
was, and
is not.

Consequently he expoūderth, wherfore he sayd of the beast, he was, and is not: verely for the eight king of Romanes, Vlpian Traiane. For he is the eight from the Empire wounded in Nero: Traiane was of the seuen, that is to say, was adopted of Nerva the seuenth Emperour. And hetherro the Romane Empire was gouerned, first in dede of Cæsars, after of the noblest Citizens of Rome, But of this Traiane, which succeeded Nerva,

Nerna, the writers of histories say, that he was the first stranger that ruled the Empire. For he was a Spanyard. The Empire therfore was or hath bene in the handes of the Romanes, now it is so no more. For a Spanyard succeedeth, so as it semeth now, that the Empire might be called Romish Spanissh. And for as much as Traiane persecuted Christ and his members, he also went into perdition. And let no man thinke that this was the onely and sole cause, wherfore S. John sayd, how for Traiane it was sayd: he was, and is not. For hee hath pronounced expressely, and hee is the eight: as though he should signifie, that there be other causes also, for the which it was sayd, that the Romane Empire was, and now is not, wherof is spoken before.

Hereafter foloweth also the exposition of the ten hornes. The hornes, are ten kynges. And the same hornes are here recited, which are spoken of in the seuenth of Daniell, and in the. 13. of the Apocalipse. Neither is there any cause, why ye should superstitiously sticke to the number of ten: for in the. 14. of Num. the Lord saith, how he hath bene now tempted ten tymes of the Israelites: for many tymes. Here is signified therfore, how the Romane Empire shall be dispersed into many kyngdomes. For whether you say kynges, or kyngdomes, the matter is all one. Doubtlesse when the Romane Empire began to fall to decay, there sprang vp kynges in the East and West, which invaded the Romane Empire: namely Persians, Gothes, Vandals, Lombardes, and I wote not what others: at the last in Spayne, Fraunce, Hungarie, (I speake not of Africke and Asia,) were founde diuers kynges, and the Romane Monarchie ceased.

Of these kynges the Angell warneth vs for diuers causes. These, sayth hee, haue not yet receiued the kyngdome. For whilst Saint John wrote the Apocalipse, Domitiane ruled, and the Romane Empire was yet mighty and strong, and so remained still certeine ages. When therfore dyd they receiue their kyngdome? They receiue, sayth he, power as kynges at one houre with the beast, namely with the second beast. For these thinges can not be vnderstode of the first and old Romane Empire. And Primasius, expounding this place, The things receiue power with the beast. admonisheth, that an houre here is taken for a tyme present. Therfore at the same tyme, the beast, that is to say, that new Empire groweth vp and increaseth, and the kynges receiue might and power. For the decay of the old Empire, was the strength of kyngs, and the decay of the new Empire was the

Strength of the Hopedome. And in dede the Emperour Phocas commaunded the Church of Rome, and the Bysshop thereof to be head of all Churches: wherby he gaue a certeine begynnynge to the Hopes dominion, as also in the .13. chapter I haue recited: which he obtained at the length moze fully vnder kynge Pipine, and other Princes of Fraunce and Germany. But Nauclerus speakynge of the Empire of Phocas in the .21. Generation. The enemyes, sayth he, of the Romane Empire, growynge strong thorough the Southynes and cowardise of the Emperours, had taken away in the west countrey Ilandes together with Germany, Fraunce, Spayne, Hungary, Slaunonie, and a good part of Italy, and thereto a great part of Affricke: and in the East partes, Cacanuss of Thracia, kynge of Hunnes ceased vpon the Iberians, Armenians, Arabians, Dardanes, and the middle partes of Macedonie and Grece. And the Persians in a maner possessed all Affrica. The Saracens destroyed Egypt. Fye for shame, our strength hath so fayled vs thorough riot, couetousnes, and voluptuousnes, that the Romane Empire stode then onely in name. Thus much sayth he. The same thynges haue we discoursed moze at large in the .13. chapter of this worke. And verely Daniell sheweth how amongst those ten hornes, one other little horne should grow vp, whiche should strike of thre, and take their place, and reigne wantonly, cruelly, and wickedly. wherfore the popes Empire, & those sondry kyngdomes grew vp in a maner about one selfe same tyme.

The kings
haue one
mynd.

He sheweth moreover, what maner of kyngdomes those shall be, and how they shall demean them selues towardes that latter beast, namely toward the Church of Rome: they, sayth he, haue all *μιαν γνώμην*, one opinion: they beleue all one thyng, and be of the same Religion. He speaketh chiefly of the Western kynges. For they all receiue the Decrees of the Bysshop of Rome, and honor them, as most obedient children of the sacred and holy Church of Rome. They shall deliuer to the beast *δύναμιν*, their power, *και εξουσιαν* their authoritie, or kyngdome. For they submitte them selues to the Sea of Rome. If the Church of Rome haue neede of an Arme or force of armes, the kynges send their power gladly to hym: which thyng the noble kyngdome of Boheme felt about an hundred yeares since, though it were to no great commoditie, and beautifull triumphes of the inuaders. Yea moreover they acknowledge them selues to owe homage and feaultie to the most holy and supreme Bishop in all the world. Dere-
unto

into chiefly appertainerth that which Auguſtin Steuchus hath written in his booke agaynſt Laurence Valla, concernyng the donatiō of Conſtantine, in the. 94. *Section*, on this wiſe: Gregory the. 7. vnto Geuſa kyng of Hungary: we ſuppoſe it is not vnknownen to thee, ſayth he, that the kyngdome of Hungary, lyke as other moſt noble Realmes alſo, ought to be in the ſtate of his owne libertie, and that it ought not to be ſubiect to any king of an other Realme, ſaue to the holy and vniuerſall mother Church of Rome, which hath her ſubiectes, not as ſeruauntes, but as children. Hereunto addeth Steuchus: thou heareſt with what gouernement the Church ruleth, that ſhe may intertaine her ſubiectes, not as ſeruauntes, but as children. She putterh not kinges out of their poſſeſſion, but permitteſh them to reigne as her ſonnes: and by their reigntyng, ſhe reigneth her ſelfe alſo. Neuertheleſſe ſhe will be knownen for Queene and Lady. Thou heareſt how all the moſt noble Queene & Lady. Realmes be ſubiect to the Apoſtollicall Sea. Euen there he ſheweth that the noble kingdomes of Spayne, Fraunce, England, Denmarke, Ruſſeland, Croatia, Dalmatia, Arragon, Sardinia, Portugalle, Bohemia, Sweuia, and Norway, be ſubiect and tributaries to the Church of Rome. In the *Section. 97.* He addeth mozeouer: although the kynges reigned and continued in poſſeſſion: yet are they wont to acknowledge her as Queene, and true Lady and giuer of their kingdomes. And in the *Section. 105.* he ſayth: The old monumentes of all Popes are full of hygh authoritie, wherby they haue with their Empires gouerned the whole world, hauyng the rule and order of all landes: which power and authoritie that impudent prayſer of the Romiſh Sea is not aſhamed to call omnipotent or almighty.

A mouth
berely ſpe-
king great
thinges.

And doubtles we ſee at this day, great Ambaſſades ſent to Rome by the weſtern kyngs newly elected and crowned, to the intent to kiſſe the Popes feete or toe of Antichriſt, and to offer due obedience, as they call it. Therfore heretofore he called them not kinges abſolutely, but as kinges. For they acknowledge a ſuperiour, and be euen as it were ſeruauntes: or wardes of the ſeruant of ſeruauntes. Of whom one hath made theſe proper verſes:

Ye folke that come flocking from all coaſtes wyth payne:

The ſeruaunt of ſeruauntes doth ouer you raigne.

Hereunto the Apoſtle addeth a thyng yet more greuous. Theſe kynges (I meane the confederates of the Pope, and wyth the obedient children of the Church of Rome, indewed with the laike:

Isa. 49. *Isa. 49.*

spirit of the beast) shall fight with the Lambe. whereby is signified the tyranny, which kings, and princes, and certain other states of the Romane Emperre doe practise, and long haue practised agaynst Christ and his gospell. Concerning the lambe we haue already spokē inough before. John Baptist, pointing with his finger to Christ, sayth: Beholde the Lambe of God, which taketh away the sinnes of the worlde. Therefore shall the Romishe princes fight, not agaynst Christ hymselfe, for they will be Christians, but agaynst the Lambe, that is, agaynst the sanctification, iustification and satisfaction of Christ. For if any man say at this day, that the sonne of god is most holy, by whom alone sinnes are forgiven, and we are sanctified: and say not also, that the Bysshop of Rome is most holy likewise, and purgeth by pardons graunted, but shall say rather, that pardons are plaine deceitfulness, and the Pope most vncleane of all: he shall doubtesse neither be takē for right catholicke, nor be spared for confessing the Lambe of God. If any man confesse that iustification is onely in the sonne of God alone, and that men are iustified by sayth onely, and not also by our owne workes and merites: he shall be carryed to death or to prison, neither shall the confession of the Lambe of God preuaile him any thing. If any man say, that he is fully purged through the onely oblatiō of Christ on the crosse, as of a lambe without sporte, and sacrificed from the beginning, & that he needeth not any popishe Masses, whereby the shauelynges boast that they make a dayly offering for the sinnes of the quicke and dead, which in deede is both false and blasphemous, he is straight wayes hurried to prison, and from thence drawen to the stake and burnt. We can not deny but that this is true, seeing there be at this day innumerable examples of Romishe kynges and princes in this behalfe. We shall not neede therefore to fetch our exposition farre of, now these kynges, which wholly depende of the Pope shall fight with the lambe. I speake here nothyng of others, which cleaue wholly vnto Christ.

The lambe
shall overcome
them.

And therefore for a comfort here is consequently annexed, and the Lambe shall overcome them. For albeit that popish kynges and princes seeme to overcome the Saintes, whom they burne, murder, and destroy: yet Christ liueth for ever, and the redemption of Christ flourisheth, As most godly that good poet hath song:

Christ liueth yet, and shall doe still,
His trueth eke shall remayne:
Whilst all that doeth this world fulfill,

Shall

Shall perishe and be vayne.

Thinges perishe, kingdomes perishe or be chaunged: but the trurth is neuer chaunged, Christ neuer perissheth. He adioyneth a most strong reason: for he is Lord of Lordes, and kyng of kynges. Therefore shall they be made a foote stoole for the seate of th: Lambe, as many as shal serue against him. You see agayne, why S. Iohn sayd before: they receiue power as kynges. For all kynges are vnder Christ, who exceleth all Lordes in the worlde. For to hym is geuen power in heauen and in earth. Let vs therefore be of bolde courage. For the Lord is our Emperour, and kyng almightie, immortall, and inuincible. He will come shortly in the cloudes of the ayre, to iudge the quicke and the dead, &c.

Moreouer victory is promised assuredly to vs that be the seruauntes of Christ. And they that be with him or on his side are called, chosen, and faithfull. we be chose in Christ before the foundations of the world were layd, that we should beleue in hym, and be saued, the first to the Ephes. Hereunto we be called by the preaching of the Gospell. Read the. 2. to the Thess the. 2. chapt. And we ought to geue thanks vnto God for euer, &c. Let vs holde fast these thynges, and be constant and without feare in the troubles of this world. To God be glory.

Called, chosen, faithfull.

Agayne this vision is more fully declared, and the punishment of the beast is shewed.

The lxxvi. Sermon.

And he sayd vnto me: the waters which thou sawest, where the whore sitteth, are people and folke, and nations, and tounes. And the ten hornes which thou sawest vppon the beast, are they which shall hate the whore, and shall make her desolate and naked, and shal eate her fleshe, and burne her wyth fier. For God hath put in their hartes to fulfill his wyll, and to doe wyth one consent, for to geue their kingdome vnto the beast, vntill the wordes of God be fulfilled. And the woman which thou sawest, is that great citie, which reigneth ouer the kinges of the earth.

The Angell sent of the Lord Christ, uttereth to Iohn and the whole world the misterie of the beast that was shewed:

Rek. iij.

but

but especially her iudgement or punishment, for her haynons crimes. which he will pursue also in the chapt. following.

waters
vpon wa-
ters the
whoze sit-
teth.

And now he expoundeth the signification of waters, ouer the which the whoze reigneth: to witte, the Romaine power. Waters signifie kingdomes disperfed throughout the world. which he expoundeth after his maner, altogether propheti- call, as was also noted before, by thre termes. For in naming people, folke, nations and tounes, he comprehendeth as it were innumerable nations, distincte with sundry languages and maners. And forasmuch as nothing is more mouable or vnconstant than waters, nor when they be once stirred vp more furious and outrageous: the common folke or people are rightly compared to water, because that they also for their vnstablens are called mouable or vnconstant, and for theyr rage, both furious and madde.

Commoti-
ons.

Therefore not without cause all wise men haue greuoudly condemned seditions, which we are wont to call tumultes or vprozes: as by the which are assembled many naughtie na- tures, and occasion is geuen them to breake out at their lust, and to hurt. But seeing that so many nations were subiecte to the Romaine Empyre, and haue erred neuertheless in the true sayth, what shall it preuaile hereafter to reckon vp ma- ny and sundry kingdomes, which should consent in any re- ligion: as though the sincerenes and certeinie of religion should depend vpon a multitude of me agreeing in the same.

The iudge-
ment of
god against
Rome.

Now followeth the iudgement of God agaynst bloudy Rome, which is the chiefest thyng in this vilion. The same of all is, Rome shall be bent in peeces, and burnt wyth fier: as we heard also in the 13. chapr. like as shee hath done to o- thers, so shall be done vnto her. And these thynges are to be expounded first of the old Rome, and after of new: and in the same must the wordes be first considered: and then a confe- rence of stories must be had, out of the which the tructh of the prophecie may appeare.

The hatred
of x. hornes
agaynst the
whoze.

The ten hornes, signifie kynges, which haue risen of the tearing a sunder of the Romaine Empyre, such as were the kynges of westgothes, Eastgothes, of Germanyes, Frēch- men, Lumbardes, Hunnes, Wandalles. &c. These nations serued once the Romaines, and tooke their wages: they fa- uoured them, and to their owne losse brought their matters to passe: no otherwise than as an earnest louer serueth some one harlot, from whom he can by no meanes be withdrawen as whom he loneth most feruently; but at last perceiving her

virtue

vntrue dealing, he beginneth to hate her most deadly. So these nations and others, begaune so to persecute the name of Romaines, that they would haue no monuments or foote steppes of them any where to abyde or remayne. All the prouinces of the Romaines were filled full of Romaine postes, Images, pillers, titles and writings: but in the same, especially in Germany, & the borders thereof, how many I pray you, of so great plentie remayne? The cities wherein the Romaines had their garnisons, are vtterly destroyed, that scarcely there appeare any foote steppes of them at this day.

And like as an honest man hauing a whore and a shamelesse strumpet to his wife, doeth not onely hate, but also forsake her, trouble her, and turne her naked, stripping her out of all her wisely apparell and ornaments (for so God in his Prophetes threatneth to doe vnto his people for their vnfaithfulness:) so the nations that reuolted from the Romaine Empire, destroyed and impouerished the same, spoyling the riches thereof, which the Romaines had heaped together by the robberies of all nations: they spoyled euery where also Romaine prouinces. And where it is sayd that those kynges shall deuour the flesh of the beast: it is to be vnderstoode of the manner of speaking. For so are we wont to say, what tyme we signifie extreame crueltie and mallice without mercur: therefore like as Rome hath been most cruell towards all nations, euen so shall all nations most cruelly teare her, and finally shall burne her with fier.

Ose. 2.
Ezech. 16.

They shall
eate her
fleshe.

Now let vs compare the hystories with these things, and see how they were fulfilled in the old Rome, and may be yet fulfilled in the new. And first we will speake of old Rome, & after of new. Merely old Rome grew many yeares, and practised robberies throughout the whole world, and destroyed the Sainctes of the most highest: wherefore it was worthy, that the punishment thereof should extend & indure many yeares, and so as it were by Degrees descend to the last burning and destruction thereof. The yeares of her punishment be gathered to be about, 136. in the which she beyng unpenitent, was vexed and turmoyled with continuall calamities, slaughters, and vexations. And hereof I compiled an abridgement in the. 57. Sermon of this worke the. 13. chapter. And here I will re-
pore a few thynges, and rehearse certeine other thynges more playnely and at large. As the Lord in punishing the Ninuities and people of Ierusalem, declared his long suffering and clemencie, and also his stright iustice: right so in proceeding

A story of
the destruc-
tion & burn-
ing of
Rome.

slowely, to destroy Rome, he left them mercifully space to repent in, which saying they refused to do, he wasted & destroyed them terribly as unpenitent. He gaue therfore to Rome excellent good Princes, Constance, Constantine, Iouane, Valentinian, Gratiane, Theodose. &c By whose diligent labour and godlynes, he disclosed the furies and ragyng idolatrie of the heathen, and also restored and established the true Religion. But as in the tyme of Iosias the old cankred error and abhominable idolatrie could not be rooted out of their hartes, but that the greater part had rather haue still the abominations of the Amorrhians: so the Romanes both in the Citie and in the prouinces gaped greedely after the restitution of the old idolatrie. Therfore like as he tamed at the length with greuous warres the inuincible vngodlynes of the Iewes, and destroyed the Citie of Hierusalem: so by the warre of the Gothes and Vandales, and by the innasions of the Barbarous nations (so the stories terme them) he destroyed proude and wicked Rome, with her prouinces, and finally consumed the Citie with the sword and fire of the Gothes. The very name of the enemy cryed out, that the vengeance was not executed by men, but by God him selfe. For the Germanie terme of Gothes, doth signifie the people of God, or Gods people. For God in high Dutch is called Gott: therof cometh the Gothes, Die gotther, the people of God. Therfore God, and not man dyd chasten, turmoyle and at last destroy Rome. which thyng S. Iohn at this present speaketh most expressely.

The Gothes burne Rome.

Alaricke a westgoth.

First in the Empire of Honorius and Arcadius, the westgothes, (by the conduit of Alaricke) besieged the Citie, assaulted it, tooke it, and spoyled it. S. Hierome to Principia doth greatly lament this chaunce of Rome, in the Epitaph of Marcella: but Orosius as I also rehearsed in the, 57. Sermon, doth, in my iudgement, more rightly commend the iust iudgement of God in punishing of Rome. It is playne, that Rome was then for the greivousnes of her sinnes, chastised with mercy. But for asmuch as the Romanes would not acknowledge the hand of the striker, it came to passe, that when Alaricke was dead, the victorious army hauyng now Adolph. or Adelhilf commonly called Attyla to their captaine, returned out of Lucani, and spoyled the riches of Rome much more greedely than they dyd before.

From the which tyme was graunted agayne to Rome a space of repentance, about, 42. yeares. In the meane tyme
by

by destructions and ouerthrowes geuen by the Hunnes in their prouinces, which ouerthrowes were great and wonderfull, they were admonished to be wise. what will they say to thys that Achila him selfe with his Hunnes invaded Italy it selfe, and hunge ouer the necke of Rome? There chaunced thā a thyng, which had bene able to haue turned the Romanes to the seruice of the true God, in case there had remayned in them any one sparke of thankfulness. For the minister of the Church of Rome, Byshop Leo (the ambitious pride of popes was not yet knownen) a preacher of the Christian sayth, and a steward of Christes miseries, makynge supplication to Achila, obtayned peace for Rome, and by a manifest Oration turned away the bloudy enemy from y^e neckes of the Romanes. This was an exceeding great benefite, which God by his seruant would shew to the Romanes, in case they would yet cease to hate the Religion of Christ, and to sciaunder Christ, as though he poured out euils into the world, and that there came no good nor quietnes by the preachynge of the Gospell. For euen then (not to speake of others innumerable) he employed vpon Rome a benefite inestimable, and that by the preacher of the Gospell. This was done in the yeare of our Lord. 454.

Achila
kyng of
Hunnes.

Howbeit whilest the Romanes proceeded after their accustomed maner, & also that Valentinian a Prince not euill was murdered, and many vnworthy thyngs were done, by ryot, and yet no token of thankfulness towards Christ, or signe of true conuersion appeared: through the meanes of one woman Eudoxia the wife of Valentinian, who her selfe also suffered many vnworthy thynges in that tumulte, it was brought to passe, that Gésérichus kyng of Vandalles, sayled out of Africke with three hundred thousand men to Rome, and tooke it, and by the space of fourtene whole dayes, gathered vp the treasures brought thether out of all partes welnere of the whole worlde inhabited. Than could the intercession of Leo do nothyng, saue that the Vandalles absteyned from kylling and burning: which was also a benefite of God not to be esteemed. The first kyng of westgothes, which brake into Rome was called Alrich, others call hym Atalaricke: but this kyng of Vandalles is named Genserych. The first made his men all riche, & this other made them whole rich. And so Rome that whome which had hetherto bene so proude because she was enriched with the spoiles of all nations was left desolate and naked, y^e meane sacked her selfe, But yet she was not now

Gésérich.
a Vandal.

and

altogether defaced & bzrent: the which was no small benefite which Christ agayne shewed to Rome for an amendment.

4. booke of
hynges.

And yet mozeouer are graunted about twentie yeares, in the which neuertheles, as in the ten tribes of Israel before, were practised continuall murders, whilest ten Princes raigned at Rome: yet so for all that, that there was neuer one of these which was not either slayne, murdered or expelled by other. Augustulus amongst these was the last. For as Augustus succeeding Iulius gaue the begynnyng to the Romane Monarchie: so Augustus ended the same.

Odacer a
Germane.

Theodo-
ricke an
Eastgoth.

For after that the Romane legions, and the name Imperial were dispatched by the Germanes: Odacer, (which tooke his name of destroying of landes, Oedacer, and was called as it were a destroyer, wane Rome, and in it raigned king about. 15. yeares. Yet was he expelled agayne, and slayne (at the instigation of Zenon Emperour of Constantinople) by Theodoricke Prince of the Eastgothes. And the Eastgothes raigned at Rome about fifty yeares, till the Emperour Iustinian sent Belisarius into Italy with a Greke army, to recouer the same: whom the Eastgothes, beyng ayded with a power of Germanes, sent vnto them by Theodoper kyng of Fraunce, valeauntly resisted. They warred in Italy by the space of. 18. yeares continually, with fortune variable.

At the last Totila Baldeuille got the vpper hand. He tooke and burnt the Citie of Rome, and yet not sodainely. For he gaue a tyme to deliberate. And where he could not so preuayle, he destroyed Rome, and as S. Iohn hath prophesied, burnt her with fire. All stories make mention of this destruction. Iohn Auentine in his thyrd booke of Chronicles, of the same matter hath written.

Totila
Balduffe
or Balduill

This Totilas besieged Rome, and tooke it, the. 16. kalēdes of January (or the. 17. of December) in the yeare of the chrissten saluatiō. 548. Totila gaue all the goods to the soldiours, but he commaunded by proclamatiō, that their bodies should be free. From thence he sent ambassadours with his pleasure to new Rome (that is to say, to Constantinople) vnto Iustinian. He required of the Emperour, Italy, and the league as it had been vnder the Emperour Anastase, and king Theodoricke. which if he might not obtayne, Totila threatened, that he would rase the citie, which he could not keepe, and abolish the Romaine name. Iustinian answered how Belisarius was in Italy, vnto whom he had committed all Italian matters.

Totila

Totila therefore, when the Emperour would not graunt hy^s requestes, determined to rase the citie of Rome. The greatest part of the walles in most places he made euē wyth y^e ground, and set the Capitoll house on fier. He commaunded all Citizens with their wives and children to depart out of the citie. The commons of Rome were dispersed in the townes of Campania. The Senatours and nobilitie, Totila kept wyth hym for pledges. Then was fire put into euery house. Thus was Rome syed in all places, and Totila left it vacant, and 13. dayes the fier brent cleare. The Citie of Rome was 40. dayes in that solitarines, that there was neither mā nor woman in the same. Whē the citie was ouerthrowen, he remoned his campe towards Lucania and Calabria. Bellisarius came to the Citie thus vacant, and sooner than a man would haue thought, fortified a part of it with ditch, walle, rampare, and turrets of wood. For all coulde not be repayed. Totilas came to hym: but being repulsd he departed to Tibur. Bellisarius was sent for into Grece by the Emperour. Toula besieged Rome and tooke it. So in one yeare Rome the head of the world, and Lady of all nations, was taken thys: thus writeth Auentinus. Leonarde Aretine writing of the Italian war agaynst the Gothes, in the end of his. 2. booke, sayth thys: After this Totila departing from Rome wyth his whole armie, left it vtterly desolate and vacant. &c. who wil say now, that S. Iohn hath not in fewe wordes comprehēded the destruction of olde Rome, which the stories afterwarde haue plentifully described: and finally how after the same maner as it was prophesied, it hath followed the prophesie, after 451. yeares: And that he hath set it forth so evidently in fewe wordes, that you would thinke presently to beholde Rome both falling and burning.

And like as in the storie of the Gospell the Lord intermixeth a prophesie of the destruction of Ierusalem, and of the end of the world, to the end that when men saw how the Citie of Ierusalem was destroyed according to the Lordes prophesying, so as one stone remayned not vpon another, they might gather that this world shall as assuredly and certainly perish likewise: So may we of this that we see the olde citie of Rome fallen, and so great an Empire, which was thought should haue lasted for euer, brought to naught, gather also that new Rome with her shadow or Image of the Emppire, shall as surely decay and be brought to naught. And first in deede the Saracenes and Turkes, which ruled, and yet raigne

fewe
Rome also
shall fall
with Em-
pire.

in the prouinces subiect to the Romaine Emppre, as in Asia, Grece, Egypt, Affricke, Slanonie, and balse Hungarie, and therfore be rightly accompted amonges the ten hornes, doe hate both the Idoyedome it selfe, and Rome, and all that Image-rie Emppre, worse than a dog or a snake. Yea and stories also testifie, that they haue oft times made inuasions, and spoiled Rome it selfe. What is done at this day, experience it selfe teacheth. But whether the Turke, or the Christen Princes themselues which are conuerted to Christ by the Gospell, shall spoyle this newe Rome, destroy it utterly, and burne it wyth fier, the Lord knoweth, who seemeth here to intimate some such thyng hereof. This is certayne, that Christ alone wyth his hand shall bring downe Antichrist, and abolishe hym with hys commynge. Certayne it is, that the Earth, and all the workes that be therein shall be brent. For thus is the Apostolicall doctrine: and that all these thyngs shall be in the end of the world. Read Paul. 2. to the Thess. the. 2. And Peter. 2. Epistle the. 3. chapt. Moreover, there arise in sundry kyngdomes of the world learned men, which hauing heretofore bene bound to the Sea of Rome, haue defected her & her stinking Idoll, but now beyng conuerted to Christ, begyn to hate both Rome, and the Romishe Church, which also they assaile, and burne wyth the fier of Gods word. Therfore all the glory, dignitie, and wealth of the Idope and pope-rie hath perished and perisheth dayly in the godly. All that be godly wyse, hate Rome and Romishe wares. All cry out, that this Sodome is worthy to be brent wyth fier falling fro heauen. Neither is there any doubt, but that a greuous vengeance is prepared agaynst her.

God hath
put into the
hartes of
kynges. &c.

And briesly here is shewed a reason, wherfore the kynges should rage so cruelly against the beast, and why these things are done in such sort and maner, as we haue heard. For God sayth he, hath geuen into the hartes of them, *ποῖσα τὴν γνώμην αὐτῆς, καὶ ποῖσαι μίαν γνώμην*, that is: that they should worke his will, and should doe wyth one mynde and cōsent. For where some referre *αὐτῆς* his, to the beast, that seemeth too farre of, and straunge. It is referred rather to the next, to God I meane, who hath put into the hartes of the kyngs to doe his wyll, I say the wyll of God. For it is the mynde and will of God, that the beast should perishe, and that punishment should be taken of her, for shedding of innocent blood. The same God will procure that kynges shall not be at discord, but at concord, that beyng of one mynde and accorde, they

they may execute Gods iudgement. So we read in the Prophetes, that God did put into the hartes of the kynges, Sal-
manasar, Sinacharib, Nabuchodonoser, Cyrus and others, to
doe as they are read to haue done, to witte, in punyshyng
the wicked, and defending the godly. And there is also men-
tion made in Hystories, how Alaricke Kyng of the west-
gothes was in deede dissuaded by a seruaunt of God, that
he should not make such hast to destroy Rome: and that hee
answered. There is one that continually troubleth me and
sayth, goe, destroy Rome. And he that put that mynde & will
into the hart of Alarich, Adolphe, Genserych, Odacer, Theodo-
ricke and Totila: The same if he will, and when he wyll, and
into what Princes he wyll, shall put, that they also shall doe
their durtie agaynst this new Citie and Church of Rome.

The Angell annueth, how God moreouer hath put into
the hartes of kynges, that they should gene their kyngdome
to the beast, till the wordes of God be fulfilled. The which
the interprectours expounde and say, how God hath permit-
ted, that they should conceiue this intent or purpose in their
myndes, to deliuer their kyngdome to the beast. But I sup-
pose it to be more playne, if we simply confesse God to be au-
thour of no sinne, and that men sinne as compelled by no fa-
tall necessitie, but through their owne faulte and vice. Ther-
fore God would, (as by his word also he hath expessed and
taught) that kyngs should deliuer their kingdomes to Christ
the hygh kyng: wherof forasmuch as they had no lyking, but
rather for diuers fleshly and worldly causes had leuer to de-
liuer their kyngdomes to the Pope, and to submitte them-
selues to the Sea (as they call it) Apostolicall, God of hys
iust iudgement hath forsaken them, and geuen them ouer (as
S. Paule wrote the Romanes) into a reprobate mynde, to
doe those thynges which God alloweth not. And so are the
wordes of God prophesied by the Prophetes and Apostles,
on this wise fulfilled. Doubtlesse they be the wordes of God
and not of men, which are read of this matter in Daniell, and
in all this booke of reuelation.

Finally, the Angell expoundeth, what is signified by the
woman sitting on the beast: to witte that great citie of Rome The wo-
man is the
the head and Lady maistresse of the worlde, and the Ro- great Citie
mish Church, Popery, and power, stretching out her
selfe and her kyngdome, ouer the Kynges of the
Earth. Of whom already hath beene spo-
ken inough. To God be glorie.

¶ He sheweth that Rome shall assuredly fall: and addeth the causes of her fall.

The Lxxvii. Sermon.

The. 18.
Chapter.



And after that, I sawe an Aungell come downe from heauē hauing great power, and the Earth was lightned wyth hys brightnesse; and he cryed mightely wyth a strong voyce, saying: shee is fallen, shee is fallen, euen great Babylon, and is become the habitation of Deuilles, and the holde of all vncleane spirites, and a cage of vncleane and hatefull byrdes: for all nations haue dronken of the wyne of the wrathe of her whoredome. And the kynges of the earth haue committed fornication wyth her, and her marchauntes are waxed ryche of the aboundaunce of her pleasures.

The tyme
of the. 18.
Chapter.

Be persweweth throughout all the. 18. chapter the destruction of olde and newe Rome, and also of Beithennes and Antichristianitie, and that with a maruelous plentie and euidence of speach, so as ye woulde thinke, that you sawe all thynges presently. And he vseth a very godly order. For first the Angell declareth the destruction of Rome with most apte wordes. Secondly counsell is geuen to the godly, how to behaue themselves in so great daungers. Then is added the maner of the desolation: that lyke as Rome hath greedely and cruelly spoyled and destroyed other nations, euen so it shall chaunce vnto her also. After this, a lamentation is made, wherein the Princes and marchauntes doe mourne for the ruine of Rome: where they also recite the riches and pleasures of Rome. Finally, the Apostles and Prophets reioyce at the most iust iudgement of God. Agayne, the Aungell of the Lord, casteth a milstone into the bottome of the Sea: that thereby the most certayne, vnrrecoverable, and soze destruction of Rome myght be signified. Whereunto agayne are annexed the causes of so great euilles, and the same are finished with the prayse and reioycing of all the heavenly dwellers.

S. Iohn
imitateth
the
prophetes.

And most luckely doth he imitate the holy prophetes of God, wherof two in a maner after the same sort, do describe the

the destruction of old Babylon. Esay in the. 13. 14. and. 21. chapt. And Jeremy in the. 50. & 51. And so doth Ezechiel, describe the ouerthrow of Tyrus, in the. 26. 27. and. 28. chapters. For as the lot and end of all the vngodly is lyke: so doth the Canonickall Scripture in paynting out their destruction, right well agreee with it selfe. Moreover, although the Apostles spake and wrote to the Gentiles in Greke: yet altered they nothing of their naturall phrase of speaking, but constrained straunge tongues to serue the holy, and not the Hebrew to serue vnto heathen languages. For speaking Greke, they obserued the naturall phrase of the Hebrew speech, as first, diuine, and holy. And where they could speake all languages, yet dyd they neuer speake nor write any foeraine language so, but that in the same the Hebrew phrase might be perceived. Let some therefore beware at this day, that they be not to deintie cared, and follow the pueritie of the Latine speech so, as in expressing the same, they may fall in the meane while from the simplicitie of the holy tongue, and lose not a few misteries. They that be not froward, had rather frame their selues to the holy language, and learne the phrases therof, than to subdue the same agaynst the heyre to straunge tongues, and to compell it to serue our delicate cares. Moreover we haue already admonished oftentimes, what is the end & vse of this treatise, concerning the iudgements, or punishmentes of God. For the truth and iustice of God is confirmed, the afflicted receiue comfort, and the wicked and all Gods enemyes, are made affrayde. &c.

But when S. Iohn published these thinges, and prophesied of the destruction of Babylon, which all men at that time (by reason of the late subuersion of Ierusalem and most greuous captiuitie of the Jewes, which had lately chaunced vnder Vespasian) dyd clearely vnderstand to signifie Rome: For right so had Babylon in times past, vexed the holy Citie, and nation, as now Vespasian had done the Romanes. The godly in dede beleued them to be true, & that they should vndoubtedly come to passe: But the vngodly laughed them to scorne as dotages. The same had their Elders done. For when the Prophets also prophesied the subuersion of Babilone, Babylon, and other most mighty Monarchies, they seemed to them to be mad. Notwithstanding euen as they had sayd, so came it to passe. Therefore the faithfull beleue Gods sayings which are prophesied to come, how long soeuer they be deferred, or how impossible soeuer they appeare vnto the world. For no-

The Au-
thour of
this oracle.

thyng is hard if God speake it and will it.

And goyng about to shew the subuersion of Rome, he pre-
pareth his hearers, and winneth credit to the prophesie, whi-
lest before all thynges he sheweth the authour of the Oracle
or prophesie, the very Aungell of God. And verely he com-
mendeth highly the same Aungell to vs, to the end we should
doubt nothyng, of the vertue of those thynges which he spea-
keth. For he sayth, how he came from heauen. wherupon we
gather, those thynges that he bringeth to be diuine and cele-
stiall. And he is sayd to haue great power: lest verely we
should thinke those thynges to be vnpoussible, which he sayth
shall come to passe. Now if the Aungell Gods minister be of
so great power: what may we thinke the Lord to be, which
sent the Aungell? One Aungell before the walles of Hierusa-
lem killed an hundred foure score and fine thousand men of
warre. One Aungell in a night slewe all the first borne of
Aegypt. Therfore seying the most mightie Aungell prophe-
cieth the destruction of old and new Rome, we nede not to
doubt, but that it shall vutterly perish. Moreover the Earth
was lightened with the glozy, that is to say with the bright-
nes or light of this Aungell. For this prophesie is neither
darke, neither wil it be hid, but chiefly, and most cleuely prea-
ched through out the world.

We must
preach frely
and clearely
agaynst
Antichrist.

Wherfore the same Aungell crieth with all his force, & that
with a great voyce. For it behoueth thele oracles of God,
wherin is treated of the glozy of God, and saluation of mens
soules, to be preached with loude voyces, how soeuer the
world prohibith and persecuteth the same. And let them ob-
serue those thynges which thinke that men may be restrey-
ned by proclamations, fire and sword, that they shall not
with voyce most cleare preach agaynst Antichrist. The fooles
are deceaued. They haue fought and contended herein these
fye hundred yeares and more, and yet could not (though he
raged neuer so fiercely) bying this preaching a slepe. It brea-
keth out many tymes, and pearceth farre, euen at this day al-
so through out the whole world: therfore the glozy of this An-
gell is yet, & euer shal be shining and bright, and his voyce &
preachyng most strong, though the Idopes guttes burst.

She is tale-
sen, she is
fallen Ba-
bylon.

Now followeth the prophesie of the Aungell, the summe
wherof is: Rome shall perish, neither shall any steppe of her
be left. This vuttereth he prophetically, as he dyd also in the,
14. chapter. She is fallen, she is fallen great Babylon. She
is fallen, he sayd, for shall fall: puttyng the tyme past, for the

see=

certaine of the thyng, for the time to come wherunto the doublyng alſo apperteyneth. Likewiſe ſpake the Prophetes. Macrobius marueleth at the wonderfull breuitie of Virgill. And amongeſt other thynges in the firſt chapter of the .5. booke of Saturnalles, wilt thou heare Virgill, ſayth he, ſpeakyng with ſo much breuitie, that breuitie it ſelfe can be no more cloſely packed and drawen together? And fieldes where Troye was. Behold in how few wordes he hath ſupped of and ſwallowed vp a mighty great Citie, & hath left no ruine of it at all. He-therto Macrobius. Theſe thynges may we more truly & more rightly applyed vnto our Prophetes moſt eloquent in theſe roling, and chiefly to S. Iohn. For what could be thought more brieſ, than that which he ſayd, ſhe is fallen, ſhe is fallen great Babylon? For S. Iohn both expreſſed the greatnes and maiestie of the citie, and ſwallowed it vp whole, leauing no ruine at all: for he meaneth that both old and new Rome, although it ſeme ſtoute, inuincible, and eternall, ſhall neuer theles fall: and ſo fall, that nothyng therof ſhall be left. which ſhortly after he ſetteth before our eyes more expreſſely by a certaine notable fact and ſaying ioyned together, in that the Angell takyng vp a miſtſtone, and caſtyng it into the bot-tome of the Sea, addeth: thus or with ſuch a violence ſhall Babylon that great Citie be ouerthrowen, and be founde no more. Therefore there neuer was, is, or ſhall be any thyng in the world ſo mighty or vnpregnable, whiche the inuincible power of God can not byyng to naught, when he will, and when the fatall houre is come. Old Rome is loſt, and that mighty Monarchie decayed: there is fallen alſo the ſuperſtitio and Idolatrie of the Heathen, that hath reigned many yeares: new Rome ſhall periſh alſo with her Imagely Em-pire: the kyngdome alſo of the Pope or Antichriſt whiche hath long ſortred and plagued the world, ſhall fall, and fade with ſmoke.

Moreouer by a figuratiue ſpeech taken out of the Prophe-tes, he ſheweth the maner of the deſtruction by conſequences: and is become the habitation of Devils. &c. For hereby he ſignifieth that it ſhall be ſo deſtroyed, that the place whiche was before much frequented of men, ſhall be now the habita-tion of wilde beaſtes and devils, who delight in wildernes, as our Lord alſo teſtifieth in the .12. of Math. And he alluded to the wordes of the Prophet Iſay in the .13. chapter. And Babylon the beauty of Realmes ſhal be ouerthrowen, as the Lord ſubueried Sodom and Gomorrah: it ſhall not be in-

And it is
made the ha-
bitation of
devils.

habited, but beastes shall there take there rest, and the Satyres or hearry shall there leape. The same thynges are repeated also in the. 50. of Jeremy. And in the. 51. he sayth: and Babylon shall be in heapes, and an habitation for Dragons, a wonder & a hissyng, that no man may dwell there. Not much vnylike thynges are read in the. 26. of Ezechiel of the subuersion of Tyrus. And that old Rome was destroyed, I shewed before: & for the space of fourtie dayes and more it was inhabited of no man. And that we see it inhabited agayne, it letteth nothyng the truth of Christes prophecie. For Fraunces Petrarche an Italian, and amongst the best learned Italiās not hindermost, in a certeine Epistle to a friend, expounding these wordes of the Apostle S. Iohn, amongst other thynges, sayth: thou art verely become such already, for how much better is a wicked man, and of desperate doynges, than a deuill? verely thou art become the habitation, or rather kyngdome of deuils: which by their craftes, albeit in mans shape, raigne in thee. &c. Petrarche liued and wrote these thynges about two hundred yeares since. And in an other certeine Epistle, speaking of old and new Babylon: he was, sayth he, worst of all others, and at that tyme most filthy: and this now is no Citie, but an house of sinnes and spirites, and to be short, the sinke of all sinne and shame, and that hell of the liuyng, signified so long before by the mouth of Dauid, ere it was founded or knowen. And the selfe same man sayth agayne: what soeuer thou hast read of Babylō in Assiria or of Aegypt, what soeuer thou hast read of the foure Labyrinthes or Mazes, finally what soeuer thou hast read of the way to hell, of the darke wordes there and laques of fire and byrmstone, if thou compare them to this hel, it is but a fable: here is that proude and terrible Nimrod: here is Semiramis with her quiner: here is vnnucreyfull Minos: here is Rhadamante: here is Cerberus deuouryng all thynges: here is Pasiphae put to the Bulle, a mongeelle kynde, as Virgill sayth, a young imp of double shape, Minotaurus by name a monstrous monument of vnlawfull lust. Finally here mayest thou see what soeuer is confuted, what soeuer is blacke, what soeuer is or may be imagined to be horrible and hugly. &c. These thynges hath he, and many other moe like these writen in other Epistles. But what thinke you would he write now, if he saw the court of Rome at this day? which is doubteles many wayes more corrupt, than it was thā: Surely S. Iohn doth vs to write accordyng to the sentence of Christ, the kyng and iudge, that Rome both

old and new, together with her heathenishnes and Antichristianitie shall perishe utterly, and neuer be restored agayne.

The causes before once or twise rehearsed, he repeareth and beatech in agayne: namely vngodlynes, idolatrie and seducyng of all people and nations, whom they haue compelled by tormentes to receiue false Religion. where cruelly, tyranny, and bloud also hath place. I spake of the wine of whoredome before in the .14. chapter and els where, so that it needeth not to repete the same agayne with tediousnes. And herunto is added an ether new cause, and the marchauntes of the earth *ἐκ τῆς δυναμείας τοῦ πνεύματος αὐτῆς* were made rich by power or plenty of her pleasure, or wantonnes. And he sayd, of the power of pleasure: for throught vnmeasurable, mighty, and vsariable lust were they made rich. For in asmuch as Rome abounded with spoyle, which it had greedely taken of all nations, and brought to Rome, they were geuen to all kynde of riotie and wantonnes. It became concetous, wylfe, and wilful. Therfore the maisters of voluptuousnes, and deuilers of delicate pleasures, and marchauntes of most precious wares repairyng thether, founde euermore them that would bye, intertaine, and set by them, and so were made rich by the voluptuous and riotous lyfe of the Romanes. Therfore the Apostle noteth an incredible followyng of most sumptuous riot, in meate, drinke, apparell, buildyng, pamperryng and cherisshyng of the body. The Romish also of our tyme being stricken with the same rage both in Italy and without, spend excedyng much riches in luyng riotously. This is sene chiefly in those spirituall fathers, the Bishops and Abbottes, and in the whole Romish Clergy. But God neuer suffered riot and tyranny long unpunished in any nation. Therfore is Babylon fallen also, therfore shal the Church of Rome fall too. Therfore doe pinate men also loue temperaunce, and to absteyne from riot and pride. To the Lord be glory.

The causes
of the ruine
of the citie &
Empyre

¶ Counsell is geuen to the godly, which are commaunded to go out of Babylon. Enemyes are styrryd vp agaynst Babylon, and they are commaunded not to spare her.

The lxxviii. Sermon.

AND I heard an other voyce from Heauen saying: come away from her my people, that ye be not partakers

takers of her sinnes, lest ye receiue of her plagues. For her sinnes are gone vp to heauen, and the Lord hath remembred her wickednes. Reward her euen as she rewarded you, and geue her double accordyng to her workes. And poure in double to her in the same cup, which she filled vnto you. And asmuch as she glorified her selfe and lyued wantonly, so much poure ye in for her of punishment and sorrow, for she saith in her hart: I sit beyng a Queene, and am no widow, and shall see no sorrow. Therefore shall her plagues come at one day, death and sorrow, and hunger, and she shall be brent with fire: for stronge is the Lorde God whiche shall iudge her.

The counsell of God for the faithfull, how they should vse themselves.

The second place of this chap. is the faithfull counsell of the Lord, geue to the godly, how they should demean themselves in their felicitie, & in the destruction of the citie. Rome hath in deed of long tyme bene lady of the world, and the riches & pleasures of the whole world haue been seen at Rome. If any at Rome or in the prouinces, shewed hymselfe tractable and obedient to the Romanes, and loued much the Romanishe religion, and made him conformable to the corrupte maners of the Romanes, he was much made of, and myght come as it were by degrees to hygh promotion and dignitie, to the greatest riches, and most chosen pleasures. If any man would resist the Romanishe religion, and would not assent to the Romanes: he was vexed with persecution, he was spoiled and driuen into exile, or cast in prison, or led to execution. Therefore were the godly greuously tempted, and knew not whether to turne them. As we see the lyke done at thys day in newe Rome, and in the popishe kingdome throughout the world. wherfore God, who will not that man should perish, but be saued, geueth the best counsell of true felicitie and salvation: which so many as obey, are blessed.

And straightwayes from the beginning he sheweth the author of this counsel, to the end he might get it authoritie, and that we might boldly receiue it. I heard, sayth he, another voyce from heauen: from God therefore out of heaue proceedeth this counsell: which they that follow, obey God: they that obey it not, contemne and despise the counsell of God. And what is this counsell: brieffe, playne, possible, honest, & hole some

holsome, doubtles, come away my people, sayth the Lord, ^{Babylon,} flee from her, to witte from Babylon, or from Rome both olde and newe: that is to say, you that will be called the people of ^{is & counsel} God, and be written in the number of the citizens of God. This same is his counsell, and none other. The same counsell God by his prophetes gaue to his auncient people, when they were in the captiuitie of Babylon. For thus saith ^{of God.} Esay in the. 48. and. 52. chapt. depart, depart, come ye away from thence, touch no vnicleane thing. Come away from her, be ye made cleane, which beare the vesselles of the Lord. And Jeremy in the 51. chapt. flee from the middes of Babylon, and let enery man saue his soule, that ye be not rooted out in her wickednes. For the time of Gods vengeance is at hand, he wyll reward her. The Lord therefore counsellerly to flee, that so our soules myght be saued. For els vnlesse we flee, we shall perishe. Howbeit the prophetes taught not the Iherosolimites to flee out of Babylon bodely, by shifting of place, as they terme it. For Jeremy in the. 29. chapt. exhorteth the captiue people to dwell in Babylon, and to make their promission there, till the tyme of deliuerie come. For than must they come out of Babylon. In the meane season he would haue ^{what flight} them depart, not by bodely remoouing, but by vnlikenes of maners. For albeit they dwell in the middes of the superstitious, vngodly, and Idolaters: yet would not the Lord haue them made like vnto them. That fleeing therfore is this, that they should abstayne and restryne themselves from vngodlynnes, idollary, and sinne, to witte, from bloud, vniurie, pride, lecherie, and other lyke vices: and perseuer in true goodnes and innocencie.

In like maner now, whether soeuer the godly should haue fledde vnder the olde Romaine Emperie, they should enery where haue fallen agayne into the handes of the Romanes: lyke as we also at this day, although we chaunge our place, ^{1. Cor. 5.} yet haue we poperie eyther neare, or iminente. Therefore the Apostle sayth well: we must get vs out of the world, if we wyll not be conuersant wyth sinners. This therfore is the true and godly flight, if remapning in this world bodely, we depart furthest out of the world, in mynde and maners, so that we abtaine from all idolatrie, and heathenish worshipping, so as we allow it not, so as it please vs not, so as we neither assent, nor frame our selues to the maners of the vngodly: so as we betray not our religion, eyther for me, or for worldly gaue. So therfore the Christians which liued

vnder the Romayne Emppre, fled Rome, in such wyse as they vterly abstayned from worshipping of Idolles, and from the corrupt maners of the Gentiles, although they lined amonges the heathen. For that the auncient churches in Asia were such, we haue heard in the .2. and .3. chap. of this booke. Albeit therfore that we also dwell vnder the Popishe kyngdome, and in the Emppre that persecuteth the Gospell: yet must we see papistrie, that is to say popish churches: none of the godly ought for worshipping or obedience sake to enter in, nor to acknowledge, allow or be any Popishe rites or ceremonies: but to dee from their vices and corruptions so far as is possible. For so the Apostolicall scripture teacheth vs in the .12. to the Romon .2. Corinth. 6. in the .5. to the Ephel. and 1. Petr. 4. And S. Iohn at this present as it were expounding hymselfe, sayth: be not ye partakers of her sinnes, ου γαρ κοινωνοιμεν, communicate not wyth her sinnes. And sinnes be not onely those which are done against the second table, but also that are committed, (and that much more) agaynst the fyrst table: of the which sort are idolatrie, superstition, the abuse of Gods holy name, straunge worshipping, agaynst the .2. and 4. precept of the first table. Those were then, and so are at this day taken for very good workes, whereas they be abominations. Partaking is chiefly in the communion of sacred thyngs, and againe if they be geaue to the same dissolute riot with filthy men. If therfore we beware of those thyngs, we flee out of Babylon, and follow the good counsell of God.

How men
offende at
thys day =
gaynst this
counsell of
God.

But herein we offende at this day commonly, which are called Gospellers. For many thinke it to be sufficient, in case they obserue I wore not what religion in their hart primely: and openly doe communicate wyth them, which may either helpe or hurt. Ye shall haue them, that will crouch and knele before Idolles, which will heare Masse and Popishe seruice. There be some that know many abominations of the popish priesthood, but yet neuerthelesse make their sonnes Idoles: Because promotions, and the clarkly lyfe, that is to say, the wealthy and pleasaunt lyfe lyketh them well. There be some that thrust theyr children through the bonde of wedlocke into the middes of Papistrie: neyther doe they regarde any thing els, but riches, and worldly honours and treddes. Against all these the Prophets wyth the Apostles, and at this present Christ the sonne of God from the ryght hand of the Father, thundereth and cryeth out a loude, come away from her my people, and be not partaker with her sinnes. These wordes
doe

doe not admitte any wittie or ciuile reaſoning, nor carnall or craftie qualiſying. For it followeth: leaſt ye receiue of her plagues. For if ye ſpeake like Rome, if ye like the Romiſhe religion, if Romiſhe prelacie, riches and promotions pleaſe you, if the Romiſhe corruption content you, let the iudgement, payne & damnation due to Antichriſtianitie content you alſo.

We haue moreover at this preſent, what anſwer we may make to the Romaniſtes, objecting and laying to our charge reuoltyng or apoſtaſie, and for the ſame cauſe alſo the crime of Schiſme. Ye haue fallen, ſay they, from the holy Church of Rome, and by that ſame forſaking, declare openly, that ye are ſectaries and Schiſmatickes. Whereunto we anſwere, that we put a diſtinction in the church of Rome. For we acknowledge a certaine olde Church of Rome, notable, and Apoſtolicall. Of the which wrote S. Paule: your ſayth is ſhewed in the whole world. From the ſame whoſoeuer departeth, with out doubt ſhalbe both a Schiſmaticke, and alſo periſhe for euer. There is agayne an other Church of Rome, newe, and cleane contrary to the olde, no longer now Apoſtolicall, but Papifticall rather, wherein be not the miniſters of the worde and Sacramentes, but eyther Princes, nothing vnylike the Gentiles: or marchauntes, by whom the Sacramentes, the remiſſion of ſinnes, heauen it ſelfe, & all thynges in the church are to be ſolde for money. They teach a doctrine ſwaruing quite from the doctrine of the Goſpel. Theſe are openly, not infected, but ſwimming and ſtinking of moſt ſhamefull vices, euen of the filthynesse of whoredome: to ſpeake nothyng now of Chriſte bloudſhedding. Neither is there ſeen in them any repentaunce. With theſe to perſeuer, with theſe to communicate, is to periſhe euerlaſtingly. Therefore from theſe mens company the Lord commaundeth vs here to depart, pea and to flee from. Therefore, that we haue done, we haue done at the Lordes commaundement, who openly here commaunderh vs to come away, depart, and flee from the purple whore, and from this Babylon. There be alſo other notable places commaunding this departing: which who ſo liſte to know and conſider, let them read Deut. 13. Jeremy the. 13. The wordes alſo of the Lord in the Goſpell of Luke the. 6. chapt. the. 7. 23. and. 24. of Matth. Read both the Epistles of S. Paul to Tymoth. eſpecially the. 6. chapt. of the 1. and the. 3. and. 4. chapt. of the. 2. In the. 16. to the Romanes he ſayth: I beſeeke you bretheren, marke them which cauſe diuiſion, and geue occaſions of cuill, contrary to the doctryne

what thou
mayeſt anſ-
were to the
crime of
reuoltyng.

which you haue learned, and auoyde them. For they that are such, serue not the Lord Iesu Christ, but their owne belly: and through flattering wordes, &c.

what Ba-
bylon is to
be auoyded.

And rendryng the cause, why we should flee from Babylon, he uttereth the profit, and disprofit. Lest ye receaue of her plagues. For who soeuer matcheth himselfe with the vngodly, idolaters, filthy and vncleane persons, receiuethe the same reward with them: namely in this lyfe present, cursednesse, a reprobate minde, & sondry calamities, recited in the. 16. chapter and els where, and after this lyfe, euerlastyng tormentes. Therfore he treateth of no light matter, when he treateth of flying from Babylon, or of auoidyng the Romish Religion. Many beleue not these thynges: for that they consider not, how great is the abhominacion of the Church of Rome before God: and therefore heare these things as it were a fable, & persene in the same kinde of life, wherein they are and haue liued hether to. But he lyeth not, that sayth, how they that prouide not for them selues to flee out of Babylon, shall shortly perishe with Babylon, and with the whole fellowship of the wicked. wo be to them.

That God
remembzeth
wickednes.

Howbeit for asmuch as the wicked in this world are commonly fortunate (wherof many gather, that God knoweth not our matters, or at least if he know them careth not greatly for them) there is added by the Apostle, or by the oracle brought from heauen: for her sinnes are comen vp to heauen, and the Lord hath remembzeth her wickednes. God rarely neuer forgetteth iniquities. For all thyngs are euermore present before him. Yet semeth he not to remember, when he punisheth not. For so men suppose: but when he punisheth and visiteth sinners, he semeth vterly to haue had consideration of our matters, and to haue remembzeth wickednes and wicked men. Therfore God is righteous, and myndefull of euill, and of good also: and when he seeth tyme will recompence all mens workes, and chiefly the euill. In the meane tyme he signifieth also, that the sinnes of old and new Rome are great and full of enomytie. For in the. 19. of Genes. the sinnes of Sodome are sayd to haue ascended vp to heauen, and as it were to haue cryed out agaynst the doers of them, and to haue required vengeance. So we read in the. 51. of Jeremy that the sinnes of Babilon ascended vp to the cloudes. For Saint Iohn in a maner euery where vseth the places of Scripture, to the intent he might get his booke more authoritie, although otherwise it be inspired of the holy ghost. And

in dede the old Satyricall poetes as Horace, Iuuenall, and others wrote ſore agaynſt the ſinnes and vices of old Rome. There remayne alſo at this day many ſharpe wrytynges agaynſt Rome, and the Cardinalles and Prelates of the Romiſh Church, and Paſquilles innumerable (Paſquille at this day is a Satyricall wryter one in ſtead of many) ſo that as well at this day as in tymes paſt, the ſinnes of Rome crie vp vnto heauen it ſelfe.

He proceedeth after this to reaccompt againe the plagues, **Rewarde** and moſt certayne deſtruction of Rome, which is the thyrde **her as ſhe** place of this chapter where alſo is exceedingly well deſcribed **hath rewar** the moſt horrible and cruel manner of the deſtruction and ſub=
uerſion thereof. For God is brought in calling ou and exhort=
ing the ſouldiours, and the Commiſſioners and executours of his iudgement vnto vengeance that they ſhould puniſh **ded you.** her moſt extremely, and not ſpare her, but reward her moſt abundantly, and mete vnto her by the ſame meaſure, wherewith Rome hath meaſured to others. For here taketh place that ſame ſaying of the Lord, and common ſaying with all nations: with the ſame meaſure wherewith you mete, others ſhall mete vnto you agayne, and there ſhall be geuen good meaſure, preſſed, ſhake & runnyng ouer. Therefore ſeyng that Rome hath robbed the whole world, and ſeduced the whole world: rightly and by the iuſt wrath of God was ſhe ſpoyled and vtterly ſubuerſed. which thynges the Sorthes did with great fayth and diligence: ſo that we can not doubt alſo, but that new Rome, and the Sea Apoſtaticall, muſt be plucked all to peeces by her enemyes, whom the Lord hath prepared, and by the Aungels that gather vp the tares. And what ſhall become of her in an other world, we may gather hereof, that he beareth in ſo oft, that her euils her payne alſo, mournyng, and greuous tormentes, ſhall be doubled with out mercy. Theſe thynges doubles are greuous and horrible. would God they might be perceiued of faythfull myndes. And agayne this place is written as it were word for word out of the .x. chapter of Ieremie: where you read to this effect: he a=
uenged on Babylon, and as ſhe dyd, do ye vnto her. Spoyl and deſtroy ſayth the Lord, and accompliſh all that I haue commaunded thee. Deſtroy her, that nothyng remaine. In=
trench her round about, that no man eſcape. Reward her after her worke: and accordyng to all thynges that ſhe hath done, do ye vnto her. For ſhe hath bene proude agaynſt the Lord, and agaynſt the holy one of Iſraell, Thus ſayd the Lord

Lord in Ieremie. Thou seest therefore where the Lord hath borrowed his owne at this present. Thou seest what euery Citie, or common wealth, or man may promise him selfe, if beyng enriched by the losse of others, he liue voluptuously & proudly in this world. For God is the same alwayes, and his iudgements are egall against all vngodly.

The vaine
glory, pride
& securitie
of Rome.

And there withall he hath meddled the causes of subuersion: namely crueltie, conctiousnes, extorsions, slaughters, burnynges, wherewith Rome hath made desolate the whole world. But he proceedeth more expressely to recite other causes: to witte pride, glopyng and boasting, securitie, riot, pleasures and voluptuousnes. For it followeth: as much as she hath glorified her selfe, and lyued wantonly. &c. And agayne for in her hart she sayth, I sit a Quene. &c. He hath borrowed these thyngs also out of the. 47. of Esay. where Babylon glorifieth thus also and with so many wordes. Rome in tynges past glozied her selfe to be Lady of the world, and that she should be euerlastyng. For they stamped in Silver coynes, of Rome eternall. They had thought that the kyngdomes should neuer haue bene plucked from her. She thought therefore that she should neuer haue bene a widdow. And I doubt not but the Germanes borrowed of the Romanes that German word Romen, by the whiche they meane to boast or bragge stoutely: which semeth to haue bene peculiar and proper to the Romanes. She was careles or in securitie. She had not thought to haue bene subuerted. She sayd, I shall see no mournyng, I will haue no mournyng chere. I will alwayes sing, Gaudeamus. The Romanistes at this day also full brantly make their boast, that no Emperours, no Kyngs, no people, no heretickes and Schismatickes (for so they terme the enemies of the Romish wickednes, men godly and learned) haue yet luckely assailed Rome. That the enemies of the Church of Rome haue alwayes bene oppressed: that she hath alwayes triumphed ouer her enemies, these seuen or eight hundred yeares and more: That the hyppocrite of Saint Peter may be sore turmoyled, tossed, and washed with waues and billowes, but can not be drowned: and therefore that the Sea of Rome shal be perpetuall Queene and Lady of all realmes and Churches. &c.

Rome shall
perishe by
a sodayne.

But heare now the iudgement of God for as much as she is proude, vayne glorious, careles and wicked: in one day shall come her plagues. Aretas noteth, that by one day is signified a sodaine destruction: and that she should than perishe, when

when she would haue thought lest. And her plagues he recti-
feth in order, death, mournyng, famine and fire. And stories
testifie, that these thyngs were by the Gortches fulfilled accor-
dyngly in old Rome: wherof I haue spoken before. Therfore
we doubt nothyng at all, but that new Rome also shal by
men, and by Gods Aungels be roine a sunder and pluckt vp
by the rootes. And least any man should thinke this vnpossi-
ble (for great is the power and maiestie of either Rome, in so
much that he that should haue sayd in Saint Iohn his tyme,
Rome shall fall, should haue seemed to haue spoken a thyng
as much impossible, as if he had sayd, the skye shall fall) he
annexeth incontinently: for strong is the Lord God that shall
iudge her. Therfore let vs not doubt of the fall of the Pope-
dome. For the Lord is true, iust, and almighty. To whom be
glory for euer and euer. Amen.

A dolefull song of mournyng, and lamentation of Rome,
which the Princes and Marchauntes make for her.

The lxxix. Sermon.

AND the Kynges of the earth shall bewepe her, and
wayle ouer her, which haue committed fornication,
and lyued wantonly with her, when they shall see the
smoke of her burnyng, and shall stand a farre off, for
feare of her punishmēt, saying: alas, alas, that great Ci-
tie Babylon, that mighty Citie: for at one houre is thy
iudgement come. And the marchauntes of the earth
shall weepe and wayle in them selues, because no man
will buy their ware any more, the ware of gold, and sil-
uer, and of precious stone, of pearle, and silke, and pur-
ple, and skarlet, and all thynen wood, and all maner
vessels of Iuory: and all maner vessels of most precious
wood, and of brasfe, and of Iron, and Synamon, and o-
dours, and oyntmentes, and frankensence, and wyne,
and oyle, and fine flowre, and wheate, and cattell, and
sheepe, and horses, and charets, and bodyes and soules
of nien. And the Apples that thy soule lusted after, are
departed from thee. And all thynges which were deinty,
and had in price, are departed from thee, and thou
shalt

shalt finde them no more. The Marchauntes of these thynges, whiche were waxed rich by her, shall stande a farre off for feare of the punishment of her, weping, and waylyng, and saying: alas, alas, that great Citie, that was clothed in silke and purple, and scarlet, and decked with gold, and precious stone, and pearles: for at one houre so great riches is come to naught. And euery shyp gouernour, and all they that occupy shippes, and shypmen whiche worke in the Sea, stode a farre off and cryed, when they saw the smoke of her burnyng, and sayd. what Citie is lyke vnto this great Citie? And they cast dust on their heades, and cryed wepyng, and waylyng, and sayd: Alas, alas, the great Citie, wherein were made rich all that had thys in the Sea, by reason of her wares: for at one houre is she made desolate.

**A lamenta-
tion & way-
lyng ouer
Rome.**

In the fourth place of this chapter, followeth the weeping or wayling, or lamentation of Rome, brent and destroyed. The stoe is plentiful and manyplous, by an euident representation setting all thynges before our eyes. And our Lord God hath alwayes a familer manner: that what tyme he wyll evidently shewe before, and sife in the hartes of all men the ouerthrow or destruction of a nation, kyngdome, or citie: he wyll commaunde his Prophetes to sing mourning or lamentable songes. And in such kynde of lamentations is shewed not onely the subuersion, but also the causes of destruction, and maner of desolation: the end also or vsc is declared, least others bee made lyke vnto that nation, and become partakers of her destruction. We haue manifest examples in the writings of the Prophetes, especially in the lamentations of Jeremy, and (which agree better to this place) the dolefull dittie of Tyus song by Ezechiell, in the. 27. and. 28. chapters. And verely it appeareth that S. Iohn hath borrowed many thynges from thence.

Neither is there any matter here, to busie our selues much about. The summe of all is this. Rome shall fall and perishe vterly, so as there shall be nothing left, cyther of the Emppre, or of that Sea, and much lesse of their riches and pleasures. The which was partly fulfilled in olde Rome, & partly shall be fulfilled in the newe at the day of iudgement.

Howbeit neither Christ himself, nor the Apostle is brought

In, betwayling the subuersion of Babylon, but wicked persons are induced, which are first to be considered. For they be kings and princes of the earth, Marchauntes or gouernours of ships or Mariners, which haue all committed whoredome wyth this strumpet, and by her company haue beene made rich. And verily: old Rome was furnished wyth the amities of Bynges: and agayne the presidents that were sent of them to gouerne Princes, seemed euery one to be Bynges and Princes. And for asmuch as the riches of Rome were great, and all states were wonderfully set at ryot, the Marchauntes there got exceeding much gayne. Moreouer there was saylyng to Rome out of the East, South, and weste, I meane out of Syria, and Egypt or Affricke, and out of Spayne it selfe, and out of the vitermost partes of the world. But what tyme Rome was destroyed, lay ouerthrowen, and the Emperre was rent in peeces, they could not but lament, whose lucre and pleasure was lost.

Besides those temporall marchauntes, Rome hath also her peculiyar marchauntes and Princes of her owne. For the prelates of the church be Princes. And in y^e Church of Rome all the Saints of God know how to occupie the traffique of marchaundise. For what holy thyng is not to be bought in that Sea? Marchaundise is practised in forgeuenes of sinnes, in pardons and satisfactions, in Ecclesiasticall benefices, in worshipping of Images and Saints, in Masses, in burials, in saying diriges for the dead, and almost in all spiritual matters. Hereof commeth an vnmeasurable gayne, and the greatest occasion of pleasures. Other marchauntes buy their ware very deare: the Romishe Cananites, pay not one dodkin or farthyng for their wares, but sell the same for an vnreasonable price. Neither suppose I that euer there was any Marchaundise lyke vnto this in all the world, nor yet a more gamefull lucre by a thyng of naught. Erasmus hath also touched these thynges, in the prouerbe to aske tribute of a dead man. And forasmuch as before the day of iudgement, the Lord Christ shall destroy Antichrist with the spirite of his mouth, and that the sayd gayne beginneth to be diminished: we see how euery where amonges these spirituall marchauntes, complaints and grudgiages arise. Then what maner of lamentation and wayling thinke ye that wyll be, where the same Lorde by hys comyng, shall utterly abolishe the same Antichrist, and they must goe into fyre euerlasting? To gayne we must somewhat also consider the mourning. To
mourne

Bynges and
marchants
mourne.

The mar-
chauntes of
new Rome.

mourne of it selfe, is no sinne. For the best and holiest men haue lamented their dead, and their calamities, and destruction of cities and realmes. For Abraham mourned. The lamentations of Jeremy remayne, ouer the cite of Hierusalem. The faithfull mourned wyth a great mourning for Stephen in the Actes. Howbeit in the lamentation they kept a meane, and referred all thing to the glory of God, and to the saluation of mens soules. The vngodly and worldly men doe not mourne after this sort. They neuer remember the sinnes of men, for the which the righteous Lord punisheth the world, neither doe they referre the euilles of them and theirs to the glory, truerh, and iustice of God, or amendment of maners: therefore are they not sorry that God is offended, nor require forgiveness of sinnes: but it greueth them that occasion of sinning is taken from them, and that their pleasures and lucre is past. And now wayle Princes, Marchauntes and Mariners, not for the losse of Gods fauour, not for true compassion, or loue of their neighbour, but for loue of themselves, for the losse of earthly thynges, for the destruction of goodly, ancient, strong and precious thinges: but chiefly for their lucre lost, and pleasures taken away. The Apostle maketh mention of cyther grieve in the second to the Corinthians the.7. chapter. And surely this sorrow and mourning is nothing els, but a description and a shadowing of a most certayne and great destruction, that shall lyght vpon the vngodly. And full well and purposely doeth he set forth the waylyng both by the behauiour of the mourners, and also by their wordes. To their gesture appertayneth, that they weepe, wayle, cry out, and cast dust on their heades. To their wordes are referred these thynges, wo, wo, alas, alas, that great cite. &c. The which is repeated of the marchauntes and saylers.

The riot,
voluptu-
ousnes and
pleasures
of Rome.

Moreover, here are touched the causes of the destruction: namely, the ryot and voluptuousnes, wherein Rome flowed. And likewise are rehearsed the wealth, riches, maiestic, pride and pleasures of cyther Rome. And here by the way, we are warned, what all worldly men may looke for, in case they adiecte themselves to the pleasures and voluptuousnes of this world: which was at Rome, and is vnmeasurable. Neither haue we red in any stories, that nations haue long continued, which haue been geuen or vanquished of worldly pleasures. To builde, to eate, to drinke, to be clothed, and to haue seruantes men and women, is lawfull: but a measure must be kept in these as in all other thynges: the benefites of God

must

must be acknowledged, and they may not be more set by the vertue. But at Rome, and in the world, passing ouer godlynes and meane, these thynges are onely regarded, desired, and beloued. In buildinges and houtholde stuffe all thinges were sumptuous & vniemeasurable. They are of golde which might haue beene well of earth or tynne: of siluer, where wood or yron myght haue serued. And when wood was chosen, it was not euery wood, by ^{the} thyngen, that is to say the excellentest was chosen. Thyngen seemeth to be named of Thya, a tree, to the which Theophraste attributeth great honour, reportyng that the famous buildinges of olde temples were made thereof, and that there is in it a certaine immortalitye of matter incorrupte, indurynge on houses agaynst all weathers, &c. Plinie hath this in the. 13. booke, the. 16. chapter. In seruice also they vse men lyke beastes: neither haue they any beastes for their owne vse, but most chosen. They haue horses & mules exceeding fine. They haue their horse-litters, Cochees, and charettes right notable: all thynges glister with gold, precious stones, and purple: and all thynges are wrought and deuised for pryde and sumptuousnes. What shal we say, that the whole bandes of their men goe all in silkes and veluete, wearing their maisters colours? The Lord himselfe of all, sitting on the shoulders of his Belphegers, is borne on high, and is caried on mens bodies as the most noble charette. In the meate and drinke of these men all thinges are most delicate, exquisite, and variable. Their drinke is costly, straunge and immoderate. The apparell of their body is also ouersumptuous. Their garmentes glister wyth golde, and are stiff with pearle. Their common rayment is of crimosin satten. They vse all ornaments and apples of desire, which may both be vnderstoode of the frutes of trees, and also of Domanders coneyning muske, and small sweetes, and are ful of odoferious saouours, which we call Domaders.

Finally, in all thinges is to be considered, what the ende
or winding vp is of riot, pride, and voluptuousnes, and how
vnsustainable is the fauour and friendship of men. Here all thinges
perishe once, nothing remaineth safe. And they perishe ve-
rely in one houre, that haue been provided for many yeares.
They flee from vs in daunger, which haue receiued great
gayne at our hands. Yea they stand a fauor of, & out of daun-
ger, and lament the dollefull chauce; no man commeth nere
to helpe or deliuer vs. Euery man is afrayde of his owne
skinne. Let vs learne therefore to trust in God, to despise plea-

The end of pleasures.

For the purpose of the present study, the following data were collected:

Am. i.

tures.

tures, and to put no confidence in fleshe and frendshippe of men. For whylest thou art fortunate, thou shalt haue many frendes: if the world beginne to frowne on thee, they will all forsake thee, in whom thou puttest thy trust, and leaue thee in the byers. And this is the chiefe ende of all these thinges as I shewed at the first: Rome shall fall, and be made desolate for euer, The Lord our God restrayne all euill. Amen.

The reioycing of the Saintes for the ouerthrowe of Babylon, the drotuning of the same, and the causes of the drotuning or destruction are rehearsed.

The Lxxx.Sermon.

Reioyce ouer her thou heauen, and ye holy Apostles and Prophetes; for God hath geuen your iudgemēt on her. And a mightie Angel tooke vp a great Millstone, and cast it into the sea, saying: with such violence shall that great citie Babylon be cast, and shall be founde no more. And the voyce of harpers and musicians, and of pipers and trumpets shall be heard no more in thee: and no craftes man, of whatsoeuer crafte he be, shall be founde no more in thee: and the founde of a Mille shall be hearde no more in thee: and the lyght of a candell shall shine no more in thee, and the voyce of the bridegrome, and of the bryde shal be heard no more in thee; for thy marchauntes were Princes of the earth, and with thyne Inchauntments were deceaued all nations: and in her was founde the bloud of the Prophetes, and of the Saints, and of all that were slayne vpon the earth.

*The reioy-
sing of
Saintes
for the de-
struction of
Rome.*

In the fift place of this chapter the Angell of the Lord exhorteth all the Saintes of heauen to reioyce, and that for the ouerthrow of Babylon. And this reioycing of the Saints is set agaynst the wayling of the wicked. For as they lament for the causes of pleasures taken from them: so the Saintes reioyce ouer vngodlynnes oppressed, and the glory of God reuenged. We are verely forbidden in the Proverbes of Salomon, and in the doctrine of Christ and his Apostles, that we shoulde not be glad of the calamities of our enemies, nor that we say euill, nor doe euill to our enemyes. which thyng is perpetuall, and commaunded to all men, neuer to be

be altered by any diſpenſation: but we muſt obſerue in the meane tyme, that men doe reioyce diuers wayes. Men are glad many times of the deſtruction of their enemies, through hatred and mallice: which is not done without ſinne. Others are glad agayne of the calamities, and plagues of the vngodly, yet bearing no mallice towardes them, which are in thys miſery: vnto whom they would doubles haue wiſhed a better ſtate, if they might haue beene perſwaded to haue turned: but they reioyce rather to ſee the iuſt vengeance, and the deliuering of the godly from the tyranny of the wicked. wherof we read that the Prophet ſayd in the .58. Pſalme. The righteous ſhall reioyce, when he ſhall ſee vengeance, he ſhall waſhe his feete in the bloud of the vngodly, to witte, he ſhall pouрге his affections and euill maners, what tyme he ſhall ſee the bloud of the vngodly ſpilte: which he beleeueth to be done for an example, leaſt we ſhould follow our euill affecti-
That the Saintes reioyce at the deſtruction of the wicked.

ons, and that our bloud ſhould be ſhed alſo by the iuſt God and his miniſters, and a man will ſay: verely there is a reward for the righteous, verely God iudgeth the earth. There-
 fore are the righteous glad, and reioyce when they ſee vengeance. And it is not ſayd, that they couet, or wiſhe for vengeance. Vengeance is myne, ſayth the Lord, I will reward. when the Lord therefore rewardeth they are glad for the deliuerance, and for that the trueth is eſtabliſhed and confirmed: but they reioyce not of any hatred ꝑ they beare towardes the oppreſſours, whom they haue wiſhed loſt and deſtroyed. The godly wiſh euermore the wicked to be conuerted, and to returne into fauour with God. But when they ſee them mouned with no repentance, but obſtinately to procede, and fall into their owne deſtruction, and that God doth cut them off, for the ſaluation of the faithfull, and deliuerance of the godly: the godly reioyce at this deliuerance, and prayſe the iuſtice of God. Notwithſtanding that they had alwayes rather, if it might haue bene, that the loſt had otherwiſe led their lyfe: but now ſince it can be no otherwiſe, through their owne obſtinate mallice, they ſpeake not agaynſt the iudgements of God, but rather commend the ſame. Theſe thynges verely doe the Saintes in earth. And as for the Saintes in heauen, ſince they be purified now from all affections, their reioyſing is altogether moſt pure, ſo that it were ſuperfluous to reaſon curioſly thereof. But where the heauely reioyce at the deſtruction of the wicked, we may eaſely iudge how much they erre, which truſt to the helpe of prayers of Saintes: where neuer

thelesse they alter nothyng at all of their wicked life. It shall be easie also to discusse their doubt & carefulnes, which feare least they should be sozr also, seying their brethzen, sisters, frendes and kinsfolkes condēned. For the Saintes do plainly consent to the will of God, and extolle the iudgements of God, and reioyse thereat, and can be sozr no more.

Reioyse
thou heauē.

And he biddeth heauen reioyce, as many tymes in the Psalme, we read the like phrase: vnles you had rather by heauen, vnderstand heauēly dwellers, such as we beleue the Apostles and prophetes to be: For at the same time whē S. Iohn wrote these thynges, all the Apostles in a maner were slayne. And here is to be knowen, that the Romish beast had deuoured, that is to say, afflicted and slayne, not onely the sonne of God, our Lord Iesus Christ: but also Iohn the Baptist, all the Apostles of God, and all the Martyrs of Christ. By the Prophetes we vnderstand, not onely those old, but all the faithfull preachers of the Gospell. For we haue heard oftner then once before, that the faithfull preachers of the word be called Prophetes. He annexeth mozeouer a reason why they ought to reioyse: for God hath geuen your iudgement of her. For in the. 6. chapter, the soules of Martyrs crye vnder the altair: how long Lord auengest thou not our blood on them that be on earth? now therfore they prayse Gods iustice, who as he then promised that he would auenge, so hath he now annexed in dede.

Saintes
do not pu-
nish the
wicked.

And by this place we learne, that all iudgement is geuen to the sonne, and that no Saint in heauē can iudge or punish an euill man on earth. For it is most false, that Saintes are sayd to punish their enemies: S. Anthony with the holy fire; Valentine with the falling sickenes, and other with other diseases. God alone, (as in the. 16. chapter is declared at large) punisheth; and sendeth and taketh away sickenes. And most certaine it is, aswell by this, as also by many other places of this booke, that God slepeth not, but wil when he seeth time, reuenge and punish most certeinely: The Martyrs when they should dye, had committed all their iudgement to the Lord their God. He iudgeth now the iudgement of the saintes vpon Rome: that is after his iust iudgement he taketh punishment of Rome, for that she had with wrongfull iudgement oppressed the Saintes.

In the first place of this chapter he returneth to the description of the subuersion of Babylon. And it is a most cleere, and euen a certeine expely and euident demonstration by a si-

millende or notable dede doing. For takyng vp a great stone, in quantitie like a Millstone, he casteth the same into the Sea, and makyng a declaratiō of his so doyng, sayth, thus sodainly, and with such a violence, (ὁρμήματι) shall Babylon be cast downe, &c. This place is taken out of the end of the. 51. chapter of Ieremie, where you read in a maner the like thynges word for word. And here is now brought in a strong aungel, least we should thinke that the force of Rome were happely stronger than that it could be broken. But it shall be broken of a strong Aungell. And the thynges that be sodainly drowned appeare no more. Here is signified therfore, that with a sodaine destruction Rome shall fall, so as there shall no token therof be left, and that it shall fall without any difficultie, and be made to sinke, and neuer more be sene. And the Lord in the Gospel affirmeth, that the crime of sleaude or offence giuyng must be punished with a Millstone hunge about the necke: yea and that the same is not a punishment greuous inough, although amongst the Syrians it was accompted for vile and shamefull, since the crime deserueth to be punished with a much more greuous or crueller payne. wherfore Primasius supposed, that here by the way is signified, how Babylon, for offences geuen to the world, should be drowned in the Sea, as it were with a Millstone tyed fast to her necke. Doubtles if euer any Citie, if euer any kingdome were hateful by reason of great offences, and innumerable stumbling blockes geuen to the Christiāns: Rome and the Romane Empire, and euen the Popishnes of the Church hath hurt most by sleaude, and yet hurteth. wherfore it is no doubt, but that it hath bene plagued most greuously, & shall be yet more punished of the Lord.

Agayne by propheticall and figuratiue speeches he signifieth a notable desolation, and that the same place should neuer after be inhabited for euer. Such like maners of speeches shall ye finde in the. 24. of Eley, and. 26. of Ezechiel and in diuers other places. All pleasure, sayth he, shall perish, especially which was wont to be taken of Musicke. All craftes shall be layd downe. Briefly there shall be no more any habitation for men.

In the seuenth and last place are set forth agayne the causes of this subuersion, and three more notable than the rest. The first: Thy marchauntes were Princes of the Earth. For they that haue occupied marchaūdisse in the Church of Rome, and yet do, are in a maner Princes. Of whom I haue spokē

Babylon is
drowned in
the Sea.

The causes
of her desolation.

Am. ix.

before.

before. Here is noted therefore their pride, anarice, and sumptuousnes. He calleth them marchauntes (sayth Aretas) which turmoyle and trouble the whole world, as it were certeine fayres. &c. The second: for with thine inchauntements all nations haue bene seduced. There is no doubt, but that inchaunting, and magicke, reigne in Babylon, & that there is founde plenty of fortune readers, necromancers, and inchauntes: yet here appeareth chiefly to be signified, seducing, Idolatrie, and vngodlynesse, or errour of doctrine. Such an inchaunter was Iezabell, as appeareth in the. 4. booke of Kynges the. 9. chapter, who practised inchauntements in very dede, and bewitched men with corrupt Religio. And euen so hath Rome seduced the whole world, and yet seduceth. For the which cause she deserveth most greuous punishment. The last cause of subuersion: for in thee is founde the blood. Bloodshed can not be wipt away nor clenfed from them, that shed innocent blood. And although it be not straightway required: yet will there come a time when it shall be required by God, and then is it found. And he maketh mention of thre sortes of blood. First of the blood of Prophets, of them I meane, which haue preached the Gospell, and haue bene the fathers of the faithfull. Secondly of Saintes to witte of holy Martyrs. Finally of all men that haue bene slayne in earth, to witte that haue dwelled here and there through out the world: whom we vnderstand to haue bene dispatched and taken out of the way, by the warres, seditions, and tyranny of Rome. So we read also in the first Oracion of Jeremy, that God straitly requireth the blood of his seruantes spilt. Doubtles all shedding of blood is greuous (the same excepted which is iustly done by the Magistrate) yet is one more heynous than another. For he that killeth a preacher of the Gospell, sinneth more greuously, than he that dispatcheth a priuate person: and he which for Religion sake slayeth a man, and maketh a Martyr, sinneth more heynously, than he that killeth a man in the warre. Therfore all the bloodshed of Rome after any sort, shall be required of Rome, and is required. Thus the Lord spake also of the Citie of Hierusalem. Math. 23. The Lord Iesus haue mercy on vs, and looke vpon vs with the eyes of his mercy. Amen.

The shedding of blood.

¶ The reioysinges and Hymnes of the Saintes are recited for the destruction Rome and for the takyng away of all vngodlynes.

The

The lxxxix. Sermon.



And after that, I heard the voyce of much The. 19.
Chapter.
people in Heauen, saying: Alleluya, Sal-
uation and glory, and honour, and power
be ascribed to the Lorde our God. For
true and righteous are his iudgements,
because he hath iudged the great whore,
which did corrupt the earth with her fornication, and
hath auenged the bloud of his seruantes of her hand.
And agayne they sayd, Alleluya. And the smoke of her
ascended for euermore. And the .xxiiij. Elders, and the
foure beastes fell downe, and worshypped God that
sate on the seate, saying. Amen: Alleluya. And a voyce
came out of the seate, saying: Prayse our Lord God all
ye that are his seruantes, and ye that feare hym both
small and great. And I heard the voyce of much people,
euen as the voyce of many waters, and as the voyce of
great thundrynges, saying: Alleluya. For our Lord
God almighty raigneth. Let vs be glad and reioyce, and
geue honour vnto him: for the mariage of the Lambe
is come.

Forasmuch as the Apostle in this booke most plentifully God neuer
forletheth
his ser-
uautes.
hath described the oppression of the Saintes, and the cruell,
mischonous, and proude assaultes of the persecutours of the
Gospel, whereby they both mocke God, and torment hys
Saintes, wherupon euermore at all tymes the complaintes
euen of the godly men are red to haue risen, as though God
through his long suffering and great patience, should seeke
to neglecte the oppressed: he discourseth also at large now, the
reioysinges and praylsinges of the Saintes, wherby they ex-
tolle the trueth and iustice of God, who neuer neglecteth his,
and most greenously punisheth the vngodly persecutours.
Howbeit they reioyce here chiefly, and prayse God for the
taking away of Antichrist, and all vngodlynnes wyth hym.
Which verely is the first place of thys chapter. The seconde
confirmeth all Saintes, least they should doubt any thyng of
the saluation of the faythfull, which he sheweth to be most
certayne. The third place reciteth the sinne of blessed Iohn:
Am, iij, and.

and the faythfull doctrine of the holy Aungell, that we should worſhippe no creatures, be they neuer ſo holy. In the laſt place is deſcribed the iudge, or reuenger Jeſus Chriſt, com-
ing to iudgement: there is mozeouer deſcribed the perdition
on or puniſhment of all the vngodly, which the iuſt and holy
Lord taketh of them, which place verely begonne in the. 11.
chapt. of this booke, and beyng ſuſpended hether to, was re-
peated ſomewhat in the. 14. chapt. and now at the laſt finiſhed.

And verely the reioyſing of the Saintes is diuerſe, plen-
tifull, and manifolde, ouer the loſt and condemned enemyes
of the godly. Firſt he heareth a voyce, and that a great one,
of much people in heauen. He ſheweth therefore in generall,
that all the heauenly ſort, (the Aungelles not excepted) ſyng
prayſes to God in heauen. which thing we vnderſtand ſhall
be done at the laſt iudgement, when all vngodly folke ſhal be
troden vnder foote. And beſore theſe thinges be done they
are rehearſed and deſcribed, that hereby the godly may in
daungers and torments comfort themſelues, and abyde ſted-
faſt in the true fayth: beleeuing that they alſo, though they be
now oppreſſed, ſhall ſyng prayſes of thankes to God.

And verely he hath here compiled y whole Hymne which
is ſayde in the prayſe of God the reuēger. He placeth formoſt
Alleluya: after he annexeth the prayſes, ſaluation, and glory.
ꝛc. And Alleluya ſignifieth, prayſe ye the Lord. He bleth a
moſt common word, and of all men beſt known in the pri-
mitiue Church. For certayne pſalmes haue this title, Halle-
luyah. For the chaunter ſo exhorted and ſtirred vp the people
to prayſe God. So after the ſame manner now alſo, the
Saintes as it were compriſing the argument of their ſong,
ſay Alleluia. And theſe wordes haue moze grace in ours and
other ſtraunge languages, vſurped than tranſlated. So haue
remayned in the Church, Oſanna, Amen, Szla, Maranatha,
and diuers others. whereof alſo wryterh S. Hierome to Mar-
cella and Damafus.

The hymne
of Saintes.

Now followeth the hymne: Saluation, and glory, and
honour. ꝛc. And thoſe thinges they prayſe in God, and at-
tribute vnto hym wholly. whereof I ſpake in expounding the
4. and. 5. chapt. of this booke. Mozeouer they prayſe God for
that which in this caſe is principall: for hys iudgements are
iuſt & true. which ſaying ſeemeth worthy to be printed moſt
deepely in the hartes of all mē, as the which in temptations
may not a little cheare them. And wherefore the iudgements
of God be iuſt and true, he addeth, becauſe he hath iudged the
great

great whoze: that is to say, taken worthy and condigne punishment of the great whoze. Hether to many men haue thought the Lord to be ouer slowe, and too much fauourable to Rome, and Romishe Church: but than shall they see that God is most iust. Of the whoze is spoken before.

Yet doeth he repeat here agayne her most heynous and great finnes. First corruption through whozedom and inchauntment. wherby is signified seducing by corrupte and wicked doctrine. The latter, the shedding of the bloud of holy Martyrs. wherof we haue already spoken many times. Therefore God punisheth the corruption of doctrine, and crueltie of the Romishe Church practised agaynst the Saints of God.

And lyke as in the begynnyng they sang Alleluia, so in the ende also they repeat the same. By this repetition declaring, that the prayes which we also powre out to God in Earth, be to God most acceptable. And by & by is added a sentence, which myght seeme to be put to, eyther by S. Iohn, or by the deuine heauenly dwellers themselves. wherby is signified, that the burning of the vngodly shall be perpetuall, and shal neuer haue end: as lykewise Esay hath sayde in hys 30. and 46. chapt. And the Lord hymselfe in the. 25. of Matth. and. 9. chapt of Marke. For when he sayeth the smoke, he vnderstandeth that there is fier vnderneath. Let vs earnestly thinke of these thyngs, so oft as the pleasures and commodities of Antichrist doe flatter vs. For this perpetuall fier is prepared for all the vngodly, especially for the Antichristians. And then generally he bringeth in prayeing God, the. xiiiij. Elders, and the foure beastes, by the which the vniuersalitie of creatures is vnderstoode. Touching the which thyng, see what is sayd in the. 4. and. 5. chapt. of this booke. And first not onely they kneele, but also fall downe, to the end we should vnderstand, what we ought to doe in earth. And they worship God that sitteth in the throne, and neyther Angells, nor spirites, nor yet any creatures. Furthermore, with two wordes he shaddoweth their hymne. For they singe, Amen, and Alleluya, for they confirme God to be iust, and his iudgements to be righteous, and that he iustly punisheth the whoze. And therefore that he is to be prayesed.

Now cometh also a voyce out of the throne, to witte from God hymnielike, but by the ministerie of an Angel. For it followeth: sing prayse to our God. Beholde he sayth, our God, the throne. Therefore he accompreth hymself here in the number of them,

Amen, v.

which

The pray-
ses of God
to God are
acceptable.

The smoke
of rose bp.

A voice co-
meth out of
the throne.

which haue God common wyth men. Therefore he was an Angell, which recited those thynges of God. Therefore that the Saintes doe now, they are commaunded to doe. For in the middes of the prayles, this voyce is heard from God by the Angell. And he commaundeth to prayse the true & onely God. He sheweth moreouer, who should prayse hym: all the Saintes, that is, all that feare God, whether they be great or small. By this commaundement therefore is signified, that God is delighted wyth the prayles of holy men, and lykeith them. wherby we now that dwell in Earth, learne to praise the Lord without ceasing, and wyth a sincere hart. we learne that no man is excepted, whatsoeuer degree, age, sexe, or condition he be of.

The diuine
prayles are
greatest.

Agayne, an other hymne is annexed, as it were an example of obedience. For God by the Angell commaundeth the Saintes to prayse hym. Now therefore they obey God, and offer to hym prayles. And how great these prayles were, he sheweth by a double comparison, and by a maruelous breuitie, and euident or liuely representation. For he sayth, how the voyces of the singers were shrille, as the gushing & noyse of many waters: and also lyke the clapping or crackyng of great thunders. If such breuitie and perspicuitie were found in Homere or Virgill, it should haue many maruailers therof, which would extolle and commend elegancie. But no man maruileth, no man setteth forth or commendeth the holy scriptures, and the elegancie and efficacie of the same, though it can not be sampled. And againe, here is annexed an hymne, the beginning wherof, as of the former, is also Alleluya. And lyke as in the former hymne the Saintes haue declared, that God doeth iustly punish the wicked: so in this they preach that God reigneth, and that he saucth the Saintes freely and wythout any desert of theirs. They commaunde therefore to prayse the Lord. The reason, for because since he is almighty, he reigneth. He hath verely reigned euermore: but since so many thynges haue been permitted by hym to the vngodly, many haue thought that the vngodly, and chiefly Antichrist hath reigned: but now since he hath oppressed hym, and augmented his glory and his seruantes, it is made manifest to all men, that God alone reigneth for euermore. They alleadg also an other cause, why God should be prayled, yea rather why the godly should be glad and reioyce: namely, for that the marriage of the Lambe is come. Forasmuch as that tyme is now come, wherein the Lambe himselfe wyll bying in the chil-

children of God, hys well beloued ſpouſe, thoſe I meane whom by his bloudſhed he hath redeemed to ioyes euerlaſting. Of the mariage ſhall be ſpoken a litle after at large. Praise and glory be to our redeemer Chriſt Jeſus the Lord. Amen.

¶ Of the maryage of the Lambe, and of the makynge ready of the Lambes wyſe.

The lxxxij. Sermon.

AND his wife made her ſelfe ready. And to her it was geuen, that ſhee ſhould be arrayed wyth pure and goodly ſilke. For the ſilke is the rightcouſneſſe of the Saintes.

The Saintes celebrate the Lord with prayſes, reioycings and hymnes. There be cauſes innumerable: but two notable aboue others. The firſt, for y^e Lord hath iudged the whore and aduenged the bloud of his Saintes. The ſecond, for the maryage of the Lambe is come. They reioyce therefore at the iuſtice of God, whereby he hath puniſhed the vngodly: and at his mercy or grace, by the which he geeueth to the godly a bleſſed lyfe. But here muſt we ſpeake of the mariage.

There is very much mention made of wedlocke and marriage in the holy Scriptures both of the olde and new Teſtament: The which may not be expounded after the letter, but by an allegory: leaſt with the Turkes and mahometiſtes, we fall into ſhamefull and monſtrous abſurdities. For ſpiritual thynges are figured by corporall matters. Of the ſpiritual this is the ſumme: God the father the loue of mankind, wil ſaue men by his ſonne. This thyng is declared by a parable of wedlocke and marriage. And in matrimonie there is a contract or makynge ſure, there is a coupling or handaſting of eyrther partie, and finally marriage.

In the contracte not onely the yong man and the mayde are affiaunced, but alſo the whole manner of the maryage to come is appointed, and an order taken. For the lawyers ſay, that affiauncing is a promiſe of the maryage to come. Thys contracte was made at the beginning of the worlde, where God promiſeth that he wyll deliuer mankynde by his ſonne, and receiue him into glory. Hereunto appertaine all the promiſes of Chriſt, of the remiſſion of ſinnes, and of euerlaſting lyfe

lyfe. Moreover the duties of the spouse are prescribed. Shee promisseth to be obedient, and other thynges. &c. Christ the bydegrome the sonne of God the father, assiaunceth to hym selfe all the cholen through his free grace: he promisseth them his righteousnes, all heauenly gyftes and eternall lyfe. He taketh vpon him moreover all the infirmities of the bride, and pourgeth her filthines. And the byde is assiauced to hym by sayth, as it is wrytten in 1. See, & shee byndeth her selfe wholly to hym: after whose will and lawe shee frameth her selfe wholly. For shee is the bodye of a lyuely head. As S. Paule sayth in the. 5. to the Ephes. The byde leaders be the Prophetes, Patriarkes, Apostles. So John Baptyst in the. 3. of John, calleth hymselfe the frende of the bydegrome. He addeth [to be the spouse of Christ.] S. Paule. 2. Cor. 11. I haue maryed you to one man a chaste virgin. &c. Hereunto the. 16. chapt. of Ezechiel seemeth to appertayne.

And the ioynning together of eyther partie, is made after they be assiauced, with certayne ceremonies: to wit, by takyng ech other by the handes, and certayne wordes spoken, and there is geuen a token or a ring. &c. Immediately after the beginning, there was a covenant or bonde made betwixt God and men, which is oft tymes red to haue been renued, not without ceremonies, certayne wordes and sacrifices, as by Abraham, Moses and others. God byndeth him selfe to men, and men to hym, and that not without Sacramentes. And all those thynges, serue to this end: namely that God would be in league with man, and haue men bounden to him, and all his thynges communicated to vs. And this marriage, was then most straightly ioyned and made, when the sonne of God had vnited our flesh into one and the same person with him, and commaunded his Apostles to preach vnto all, that hee will haue a communion with the faythfull. Of the which communion are read many thynges euery where in the Scriptures. And he hath geuen a pledge of sayth & perpetuall amitie, not a ryng of gold, but rather the Sacraments: yea euen the holy ghost, as S. Paul sayth in the. 2. to the Corinth. 1. and to the Ephes. the first.

A pledge.

Marriage. And the marriage shal be solemnized in the resurrection of the dead. The soules verely passe from bodily death, into lyfe euerlastyng: but yet the full restitution, and saluation of man is not made perfect, except the body come also. Therefore at the resurrection commeth the marriage of the lambe, that is, of Christ our redemer, Then are we caried to meete Christ in the

the ayre, then he bringeth in his wife into the bed chamber of eternall glory and blisse, then shall be holden that feast and deintie supper, then shall the bryde inioy for euer the loue of the brydegrome. This shall be verely the mariage of the labe. And the mariage shall be the merrier, for that the whore shall be qupte cast out and cōdemned, and the wife and honest matrone shall haue the full and perfect ioy alone. At this ioy, & at this mariage, the holy inhabitants of heauen do reioyce.

Moreover the Saintes recite here also a certeine preparation of the bryde, that by the way the godly may vnderstand, what thyng best becometh them, and whereunto they should apply them selues in the last age. Let vs prepare our selues to mete þ brydegrome. For we loke for the iudge euery houre. And we prepare our selues not in one houre or day, but all our lyfe tyme. And how we should be prepared, the Lord him selfe sheweth by the parable of ten Virgins. Let vs decke our selues with true sayth agaynst Antichrist in the later dayes. Let vs beautifie our selues with the workes of charitie, the workes also of righteousness, chastitie, and temperance: Let vs not be corrupted and defiled with drunkenness, blood, and cares of this world.

The preparation of the bryde to the mariage.

The brydes aray.

Furthermore lest any should ascribe this preparation to his owne merite, strength and vertue, and that we should see also, that the same preparation doth chiefly consist in prouidyng of the garment, S. Iohn addeth incontinently, and to her was giuen, that she should aray or apparell her selfe. If it be geuen, than is it not by our force or meanes prepared, 1. Corinth. 4. chapter. If it be geuen, than is it not bought by Popish trafficke. Read the. 8. to the Actes. And he expresth also the kynde of garment, of cleane or pure silke, and shining or bright. For in the Gospell also we read of the weddyng garment. The Apostle full oft exhorteth vs, that we should put vpon vs the Lord Iesus. These thynges be in Allegory. But he by and by expoundyng this kynde of garment, sayth: that silke is the righteousness of Saintes. Saintes he calleth the faithful. But where as there is one onely iustification of faith through Christ, S. Iohn speaketh iustifications in the plural number. For they that be iustified freely through Christ by faith onely, do incontinently sundry and many workes of righteousness. For he that is iust (as the same S. Iohn sayth) worketh righteousness. Therfore be their iustifications, to witte the righteousness of faith iustifieng, and the righteousness of workes iustifying: that is to say, declaring vs to be iustified

Iustifications or righteousness.

1. Iohn. 3.

ified by sayth onely. For we are purified by the bloud of Christ freely, the which we receiue by faith: and be fully iustified, witnes Paule in the .3. to the Romanes. Agayne they that be righteous, do sondry workes of righteousness, & commend themselves vnto God. So do they not appeare naked, but clothed with their wedding garment, as we touched also in the thyrd chapter of this booke.

A pure and
bright gar-
ment,

And full aptely is the garment of the bryde called pure or cleane, not for her selfe, whom we know to be alwayes hyndered and weakened by the flesh, but for the spirit which sanctifieth, and for the bloud of the sonne of God: as S. Paule testifieth Ephelians the first, and first of Iohn the first. The garment is said mozeouer to be shyning and bright, and that is by reason of the glorifying of the Saintes to come. where of is made mention in the .12. of Daniell, and .13. chapter of Mathew. For of righteousness followeth glory. For whom he hath iustified, the same hath he also glorified. Vnto hym be prayse honour and glory.

Roma. 8.

¶ Of the certeinie of the saluation of Saintes, and what blisse or saluation is.

The Lxxxiii. Sermon.

AND he sayd vnto me: write, blessed are they which are called vnto the lambes supper. And he sayd vnto me: these sayinges of God are true.

Of the cer-
teintie of the
saluation of
the sayth-
full,

The second place of this chapter is, of the certeinie of the saluation of the saythfull: where is signified in the meane season, what and of what maner, is the blisse of the faithfull. For there is sayd inough already of the mariage of the lambe, that is to say, of the glory & blisse of the chosen: but many thinges are put into mens heades in this lyfe, which bying saluation in doubt, and go about as it were to make it vncertaine, and therefore waneryng myndes are here now confirmed. This doctrine is profitable for afflicted and troubled consciences, for it overthroweth and beatech downe the doctrine of sophisters, who affirme that man is neuer assured of his saluation, bycause that in an other place the wise man sayth: mā knoweth not, whether he be worthy of loue or barred, whereas he hath spoken that vpo an other occasion, and to an other end, as I haue declared in my booke of the grace of God, &c.

At this present therfore is shewed, that the saluation of the
 saythfull is most certaine. For first the Angell commaundeth
 the Euangelist to write. This is taken of the maner of men,
 which put in writing their Testamentes, couenauntes, and
 bargaines, and then seale the same, for the more credit and for
 a perpetuall memoriall of the thyng. And they that haue such
 kynde of writinges, are of a quyet mynde, and thinke them
 selues safe and assured, agaynst all craftes, and subtil practi-
 ses. And therfore to the intent that the mynde of man might
 be quieted in the matter of saluation, he causeth as it were an
 instrument to be written, whereby all the godly might be as-
 sured of certaine saluation. The same maner of writing our
 Lord in other places followeth in weighty matters. As we
 may see in the. 8. and. 30. chapters of Esay, and in the. 2. of A-
 bacuke. wherfore it is lesse to be marueled, why the Apostle
 Saint Paule so oft alledged that same out of Abacuke: the
 righteous shall lyue by sayth. For this onely testimony of
 God, as which is cited out of the godly instrument might be
 in stead of all.

John is com-
 maunded to
 write.

And where as God openly commaunded Moses and Je-
 remy to write (whereby we may doubtles iudge, and certein-
 ly gather that other Prophetes, Apostles and Euangelistes,
 wrote not without commaundement) we see, of what autho-
 ritie the bookes of the old and new Testament be with all
 the godly. For they be diuine, autentically, the instrument and
 Testament of God, and the bookes of God hym selfe, which
 are rightly beleued, without any other helpe or confirmation.
 We beleue the testamentes and sealed writinges of men:
 how much more ought we to beleue the bookes of the scrip-
 ture Canonically?

The autho-
 ritie of holy
 Scripture.

Agayne here it is manifestly declared to S. John, what he
 should write: blessed are they which are called to the marriage
 of the lambe. Therfore it is euident, that now it is confirmed
 both by Gods oracle and also by his lawfull instrument, that
 those which are called to the lambes supper be and shall be
 blessed. This same was pronounced by oracle diuine, & writ-
 ten Authentically. what place then of doubtfulnes is left? Un-
 doubtedly blessed are the faithfull, grafted in Christ. For they
 be now called, vnto whom the Gospell is preached, by the
 which they are called to the participatio of the giftes of God,
 but chiesly to eternall lyfe thorough Christ: that is to witte,
 they which not onely heare the truth of the Gospell, but also
 receiue it, and beleue it with their hart. For many be called,
 and

The called
 are blessed.

and few chosen. For the Gospell is preached to many, and the grace of God is offered in Christ, but they receiue it not. But such as through y^e grace of God do receiue it with true sayth, are blessed. For they are not onely called in the Mariage, but also come vnto the mariage, and inioy that wedding supper. These things seme to be taken out of the doctrine of our Saviour which he taught in the. 14. of Luke, of them that were bidden to the mariage. Read that same place.

what that
blessc. is.

Nevertheless by the way here is declared, what the blessednes of the faithfull is: nothing els verely: than the fruition of the supper of the lambes mariage. A supper is made when the day draweth towardes an end. So is full saluation geue to the godly about the end of the world, at the resurrection of the dead: as in the former Sermon is expounded. And verely all those thyngs be altogether allegorically, which represent vnto vs a certein signification of eternall lyfe and glory. Otherwise we haue learned by the doctrine of the Prophetes & Apostles, that the eare hath not heard, nor the eye sene, nor the hart of man conceiued, the thynges that God him selfe hath prepared for them that loue him.

These
sayinges of
God be
true.

Finally here is annexed agayne a most weighty assertion, of confirmation hereof. For he heareth it vttered by an oracle from heauen, *Ετοι οι λογοι αληθινοι εστι του θεου*. These wordes of sayinges of God be true. They be verely true, and be of God. Or els, they be true, for they be of God. Erasmus hath translated: these wordes of God are true. And so hath the vulgare translation: these sayinges of God are true. By a double reason therfore are these thyngs confirmed, which are here propounded: both for that they be true, and because they be of God. But they come both to one point: For since they be of God, who is the truth, they can not but be true. Therfore let vs beleue these thynges, and leaue no place vnto doubtfulness.

The Scrip-
ture is
gods word.

Here is cutte of the occasion of subtile reasonyng, that the Scriptures and preachyng is set forth by me out of the scriptures, are not the worde of God, for that they be written on paper with Inke, and pronounced wyth mans voyce, and wyth a sounde passing away: where the word of God is neither humane, nor corruptible, nor passing away. For the celestiall oracle doeth here pronounce manifestly, that the sayinges which were written into the booke by S. John, & pronounced by the Angell, are both true, and also Gods word. So Paul affirmeth also in the. 1. Thess. 2. that y^e worde which

he preached, was the very worde of God. Lyke wyſe S. Peter, in the .1. Peter. 1. Therfore let curious men leaue bring-
ing forth of theſe Paradoxes, & ceaſe from their diſputyng, that
the word of God written, and preached, is not the worde of
God. Verely, it is not the worde of God, what tyme ſuch
thynges as are written or ſpoken agree not wyth the holy
Scripture of God. The myndes of the faithfull are rather to
be allured to this point, that they beleue, and cleaue vnto all
wordes of the Scripture declared in their right ſence, as the
moſt certaine wordes of God. For els, to what thyng ſhall we
truſt: what thing after this ſhall we haue vndoubted and cer-
taine? To God be glory.

¶ The ſacte of S. John is declared, which woulde haue
worſhipped the Angell, and of the Angell prohibiting.

The lxxxiiij. Sermon.

AND I fell at his feete, to worſhupp hym. And he ſayd
to me: ſee thou doe it not. For I am thy fellow ſer-
uaunte, and one of thy bretherne, and of them that
haue the teſtimony of Ieſus. Worſhip God. For the te-
ſtimony of Ieſu, is the ſprite of prophecie.

Here is added the third place of this chapter, to witte, the
doying of the Apoſtle S. John, and the Angell of God. S.
John would haue worſhipped the Angell: but he is prohi-
bited by the Angell, which biddeth hym worſhip God. And
beſore all thynges, Johns acte and intent ſeemeth chiefly to
be conſidered. Angels are ſure. y right noble creatures, and
of great power, by whom the lord executeth greateſt affaires.
They take vpon them for the moſt part the ſhape of men, and
very oft appeare vnto men, to ſerue them, to keepe them, &
to doe good vnto them, accordingly as God vſeth their mi-
niſterie. For the Apoſtle ſpeakyng of Angels (as I tolde you
in the .19. Sermon) be they not all, ſaith he, miniſtring ſpirites,
which are ſent forth to ſerue for their ſakes which ſhall be
made heyres of ſaluation: And theſe thinges doth the Scrip-
ture make playne by ſundry examples. Thrice appeared to
Abraham in mans ſykenes, which were Angells, inſtruc-
tyng hym. Two deliuered Lot hym ſelfe out of the handes
of the Sodomites, and brought hym out of the ſier: whole

The excel-
lencie of
Angels.

Hebr. 1.

Gene. 18.
19.

Gene. 32.

Ru. 1.

armyes

Exod. 34.

4.Kings. 5

4.Kynges.

19.

Math. 1.2.

Math. 4.

28.

Actes. 1.5.

10.and. 12

why John
would haue
worshipped
the Angell.

armyes of Angels inuironne Jacob, defendyng him agaynst the force and violence of hys brother Esau. The Lord sent hys Angell before Moses and the children of Israel, to leade them through the wilderness into the land of promyse. Fyrie charrettes compassed about Belizeus. An Angell leuied the siege of Hierusalem, slaying an hundred foure score and fyue thousand of the Assyrians. Daniell hath Angelles familypat wyth hym. Likewyse the fathers and other Prophetes. An Angell delyuereth Joseph out of all care: another delyuereth the wise men from the treason of Herode: by and by he commaunderth to conuey away Christ into Egypt: Angelles minister to Christ in white garmentes: they testified that the Lord was risen, and ascended into heauen. They bryng the Apostles out of prison: one of them deliuereth Peter out of Herodes prison. An Angell is sent to Cornelius an Italian captayne. Angelles many tymes talke with Paule. Oftentymes they imploy great benefites vpon men. They declare themselves to be of great power through God. And when men marke these thynges, they would worshipp Angelles, euen at this present, because the Apostle S. John perceiued that Christ hymselfe by hys Angell did open to hym so great misteries for the profite of the Churches, whylest he marryalled at his brightnes and godly giftes, he would by & by haue worshipped this his Angell the brynger of those misteries: not that he intended or purposed to reuolte from God, and caucted in stead of God to worship an Angell, for it is not lawfull once to imagine such a wickednes in so great an Apostle. He would therefore haue worshipped and honoured the Angell wyth seruauntly worshyppe as they terme it, (as Thomas of Aquine expoundeth it) and not with godly worshipp: that is to say, he would haue worshipped and honoured God, as God: and he would haue worshipped the Angell somewhat more basely. But yet as an excellent messenger of God, howbeit herein he offended, to the ende that all men should vnderstand that they sinne, how many soeuer doe worshipp and honour Angelles or excellent creatures with godly worshipp, as all the worshippers of Saintes doe at thys day in Papistrie. Neither haue they any other shylte to colour their errour, but that same distinction, that God is worshipped and honoured wyth godly worshyppe, and Saintes and Angelles with seruauntly worshipp, and the Virgin Mary with honour more than seruauntly: and I wote not what thynges els, which I am both ashamed and loth to rehearse.

And

And it appeareth that S. John here was intangled wth the same errour: whom otherwise we must needes confesse to haue sinned by Apostasie, and that he would haue worshipped the Aungell for God, or with God. whiche are both to wicked, and unworthy such a man. But in case he worshipped God, and would neuerthelesse haue worshipped the Aungell also, what thyng els did he, than offende in the godly worshipp? And verely God hath permitted so worthy a man to erre (as he did Peter and Thomas) to the intent he myght heale our infirmities: that is to witte, that by their errors we myght learne to beleue more rightly, and to honor God more purely. For this present place, and other like examples of errors, teach openly that all the sayings and doings of Saintes are not to be allowed without any differēce.

For now here followeth the facte of an Aungell most excellent, that is to say, a godly confutation of the errour. First he sayeth not lightly, doe not as thou hast purposed: but greediously condemning hys facte, he sayth wth a certaine vehemencie, see thou doe it not. we haue a lyke phrase of speach here in Swicerland, what tyme (signifying in any wyse to beware) we say, Loug vnd thu das nitt. Looke thou doe it not. wherefore we haue learned by the testimonie of the Aungell, that now neyther Aungells nor Saintes are to be worshipped. For seeing the Lord hymself sayth of Saintes, they shall be as the Aungells of God: I see not why they shoulde not matche the Saints with Angels. And we haue verely learned that they may be worshipped neither with godly worship, nor with seruauenty worship. For, to worship is to fall downe at ones feete with a reuerencing mynde, or to bowe downe, or to kneele, as I haue sayd els where.

After the Aungell sheweth reasons, why he ought not to worship: for I am thy fellow seruant. He saith not seruāt, but fellow seruant: to wit, of the same office with thee, vnder the same Lord & master. For angels serue god after their maner, and so doe we serue god after their maner: yet are they all seruants yea & the seruants of one master. And it is against reason y^t one seruant should honor & worship an other of his fellows, being of the same state & creatiō. It is therefore an unworthy matter, y^t the faithful should worship y^t apostles, prophets, or Martyrs: much lesse doeth it become them to honour their dead bones. And least any man should say, how the Angel in deed in respecte of the most excellent Apostle S. John, confesseth hymselfe to be his fellow seruant: but that

S. John
errecth.

That nei-
ther Aun-
gells nor
Saintes
shoud be
worshyp-
ped.

The bre-
thren of
John, and
Christ.

Christes
fraternitie.

The testi-
mony of
Iesus
Christ.

worshyp
God.

there is an other consideration to be had of other men, which come not neare the dignitie of blessed John: and therefore since we be much inferiour, we may worshippinge Angels and Apostles our superiours: he preuenteth and saith, and of thy brethren. And who be the brethren of the Apostle S. John? the Angell hymselfe answereth, and sayth, which haue the testimony of Iesu. The testimony of Iesus, is the Gospell, and the very sayth fixed on the Gospell, comprehending Iesus with a faithfull mynde. wherfore all the faithfull of Christ, be Johns brethren: therefore is the Angell their fellow seruaunt also. And therefore none of the faithfull ought to worshippinge any Angell or Apostle: the Lord hymselfe also in the .12. of Math. calleth all that obey his worde or preaching, brethren. And here it is diligently to be noted, that by faith we are made the brethren of Christ, of the Angels & of the Apostles. Thys should the Monkes and Fryers haue beaten in and set forth, and not the brotherhode of our Lady, and the fraternities of Saintes: vnlesse they had been the Apostles of that great and abhominable Antichrist.

Moreouer the Angell him selfe expoundinge agayne hys owne wordes, sheweth what is the testimony of Iesu Christ. For the testimony of Iesu, is the spirite of Prophecy. And the spirite signifieth reuelatiō or vnderstanding: and prophetic, the prophetical and Apostolicall doctrine. And therefore the sense is: the testimony of Iesu Christ is no other thyng, but the reueyng of the doctrine of the Prophetes and Apostles in the mynde of the godly thorough the holy ghost and sayth. And therefore the Apostles in the gospell are called witnesses: and the Gospell, a testimony or witnessyng. And to testifie, is to preach. Of the which exposition such an argument may be gathered: the cause of thy worshippinge, John, is doubtles that excellent reuelation and prophetic, vnto thee by me reuealed. But if I should therefore seme worthy to be worshipped, for that there is in me an excellent spirite of Prophecy: by the lyke reason shalt thou worshyp all thy brethren, in whom is the same spirite of prophetic, to witte the testimony of Iesu, the true sayth. But for asmuch as thou seest, and thy selfe art compelled to graunt the same to be very much agaynst reason, assure thy selfe it were as much also agaynst reason if thou shouldest worshyp an Angell.

The last and strongest reason, why he would not be worshipped, is this: worshyp God. It is taken out of the authoritie and law of God perpetuall and immutable, reuealed in the

the. 6. of Deut. and repeted by our Sauour Chriſt in the. 4. of Math. if we would obey the law of God, all ſeruice & worſhippyng and inuocation of Saintes had bene long ſince banished and exiled out of the Church.

Furthermoze there be other places alſo, which commend the miniſteries and vertues of Angels, teachyng neuertheles to honour and call vppon God him ſelfe. Read the goodly *Psalmes. 34. and. 19.* And if any man liſt to haue alſo the conſent of the fathers, let him read *S. Auſten* who ſayth, that Angels muſt neither be worſhipped nor called vpon, nor haue any ſacrifice made vnto them, nor Churches erected. The chiefe places be of the true Religion the. 55. chapter againſt Maximine an Arriane Biſhop, firſt booke, leaſe. 477. *De Ciuit. Dei. 8.* booke laſt chapter. And the x. booke, chap. 16. 19. 20. To God be the glory.

Angels are
not to be
worſhipped
nor called
vpon.

The deſcription of Chriſt the Iudge commyng to the laſt iudgement.

The lxxxv. Sermon.

AND I ſaw heauē open and behold a white horſe, and he that ſat vpon hym, was called ſaythfull and true, and in righteouſnes dyd he iudge, and make battayle. His eyes were as a flame of fire, and on his head were many crownes: and he had a name written, that no mā knew but him ſelfe. And he was clothed with a veſture ſtayned with bloud, and his name is called, the word of God. And the warriers which were in heauen followed hym vppon white horſes, clothed with white and pure ſilke. And out of his mouth went a ſharpe ſword, that with it he ſhould ſmite the heathen. And he ſhall rule them with a rod of iron, and he trode the winnefatte of the ſeareceneſſe, and the wrath of almighty God. And on his veſture, and on his thighe he hath a name written: Kyng of Kynges, and Lord of Lordes.

Hetherto we haue heard many thynges of the ſundry puniſhmentes of the vngodly: and becauſe it is manifeſt, that God taketh puniſhment of the miſchionous and wicked at ſundry tymes, and diuerſly, but moſt fully and moſt ſeuerely

Of the laſt
iudgement.

in that same last iudgement, and from thence forth euermore, and S. Iohn hath once, twice, yea thrise begon to treat of the last iudgement, (as in the end of the .ii. and .14. chapter.) And yet hath cuer deferred, suspended and reserved it to an other place: at the last thinkyng it tyme, to set before all mens eyes a description chiefly necessary, at the length he taketh it in hand, & now finisheth it by as a matter of all other the greatest. He annexeth therfore a plentifull treatise of the torments of the vngodly, a most ful and euident description of the most righteous and great iudge, and of that last iudgement, which is most straite of all others, wherein most fully and severely the paynes shall be executed vpon all Anachristians, and vngodly folke for euermore. This place (which is the fourth of this chapter) and this treatise stretcheth vnto the .21. chapter. The vtterance is great lauding of propheticall maiestie, and Apostolicall clearnes and efficacie. You shall finde not a few of this sorte in the Prophetes, especially in the .24. 25. 26. and .27. chapters of Esay.

A profitable & necessary doctrine of the last day of iudgement.

And verely this doctrine is very profitable and necessary to be learned and vnderstand most diligently of all and singular the faythfull, as which was with much diligence and most plentyfull aboundaunce set forth to this end by the Prophetes and Apostles, but chiefly by the Lord Iesus Christ him selfe, both in the Gospell, and also in this most godly reuelation. For vnles thou be kept in the due tie with feare of the iudgement and Iudge to come: it is no maruell though thou runnest mad and perish with this foolish and wicked world. In the treatise of the last iudgement here is sene the end of all men, their life and death, felicitie and miserie, payne or torment, and vnspeakeable and heauenly reward. He that remembreth these thynges well, abhorreth wickednes, and walketh in holy feare before God.

That day is known to no man.

And we haue learned by the doctrine of the Gospell, that the same day of the restoring of all thynges, and of oppression of the vngodly, and also of all vngodlynnes, is known to no mortall man, but to the father alone: and therfore to inquire of the houre and moment therof it were most foolishly or rather wickedly done. Notwithstanding the good Lord hath shewed and signified tokens, which when we shall see to be fulfilled and accomplished, we may lift vp our heads, knowing that our redemptio draweth nere. Behold your redemption, sayth he, not your torment. For he speaketh of the godly, looking for their redemption from heauen, at the returne

of our Saniour and redeemer our Lord Christ: which shall also be auenged of his enemies, as S. Paule sayth in the. 2. Thess. the. 1. Therefore let vs not here be curious, to search for thynges vnsearchable: but rather let vs watch and pray, after the hollesome commaundement of our Saniour, iudge, & reuēger, let vs haue our loynes gyled, and let lightes burne in our handes, let vs looke for him stedfast in sayth, & sounde in holy hope. Let vs rather take hede, that the care of this world possesse not our hartes, and beware of dyonkenesse and surfetyng, and that we be not of the number of conuersation of them, which in the dayes of Noe and Loth, regarded worldly thynges onely, despised heauenly, and laughed them to scorne that gaue them good counsell, till the wrath of God was kyndled, and fell vpon them, when they least looked for it. we see all tokens that are sayd should come before the day of our Lord, to be fulfilled. Let vs watch therefore: and these thynges on this wise considered, let vs see and heare with great and diligent attentiuenes, what manner of iudge of all shall come, and what the iudgement shall be of the godly most wished for, to the vngodly horrible and with trembling to be feared.

First S. Iohn in the vision seeth heauen open. For by a heauenly vision, (to the end all thynges might be more euident,) he not onely telleth so great a matter, but setteth it also before the eyes to behold: and looke what he sayth, he sayth it by the reuelation of Iesu Christ: least any should obiect and say, art not thou a madde fellow to talke thus of matters vnkowen? For what is he that knoweth, who or what that iudge shall be? or els what that iudgement shall be? Therefore he telleth these thynges from the iudge Christ him selfe, and by an heauenly reuelation. For other places of the Scripture shew, that the Lord shall come in glory and Maestie: with a great and shynyng brightnes of lyght, with fire and exceeding great clearenes. For so it is sayd in the. 24. and. 25. of S. Math. in the. 7. of Daniell. And the. 2. Thess. 1. chapter. Therefore by the opening of heauen is signified, that the whole world shall be lightened with glory and brightnes, & that the same day shall be most shynyng and cleare. Others vnderstand, that the iudgement can not be fully perceined, but by celestiall reuelatio. which as I confesse to be most true, so thyinke I here some greater matter to be signified.

Then foloweth the description of the iudge, as of a noble and stout warrior, consistyng of many partes. The godly
 An. iii. vs

The iudge
commeth
forth forth
iudgement.

vnderstand hereby, that the keeper, watchman, and reuenger of the church slepeth not, whom the wicked helpe, not to perceive, what wrong they do to the godly, nor to care for the superstitious Christians, as they terme them. They see moreouer that they erre, if they thinke Christ at any tyme ouer favourable, and to winke ouer long at the calamities of his seruantes. For now he commeth forth a iudge and reuenger. There be as many excellent descriptions of Christ in this booke, as in any other: but this is most elegant and lively, which I accordyng to my small talent, will expounde by partes. Thou must euer thinke of greater thynges, till it shal be geuen vs to behold them presently with our eyes.

He rideth
on a white
horse.

Our iudge commeth on horsebacke, yea and on a white Horse: not that he needeth the helpe of corruptible horses in heauen, but thus he speaketh after the maner of men, that we myght imagine greater thinges. Conquerours ride on white horses. Here is signified therfore, that our iudge shal be a conquerour & a triumpher. Others suppose by y^e white horse to be signified his most pure manhode. I vnderstand rather y^e white clowde. For the same tooke hym vp from the eyes of his disciples, what tyme he ascended into heauen from Mounte Oliuet. In the same he shal come agayne to iudge. And like as Kinges are caried on horses and charettes: so the Isala mist ascribeth to God clowdes as horses and charettes.

Faithfull
and true.

2. Our iudge is *δντις* faithfull and true. Faithfull, to hys saythfull. True in all his promises towards the godly and vngodly. They are deceaued, and shall see themselves to be deceaued at the iudgement, so many as haue contemned the promises and threatenings of God as vayne, and esteemed thynges after the successe of this world, iudgeing the wicked to be happy and fortunate, and the godly to be wretched and miserable. Hercof hath the prophet Malachy treated in hys 3. and 4. chapt. And seying the iudge is faithfull and true, he iudgeth and fighteth in righteousness: to witte, geuing every man his owne: rewardes to the good, and punishments to the euill. This kyng doth not iudge and fight, as the kinges of this world are wont, following vanitie and corrupt affections. But Christ is sayd to fight, whē he rewardeth the vngodly after their demerites: we must all (sayth the Apostle) appeare before the iudgement seat of Christ, that every man may receiue such thinges as he hath done by his body, accordyng to that he hath wrought be it good or euil. 2. Corinth. 5.

3. The eyes of the Iudge are like a flame of fier. For as no

man

man can escape, or hide hym from the iudge of iudgement (for he searcheth the secretes of all men, neither can there be any thyng hidde from his sight) so are his eyes terrible and feares full agaynst the vngodly. The godly agayne are by the sight of the Lord fulfilled wth all pleasure, ioy and gladness. Flaming and fire eyes are attributed also to Christ in the first vision, where you may see more. And the Scripture euery where testifieth, that the iudge knoweth all thyngs, euen the secretes of mens hartes. Thou dost foolishly therefore, which thinkest thou hast wonne the fildes, & to haue sinned unpunished, when thou hast escaped the knowledge and iudgement of man. There remaineth an other iudgement, wherein all the doinges of the wicked shall to their vtter shame and confusion be reuealed before all the world. The sinnes of the godly are couered by him, through whose benefite they be iustificed, and absolved from payne and crime also.

His eyes
like a flame
of fier.

Psal. 16.
Rom. 2.

Rom. 4.

4. Our Iudge hath very many crownes vppon his head: for he alone gouerneth all realmes and nations. As also Daniell hath signified in the .7. chapr. He alone might truly be called Affricanus, Europeus, Asiaticus, Parthicus, Persicus, Germanicus, Gotthicus, and others, which our kynges hane full fondely chalenged to themselves, affectatynge so the Monarchie, where Christ alone is the true monarke for euer. This Iudge and mightie Prince shall strike of the triple crowne from the head of the Bysshoppe of Rome. More, there shal be none so mightie a kyng in the whole world, that shall be able to resist hym, and make warre agaynst hym.

5. Our iudge hath a new name writte, which no mā knoweth saue he hymselfe. This shall be more playnely opened anon. Christ hath a name vspeakable, for he is the true God, eternall incomprehensible and almightie. This name knoweth no man but hymselfe. For first the Maiestie of God is greater than that it may be comprehended of any creature: agayne the name of God is agreable to no man, but to hym alone: for the name of God, in this signification may not be communicated. For he is very God, and besides hym there is none: which thing I say repeatech ofte. He is the fauour, kyng, monarch, & Iudge: all which things belong properly to hym alone, and are not common to others. Moreover, the Lord hymself sayth in the Gospell; no man hath knowen the sonne but the father: neither hath any mā knowen the father, saue the sonne, and he to whom the sonne hath pleased to reueale. Besides this, we see here vncertly: and the glory of

A name
unknowne.

the diuine maiestie is so great (as euen now I sayd) that mans capacitie is vnable to conceaue such a glory. No man therefore saue God alone knoweth his name.

A bloody garment.

6. The vesture of our iudge was stayned with blond. wherby is signified victory, and slaughter of his enemies: which shall anon be added about the ende of the chapt. And he toke this note of our iudge out of the. 63. chapt. of Esay. He alludeth to conquerours returning from battaile, whose garmets, and armours, are imbrwed wyth the blond of the slayne. And he betokeneth the iust seueritie of the Iudge, and the great slaughter of his enenies.

The name of the iudge, the worde of God.

7. The name of the iudge is now expresse: which is utterly vnknewen to the vngodly. And the iudge is called the word of God. For the sonne is the word and speech of God, the expresse marke of the diuine substance: in whom the father himselfe is expresse: and by whom as by the word the true messenger of the hart, we vnderstand the wyll and mynde of the father. These holy wordes of the gospell are knowen: In the beginning was the word, and the word was wyth God, &c. Therefore Christ the worde, the Lord and Iudge of all, became fleshe.

1. Iohn. 1.
Heb. 1.

The army of the iudge is white.

8. To the Iudge is added an army, not of Angels onely, wyth whom he oft repeateth in the gospell that he would come vnto iudgement: but of all the faithfull, or Saintes, which at no time, no nor here are sequestred fro their head. For first at the sounde of the trumpe blowe by the Archangell, the Saintes aryse, and the lyuing also wyth the dead are chainged, and are taken vp to meete Christ in the ayre. Here, here in the cloudes and bryght ayre, appeare as happy and blessed conquerours wyth Christ. By and by the vngodly rise also, and those that lyed at that day, are chainged wyth them that rise agayne, to payne and confusion. But they see the Saintes wyth Christ in heauen, and in glory, and feele incontinently vnspokeable tormentes. They come to passe doubtlesse, and are inspyled, which thinges are described in the. 3. and. 4. chapt. of Wisdome. Saint Iohn therefore sayth, that this Armie is in heauen, not in earth. He sayth how they follow Christ. For the same sayde the Apostle also, in the first to the Thessalonians, the. 4. Moreover he addeth that they were clothed, and appeared not naked: and he expresseth the kynde of their garment. They were clothed (sayth he) in silke, white & cleane. For the Saintes obtayning righteousness & glory in Christ, are made cleane & are glorified. And this sence hath S. Iohn

Sanctifying & glorifying.

hym-

hymselfe a little befoze opened to vs, saying: silke is the iustification of Saintes.

9. Out of the Iudges mouth proceedeth a two edged and sharpe sworde *disposmos*, which cutteth on cyther side. It is not a bill that cutteth on one side onely, but a sword that cutteth on both sides. It is not sharpe on one side, and blunt on an other, it cutteth on both sides indifferently. wherby is signified a iust sentence pronounced of Gods mouth agaynst the wicked. For agaynst them the sentence of God is a sword, pearcing euen to their harts. wherfoze it is also called sharpe. The iudgement of our iudge is straight and seuer, but yet iust and righteous. what that sword is, in the Gospell is declared: verely that heauy and immutable sentence, get you hence into fier euerlasting. *Math. 25.* wherupon it foloweth in the wordes of the Euangelist: that with the same he may strike the heathen, to witte, that he may damne, and put to perpetuall tormentes all vnbelcuers.

10. And he shall rule them with a rod of Iron. By the same kynde of speech in a maner he sayth the same, that he sayd befoze. For they that would not receiue or acknowledge wyth repenraunce the staffe of instruction and shepherdy discipline, shall finde in iudgemēt and feele the Iron scepter, wherwith he shall breake them all to shiuers, like a potters vessel. Neither shal any power resist or preuaile agaynst hym. And this manner of speaking is taken out of the *psalme. 110.* For *S. Iohn* vseth gladly the words of scripture to the end to make his booke more comendable, or more pleasaunt & acceptable.

11. He treadeth the wynefatte of the wyne of wrath. *xc.* Agayne he sayth the same, that he dyd befoze: but by an other parable now vttered, and the same is taken out of the scriptures, to witte, out of the. *63.* chapter of *Esay.* The effecte of summe is, he wil powze out his wrath vpon the vngodly, & punish the most extreamly, striking them on the heads with his almightie hand, whereunto all thinges geue place. He will beaue the wynepresse vp, and let it fall vpon them. See what is sayd hereof in the. *14.* chapter of this booke.

12. Agayne here is shewed y name of this iudge, & in y name is his maiestie & power of all others the greatest. He hath the name written on his garment, and on his thigh. By thes is declared the true manhode of Christ, after the which he is exalted, as the Apostle sayth in the second to the *philippians.* And to him is geuen a name which is aboue all names. Here he is called king of kyngs, & Lord of Lords, very God, Lord, monarke,

A sworde
out of the
Iudges
mouth.

He shall
rule them
with an I=
ron rod.

He treadeth
the
wynefat.

Kyng of
kinges, and
Lord of
Lords.

monarke, and iudge of all men. For so do the other Apostles speake also in the. 2. & 17. of the Actes. And there might seme in this name of the Iudge, as it were a cause to be shewed, wherfore he is here appointed Iudge ouer all. Because he is kyng and Lord of all. To whom be glory for ever. Amen.

The description of the iudgement, wherein punishment is taken of the Antichristians and of the vngodly.

The lxxxvi. Sermon.

AND I saw an Angell stand in the Sunne, and he cryed with a loude voyce, saying to all the foules that flye by the middes of the heauē: come and gather your selues together vnto the supper of the great God, that you may eate the flesh of kynges, and of high captaines, and the fleshe of mightie men, and the fleshe of horses, and of them that sit on them, and the fleshe of all free men and bonde men, both of small and great. And I saw the beast and the kyngs of the earth, and their warriours gathered together, to wage battayle against him that sat on the horse, and against his souldiours. And the beast was takē, and with hym the false Prophet, that wrought miracles before him, with which he deceaued them, that receiued the beastes marke, and them that worshipped his Image. These both were cast quicke into a ponde of fyre burning wyth brimstone: and the remnaunt were slayne with the sworde of hym that sat on the horse, which sword proceded out of his mouth, and all the fowles were filled with their fleshe.

The description of the iudgement, and punishment of the wicked.

Immediately after the description of the Iudge, and a certain lively picture, a description no lesse euident foloweth of the iudgement: that is to say, how Christ hauyng vanquished his enemies, committeth them to perpetuall tormentes. And the Apostle useth a propheticall phrase and eloquence. For by a figuratiue speech, all foules are called to the slaughter and feast, that they might be filled with the flesh of the slayne. And first an allusion is made of such as they wares and prepare a feast, wherunto they may call their frendes, and make them chere. Agayne an allusio is made, to the murder and slaught-

ter of enemyes, wherof wilde beastes and rauenyng foules are filled. Neither is there any thyng hereby signified, but that Christ shal ouerthrow all the vngodly, and take punishment of the same. Before was set forth a supper for the godly, wherewith they are refreshed and fulfilled. Now is prepared a feast of the solempne slaughter, whereby the vngodly receiue no comoditie, neither are they satisfied, but rather are slaine and deuoured, that is to say perishe. For no man wil imagine, that the wicked shall be ouerthrowen at once, and after wretched of wilde beastes, and gnawed of foules, and so all punishment to make an end together. For so should their payne seme to be none at all. But by temporall parables, eternall thyngs are figured. These are taken out of the Prophetes, namely out of the 66. chapter of Esay, and the .39. of Ezechiel, where are read in a maner the same wordes what tyme he couereth and wappeth the vngodly with calamities, I meane when he maketh as it were a butcherie of them, by warres, and destructions, and other tormentes: but chiefly, when at the last iudgement he committeth them to paynes euerlastyng.

And this slaughter is declared by an Aungell standyng in the sunne, and cryyng with a loude voyce. whereby is signified, that the day of iudgement shall be solempnely proclaymed with trompettes, and shall be a notable day, so as no man can be ignorant herein, but all thynges shall be heard of all men. And therfore he crieth with a loude and an audible voyce. And he calleth together, (as it is in Ezechiel) the byrdes and foules to deuoure kinges, and men of all states, age, and sexe: that is to say, all these must be called together, to suffer eternall punishment and destruction. Therfore he reciteth diligently kynges, chief captaynes, strong men, and men of all sortes, to wit the persecutours of Christ, Antichristians, vngodly, contemners, and impenitent persons.

Here is shewed the cause of the damnation and destruction of the vngodly, whilest their enterpryse, in deuour, and attempt is shewed. They are now assembled to fight a battaile agaynst Christ, & his elect, that is agaynst the Church. who? the beast, the kyngs of the earth, and their armies, captaynes, and souldiours, fighting both spirituallly and corporally. And here nedeth no long Commentary. Read the stoies of the Church for the space of these fync hundred yeares. And see what is done at this day of popes, Bishops, and Princes, and of their counsellors and ministers. Parliamentes are called, in them are bloudy decrees and lawes made agaynst the Gospel.

In Aungell
standyng in
the sunne.

The cause
of damna-
tion, resi-
styng of the
truth.

pellers. And greuous persecution is attempted agaynst the Gospell and the Church. The spirituall fathers cluster together, they consulte, and cry out, that there must a counsell be called. wherfore I pray you? to the intent that the new doctrine (as they call it) of the Gospell, may be cut vp, rooted out, and plucked vp by the rootes. And therefore they stand alwayes ready to fight, and are many times assembled agaynst God and his annoynted, to fight with the Lord Christ, and with his chosen. Now a dayes if at any tyme peace be concluded, and the bloudy warres of Princes taken vp, either in the composition of peace, or immediately after, consultations are had, how to oppresse the goodly. But there is no other kynde of sinne more hainous, than to impugne the truth of the Gospell. And therefore is this the chiefest cause of the condemnation of the wicked at the same day. It is accompted at this day amongst the chiefest vertues of Princes, if a Prince will geue no place to the preaching of the Gospell, but shut out the same, and defend and mainteine the Church of Rome, with those doctrines, rites, and ceremonies which are falsely called old. Such are called right and good Catholickes, most Christen, and defenders of the sayth.

The beast
is taken.

But now is their damnation, and the maner thereof annexed. And the beast is taken. And he speaketh of these notorious offenders *εὐαριστοί*, as it were taken with the maner, and taken in dede beyonde their expectation. For in the midst of their enterpryse are they intercepted. When they be yet in great hope, and thinke verely to bring many things to passe agaynst Christ and his Church, then in the selfe heare and wickednes of their impugnynge and persecution they shalbe caught them selues. wherupon also this is manifest, that persecution and impugnynge of the truth shal perseuere to the worldes end. But who shal be taken? the beast and the false Prophet, which wrought miracles. Touchyng these thynges, see what is sayd about the end of the. 13. chapr. The cause of his eternall damnation is agayne here placed. For he hath seduced the world by his inchauntmentes and crafty iuglynges, by his decrees and commaundementes. wherof I haue spoken before oftener than once, as also in the. 17. chapr. &c. The fellowship also of his condemnation is adioyned: so many as haue receiued the marke of the beast, & haue worshypped the beast. wherof we will now retere nothyng. These thynges are declared in the. 13. chapter. And albeit nothyng can or ought to be proued by the pictures: yet is it ne-

hertheles certaine, that Sainters haue borrowed hereof those their old payntynge of the last iudgement.

For we see the old pictures of the last iudgement, painted an hundred yeares since and more, to represent and exhibite to vs a great rable of Priestes, Monkes, and friers, and all maner of spirituall fathers: but chiefly the ghostes of kynges and Dopes, which are hurried to hell, and burne in the bottom thereof with fire euerlastyng. wherupon it is sayd, that there go no Priestes than ploughmen to the deuill. &c.

Furthermoze the damnation it selfe, & maner of torment, A lake of fire bur =
or the torment it selfe shall be fire. For S. Iohn sayth: these nyng with
two are cast quicke into a ponde, burnyng with byrystone byrystone.
τὴν λίμην into a lake or standyng water as be in fenne countreys, for such is the description of hell, and of the extreme punishment, as is also described by Esay in the. 30. chapter. Tophet was long since prepared, the same is also prepared for kynges which he hath made both wide and depe, the inward parlour thereof is fire and there great store of wood, which the blast of the Lord, or fireame of byrystone setteth on fyre. Not much vnlike thynges are read in the. 66. chapter and in the Gospell of Iesu Christ. Marke the. 9. Math. 25. and in o- ther places in maner infinite. And the plague of Sodome is knowne to all men, Genes. 19. The godly therfore despising the laughthers of wicked scorners, had rather beleue these thyngs, than proue them. For here is hell set open as it were for vs to looke into it. Let vs feare.

And two here are seuerally named. For since they haue These two
bene authours of all euilles, of right they must be chiefe in are cast in =
paynes or tormentes. For the wise man also hath sayd, terri- to the pōde.
bley, and sodenly will he appeare vnto you, for it shall be a right hard iudgement to them that beare rule: and the mighty shall suffer mighty tormētes. For the Scripture also shew- Sapient. 6.
eth in an other place, that there be degrees of punishment, af- ter the qualitie of the crime. And let vs not thinke here that the head is punished without the members. For the whole body of Antichrist shall be condemned to tormentes. All vn- godly shall be punished, as hereafter shall be more playnely declared in the end of the. 20. chapter.

But this is also especially to be noted, that it is sayd how They are
they shall be cast quicke into hell. For so is signified the re- cast into
surrection of the dead. Here is signified, that in the iudgemēt the ponde the world
the world that shall be remayning at that time, shall be taken quicke in the fleshy,
in the fleshy, not as yet dead but liuyng: which S. Paule ex- pres =

presseth liuely. 1. Thess. 4. And we pronounce openly in the Crede, saying: from thence he shall come to iudge the quicke and the dead: not onely the iust and vniust, but the dead, to witte remainyng in the flesh, and liuyng. Antichrist therfore shall lyue at the day of iudgement, & shall not be extinguisht befoze. The persecutiō of Antichrist shall indure, with all vngodlynes, euen to the last day. And lyke as Chore, Dathan, & Abyron, and the rest of the conspiratours, were taken in the very crime of rebellion, and swallowed vp quicke with their tentes and all that euer they had, by the opening of the earth: so at the day of iudgement hell gapyng wide shall receiue and swallow vp all the vngodly, but chiefly the Antichristians. The which many now beleue not, but in that day shall so finde it with vnspeakable paynes, and horrour incredible, and all we shall see it with these our eyes. Euery one putteth trust in his owne sect, and hopeth to obteine saluation in his superstition. But the thyngs that we here at this present, are told vs by Chyrist the iudge him self, as most certaine and vndoubted, and after a sozt set forth to behold.

And the remnant are slaine with the sword.

And what shall be done at that iudgement with the remnant of the vngodly, and impenitent? shall the Antichristians onely be damned for Antichristianitie? S. Iohn addeth: and the remnant are slaine with the sword. &c. For in the .25. of Math. is pronounced by the mouth of the iudge: go into fire euerlastyng, prepared for the deuill and his Angels. For I was hungrie, and ye gaue me no meate, and so forth. For if they be to be damned by the iudgement of God, which when they might haue done good to men, haue not done it: what I pray thee shall come of them, which not onely haue shewed no liberalitie to the nedy, but haue mozeouer spoyled such as lyued honestly and were liberall of their goodes: and they afterwarde haue spent the same in liuyng riottously: and so haue brought them that were of honest substance into extreme miserie: and by this meane haue robbed the poore also, which were wont to be holpen through their liberalitie, of their helpe & succour: here are also comprehended, heretikes, Jewes, Gentiles, Mahometistes, and all other like.

And all foules are filled.

And the ende is repeated, that all foules are filled with the flesh of the damned. The whiche we vnderstand to be repeated by a figuratiue speache: and not to bee expounded after the letter, but by that maner of speakyng to bee signified, that all vngodly and impenitent persons shall be punished most abundantly. Primasius expoundyng this place saith:

ſaith: we ought not to vnderſtā it ſo carnally, that we ſhould belene the Saintes (for by byzdes, he expoundeth Saintes) to be fed with the fleſhe of the wicked: but ſo much as the Saintes are made priue to the vprightnes of Gods Juſtice, whereby he redeemeth the full number of hys choſen, and determineth the reſt to damnatiō: they are ſayd to be filled with this knowledge of righteouſnes, which in this lye a man may hunger or thiſt for, but not perfectly comprehend. And Elay alſo ſpeaking of the vngodly, ſayth thus: And all fleſhe looke vpon them, euen their fill. Here I ſuppoſe to be ſet the ſoſeſayd fulnes of the ſoules. And by and by: And the ſoules may be taken in euill part for the Angelles that tranſgreſſed, who after they haue brought their followers to deſtruction, & fulfilled their wicked lōging, they are ſayd to be filled with the fleſhe of the cōdemned, becauſe they take their fill of their dānation, vnto whom they were authours of errours. Thus much Primasius. But for my part, as I doe not mylike theſe thynges, which are doubtles ſpoken truly: ſo thinke I that the ſame are not to be liſted ſo neare: but rather that being ſpoken figuratiuely, and after the propheticall imitation, they ſeeme to intimate no other thyng, but (as I ſayd a little before) that all the vngodly ſhall be deſtroyed, by the great power of God, and extream tormentes. Therefore let vs feare God, to whom alone be glory.

¶ Of the bright trueth of the Goſpell, which by the miniſterie of the Apoſtles was ſpzed abroade throughout the whole worlde a thouſand yeares together.

The lxxxvij. Sermon.



And I ſawe an Aungell come downe from heauen, hauing the keye of the bottomleſſe pitte, and a great chayne in his hād. And he tooke the Dragon that olde Serpent (which is the deuill and Sathanas) and he bounde hym a thouſand yeares: and caſt him into the bottomleſſe pitte. And he bound hym, and ſet a ſeale on him, that he ſhould deceaue the people no more, till the thouſand yeares were fulfilled. And after that muſt he be looſed for a little ſeaſon.

The. 20.
Chapter.

The greatest force of religion consisteth in knowledge of the last iudgement.

Because the greatest pointes of religion and true godlines, consist in the true knowledge, and understanding of the last iudgement, as I ofte admonish: therefore to our great commoditie S. Iohn discourseth with so much diligence the treatise of the last iudgement. And after his accustomed manner, to the intent all thinges that he propoundeth may haue the more playnenesse, he not onely declareth the matter in wordes, but also setteth them forth by visions as things present to be seene with the eyes of the faithfull. For to the vsfaithfull, all these thinges, although most godly and diuine, seeme starkc trifles and fables. But the wisdom of God shall laugh at them also, when shee seeth her tyme: as shee threatneth in the Proouerbes of Salomō. And also he assyleth certayne questions, which are wont about this matter to be moued.

what shall become of them, that be neither Christians, nor Antichristians?

He sayd, how the beast with the false Prophet and all his adherentes should be cast at the last day into hell. But forasmuch as the chiefeest part are neither Antichristians nor Christians, but selfwilled and selfewyle men, keeping a rule and a lawe of their owne making, such as be the Nestorians, Iacobites, Georgians, &c. Or those that be still heathen or Gentiles, and moreouer Jewes and Turkes: some man might maruaile, and demaunde, what shall be done with them, or what shall come of them? S. Iohn maketh answer: and the remnant were slayne with the sword of hym that satte on the horse, &c. Agayne where a godly man myght maruaile, how they should be condemned, which being borne amongst the Turkes, Heretikes, Jewes and Gentiles, neuer heard the Christian trueth. Saint Iohn preuenteth this imagination, and by the begynnyng of the 20. chapter sheweth with what a maiestie, playnnesse, and euidence the trueth of Christs

with what a maiestie & veritie of Christ was set forth to the world.

Gospell was notified to the world: how also all force and power was taken away from the Deuill, by the space of a thousand yeares: wherein the preaching of the Gospell thundered continually: so that they be viterly inexcusable, so many as haue not receiued the Gospell of Christ. For the preaching of the Gospell was not in hucker nucker, but most cleare and manifest, nor short and pinched, but publyshed by the space of a thousand yeares, and it was not receiued of a fewe litle ones, but of all people and nations vnder the sunne. Therefore grosse is the ignorance of the Turkes, Heretikes, Jewes, and Gentiles. For although in tymes past the trueth seemed to haue been notably known, & now

It is not ſo: yet certayne it is, that the maieſtie of the Goſpell hath been ſo great in the world, that there remaineth a print of it euen yet ſtill among all men, and they that vnderſtand nothing concerning Chriſt, are ſuch as ſhutte their eyes wilfully. Therefore is that ſaying of the Apoſtle euen now of force alſo: if our Goſpell be hidde, in thoſe that periſhe is it hidde, vnto whom the God of this worlde hath blinded the myndes of them, which beleue not, that the light of the Goſpell ſhould not ſhine vnto them. *ac. 2. Cozinth. the. 4. chap.* They that whereupon we now gather, that none of them which are damned in the world, are damned without deſeruing. which are condemned are iuſtly condemned. thing the Apoſtle S. Paule hath touched in the Epiſtle to the Romanes in the. 1. and. 2. chap. Here therfore is a profitable and neceſſarie place treated, of the famous preaching of the goſpell throughout the worlde, the courſe thereof indured a thouſand yeares.

And this treatiſe proceedeth in this order. Firſt is the angell deſcribed: afterward his worke or effect is declared. And laſtly is the ſealing of the tyme. Touching the deſcription of the Angell, firſt in deede he is named an Angell, and cometh forth abroad: howbeit the whole ſtate Apoſtolicall is hereby vnderſtoode, in y^e which ſhineth exceedingly S. Paul the doctour of Gentiles, neither is it maruaile, that the order of Apoſtles is ſignified by an Angell. For an Angell ſignifieth a meſſenger, ambaffadour, or an Apoſtle. And therfore the Prophet Malachy called John Baptiſt (the vauntcurour of our Lord) an Angell: beholde I ſende my Angell before thee. *ac.* And miniſters of the Church are oftner than once in thys booke called Angelles. But in caſe the worthines and nobilitie of the name pleaſe the miniſters, let the Angelicall puritie, & excellent ſayth pleaſe them alſo. An Ambaffadour doeth and ſayth nothyng, ſaue that which he hath receiued in commiſſion of hym that ſent hym: ſo alſo let y^e miniſters ſet forth nothyng, ſaue that which he hath receiued of the Lord in the Scriptures.

Secondly, this excellent Angell is ſayd to come downe from heauen, not that the bodies of Apoſtles came from heauen, but ſo much as their vocation and office was geuen them from heauen. For the ſonne of God, which came downe from heauen, choſe the Apoſtles, and ſent them forth into the worlde, which thyng is declared in the. 10. of Math. and. 20. of John. Marke. 16. and Luke. 24. And S. Paul ſayth to the Malachiſ, that he was called, and ordayned an Apoſtle nei-
The Angell ſignifieth order of ſtate Apoſtolicall.
The Angell came downe from heauen.

ther by men, nor of men: but of God through Christ. where upon it appeareth, how great is the authoritie of Apostles. For they be not they which speake, but the spirite of Christ and of the father, which speaketh in them. Therefore he that despiseth their doctrine, despiseth God the father & the sonne. They lye moreover, that say, how the Gospell is a new doctrine forged of wittie men. Read the .i. chapter of the former and latter Epistle of S. Peter.

The Aungell holdeth in his hande the kepe & chayne.

Afterward, this the Aungell is sayd to hold in hys hande two excellent instrumentes, the key and chayne. Let vs see, what is meant by y^e same. Doubtles by these two instruments S. John vnderstandeth nothyng els, but the free, true, holy, and liuely preaching of the Gospell: by the which it came to passe, that both hell was locked from the faythfull, and the deuill was holden and kept fast bounde in chaynes, that he coulde not hurt the godly so much as he would, and seduce whom he list. For so hereafter S. John wil expounde himself.

Keyes.

And the keyes of binding and loosing, the Apostles receiued of the Lord in the .16. of Matth. and .20. chapt. of John by the preaching of the Gospell they open the bottomlesse pitte, and hell it selfe to the vngodly, when they shewe vnto them their damnation in hell, for their vngodlynnes. They shut vp hell from the godly, when by the preaching of the gospel they open heauen, and bring the faithfull to the ioyes celestiall. I haue spoken of the keyes at large in an other place. A chayne is the signe of captiuitie. By the preaching of Gods word the Deuill is taken and bounde. whereof it cometh to passe, that the common painters haue painted the Deuill bounde wyth chaynes to certayne notable preachers.

Chayne.

He taketh the Dragon.

The signification of this kepe and chayne is layd forth the better by the thynges that folow, in that the effect of the Apostolicall preaching is set downe. For he addeth: and he tooke the Dragon, &c. And he repeterh the names of our enemy out of the .12. chapt. where euery thyng is expounded, where you may also looke for the same. And the Aungell did binde Sathan, whiche is the ende and vse of the chayne, verely that he should not bestirre him, and inuade and destroy the faythfull. Moreover there followeth an other thinge yet more vehement: and he sente him into the bottomlesse pitte: to witte he cast him headlong into the bottoome of hell, that he should not murder the faythfull. There followeth an other thing yet more greuous: and he shut him vp, that he should not come out agayne, This is the ende and vse of the kepe, Further-
more

more he ſet a ſeale vpon him. And letters, priſons, and graues are wouite to be ſealed: and that is for the more ſureneſſe, leaſt any manne ſhoulde vnderſtand them, and that they mighte remaine ſhutte, ſealed and ſafe. And all theſe thinges ſignifie a full and moſt perſect victory, which we haue obtained through Chriſt, by the word of the Goſpell preached vnto vs, and communicated through ſayth. For euē for vs he ouercame, ouerthrowe, bounde, locked vp, and ſealed the enimie, that we might be ſafe and ſure from him. Finally it ſolloweth (which may declare all and ſingular partes hereof) to the end he ſhould deceaſe the people no more: to witte by ſuch meanes as he did ſeduce them before the victory of Chriſt, & before the Goſpell was preached through out the world. For then were all thinges full of vngodlines and errours. Temples of Gods or Idoles were euery where. Idoles were worſhipped: Idols gaue oracles: Altars ſmoked with the blood of men and beaſtes: All wickednes raigned: Art Magicke, witchcraft, murder and whooredome, were practiſed without puniſhment: No man can eaſily expreſſe, (no not in a long oration,) how ſhamefully Satan had deceiued the world, how aſſuredly he raigned, nor how ſore he had ſnarled and bound vnto hym mankynd lyke a bondſlaue. Let him looke who ſo liſt vpon Grece, Italy, and Asia: and in the ſame, Corinth of Grece, Rome of Italy, and Ephelus the head Cite of Asia. He ſhall finde abhominations lothſome, and will ſay, that the deuill raigned in them wholly, & dayly with new guiles bewitched the ſely wretches. But after that Paule alone (I will ſpeake nothing now of the other Apoſtles) came to Corinth, Ephelus and Rome, and there had preached Chriſt: who can not ſee, how truly S. Iohn here ſaw the Deuill bound and laſt ſhut vp? I am the briefer in this matter which is moſt plentifull, for that I thinke I haue done enough, if I ſhew onely ſome footſteppes, by goyng wherein ye may come to a much more ample conſideration of theſe thinges. Hereunto appertaine thoſe diuine wordes of S. Paule, which are read in the 26. of the Actes, ſpoken before kyng Agrippa, and the Princes of Syria and Felus the proconiull there. For this intent haue I appeared vnto thee (ſayth the Lord to S. Paule) that I might ordeine thee a miniſter and a witneſſe both of ſuch thynges as thou haſt ſene, and alſo of ſuch wherein I ſhall appeare vnto thee after this, deliueriſg thee from the people and nations, wherunto I now ſend thee, that thou mayeſt open their eyes, that they may turne from darkeneſſe to light,

That he
ſhould no
more de-
ceaſe the
people.

and from the power of Sathan vnto God, that they may receive forgiveness of sinnes. &c. In the .i. chapter of the Epistle to the Colossians, as also in diuers other places, Saint Paul sheweth, that Christ hath overcome Sathan, and that the same Christ hath redeemed vs, and brought vs out of the kyngdome of darkenes into the kyngdome and light of the sonne of God. Therefore where the Apostles and ministers are here layd to bynde and shut vp Sathan, it is to be vnderstood as by the way of their ministerie. Every man also may iudge by the thynges that haue bene treated herthero, whether he haue profited in the doctrine of the Gospell; which he hath a lōg tyme heard in the temple. For in case thou thy selfe be as yet bound still with the chaine of the Deuil. (He that is tide in y^e deuils chaines daunceth after the deuill in all mischief and wickednes) thou hast not yet heard the Gospell, as appereth: but if thou feelest that the Deuill is bounde with the chayne, and that thou rulest the Deuil, and the Deuill not thee, the matter goeth well. Crie vnto God: Lord confirme this, and increase, that thou hast wrought in vs. &c.

Christ hath
bounde
Sathan.

A thousand
yeares.

And concerning the tyme of this most shynyng truth of the Gospell, it is layd how it shal indure in the world a thousand yeares. For he sayth expressly: he bound him for a thousand yeares. And agayne: that he should no more deceaue the people, till the thousand yeares were fulfilled. I know that the opiniō of the expositours, touchyng these thousand yeares, be diuers. I know, how the heresie of the Chiliastes or Millenaries by Papias authour hereof, as Eusebius reciteth in the .3. booke of the Eccles. hystorie, was taken hereof. I will not here stand to confute the opiniō of others, which also would be ouerlong and tedious, and not of so great profit. I will onely vtter myne own to be wayed of the godly readers, and than will I leaue it free for euery man to follow that thyng, which he shal thinke most agreable to the truth, and profitable for the godly. And I vnderstand playnly and simply, that S. Iohn speaketh of a thousand yeares, which came on by continuall course from the time of Christ, vntill the last corruptyng of the Euangelicall preachyng & Church of Christ.

The begin-
ning of the
accounte of
a thousand
yeares.

Neither am I very scrupulous in searching out the terme of the supputation of these thousand yeares. Simply I appoint the begynnyng of the rekenyng in the open preachyng of the Gospell, what time the word began to be receiued, and was receiued of the Gentiles. I suppose therfore that there may be three termes or tymes appointed, which neuertheles

shall

shall come all to one rekenyng, differyng little or nothyng amongest them selues or hauyng small diuersitie, nor passyng halfe a yere more or lesse. Ye may therfore, if ye please, begyn the supputacion of the thousand yeres from the .xxiiij. yere of Christes byrth, wherein Christ also ascended into heauen, and Dauid beyng called to the ministerie, and drawyng the Gentiles into the fellowship of Gods people by the preaching of God his word, began to restrayne Satan. And so shall you come to the yere of our Lord. 1034. and to the Byshoppicke of Hope Benedicte the. 9. who after he clome by unlawfull meanes into the chayre of S. Peter, as they call it, practised art Magick, and was ioynd in league with the devil: of whom he was carped away also, what tyme he had sold his Byshoppicke before to Hope Gregory the. 6. Read the storie of Cardinall Benon, wherof is mentioned before in the. 13. chapter & let to read other stories. Certaine it is, that the Devil at those dayes dyd occupie the Apostolicall seate, as they terme it. Read the stories frō Siluester the. 2. and so forth. Thou wilt say than, that about that tyme the Devil brake loose agayne, and seduced the people, especially by Popes. D. begyn the supputacion of the thousand yeres from that tyme, wherein Dauid beyng bound for the Gospell at Rome, testified that the Gospell was preached through out the world. That was about the yere of our Lord. 60. from thence accompryng a thousand yeres, thou shalt come to the yere of our Lord. 1060. when Nicholas the second was Pope, vnder whom it is written that the truth was diuersely tempted and corrupted, and that Gregory the seventh dyd than also by his craftes and enterprises trouble the whole world. D. begyn the supputacion from the destruction of Hierusalem, what tyme the Jewes were cast of, and the Gentiles in great number entered & were receiued into the place of the Jewes that were reiectred, which was the yere of our Lord. 73. and thou shalt attaine to the yere of our Lord. 1073. euen to Hope Gregory the seventh: in the which tyme not a few Historiographers write that the Devil him self reigned. Doubles neede man hurt godlynes, or more shortly aduanced wickednes, than dyd this Gregory, other wise called Hildebrande. Of hym I haue spoken before in the. 13. chapter. where also I admonished you, that Cardinall Benon did accompt those thousand yeres from the birth of the Lord, and concluded in Siluester the second. It is euident therfore, that the Gospell hath had a notable place in the world, & that it hath not bene

quenched for the space of a thousand yeares: that is to say, from the tyme of the Apostles, vntill the yeare of our Lord was reckoned. 1073. or there about. What was done at that tyme and after, we shall heare whē we shall come to that saying. And when the thousand yeares shall be fulfilled, &c.

Some man will say, I cannot see that the preaching of the Gospell hath continued in the world so long tyme, to witte, a thousand yeares. For it appeareth by histories, that y^e doctrine of merites, satisfactions, and iustificacion of workes, did incontinently after the Apostles tyme, lay their first foundations. we knowe that the intercessions of Saintes, and the worshipping of reliques, were defended by Saint Hierome, who departed out of this world the yere of our Lords incarnation. 422. we know that the Bpshop of Rome did immediately after the death of Grego^y the first, take vppon him to be head and catholique shepherd of the church vniuersall. we know that about the same tyme (to witte, about the yeare of our Lordes incarnation. 630.) Mahomet seduced a great part of the world. we know that shortly after arose that detestable contention about the hauing of Images in the Churches of Christians. we haue heard that S. Iohn hath assigned to Antichrist. 666. yeares. Finally, it is manifest that the deuill hath by murder, manslaughter, and all kynde of mischiefe reigned in the children of misbeliefe. wherfore thou sayest, I see not how the Deuill hath been bounden a thousand yeares, & locked in chaynes. I answer that the things which are alleadged hether to, are true: yet neuerthelesse, that the thynges which S. Iohn by the reuelacion of Iesu Christ hath affirmed, are in such wise true, and so alwayes remaine, as that the Deuill should be shurte vp for a thousand yeares, and remayne boundē, tyll a thousand yeares were at an end. And the same we expounde on this wyse. The Lord sayde in the Gospell. Now is the iudgement of the world, now shall the Prince of this world be cast out. And where as it is not lawfull to doubt of the trueth of Christs wordes: yet neuerthelesse he is not read to be so cast out, but that he hath beene of great force in the world, and hath beene called of the Apostles themselves, the prince of this world. Now then is he sayde to be cast out, to tempt the goodly, to reigne, and to be cast out of his kyngdome?

How the
deuill hath
been bounden a
thousand yeres.

How hath
he been cast out,
& yet deeth
the faithfull.

He is cast out of the church, and out of the faithfull, not that he commeth not agayne, and tempteth, (for alwayes he re- turneth and seeketh to plucke backe the redeemed) but for that

he possesseth no more the full Emppire. For Christ now liueth and reigneth in his Church and in his Saints. These, as S. Austen sayth, he assaileth from without, he is cast out of hys auncient possession, but he laboureth to recouer his olde habitation. And thus was Sathan bounde, and shutte vp for a thousand yeares, as he that possessed not the saythful of Christ throughout the worlde, nor ruled them at hys pleasure, and after his mallice, although he hath tempted and beyed them. So was the holy ghost denyed to be geuen, not that he was not in the worlde and in the prophetes: but because he was neuer so plentifully powred out vpon all fleshe, as after the glorifying of our Lord Christ. In the same sence we say, that death and sinne are taken away from the saythfull, and trode vnder foote. As S. Paule therfore (who in the first chapt. to the Coloss. sayde, that we are translated out of the kingdome of darknes, into the kyngdome of lycht): sayth neuertheless to the Corinthians, that the God of this worlde, hath blynded the myndes of the vnfaithful: so S. Iohn at this present sayth how the deuill is bounde and sealed, by the space of a thousand yeares: and yet he sayth afterwarde, the rest of the dead reuiued not, till the thousand yeares were fulfilled: that is to say, in all those thousand yeares, they which set more by the beast, than they did by Christ, beleueed not. And they verely through their owne fault, and the instigation of the Deuil beleueed not, but perished. Therefore did Sathan exercise hys force in them. who to the saythfull is in deede bounde, and tyed fast, but to the vnfaithfull free and ouer famillyer. Like wylle hell is shut to the godly, but to the wicked it is open. wherfore also we confesse in the Creede, lyfe euerlastyng, and not death or damnation euerlastyng. For the saythfull haue no hell, or there is no hell prepared for them: but for the vngodly. For Christ hath broken hell, howbeit but for his saythfull: but to the vnfaithfull all thynges of Hell are yet most strong, and they haue Hell.

Agayne, the Deuill is sayd to be bound, shut vp, and sealed: for since the redemption of Christ, hys power hath not bene so great in the worlde, as it was before. wherfore S. Iohn expoundeth hymselfe, and sayth: that he shoulde deceaue the people no more. what is this more: but that he shall not so seduce them from henceforth, as he hath done hethereto. Therefore albeit that in y^e meane while he shall deceaue some, yet in those thousand yeares he hath not reigned so fully and at large, as he dyd before, and as it is permitted him to rage

The power
of the deuill
by Christ
broken.

after those thousand yeares. Therefore these things are spoken by a comparison, and not absolutely. And the thyng it selfe, or experience teacheth, that they are not to be vnderstood absolutely, and after the bare letter. Although therefore that Sathan hath in these thousand yeares also, blowen his poison vpon many, and hath troubled the world, yet this is no thing, in comparisn of those thynges, that haue followed after the thousand yeares euen vntill this day, and shall follow hereafter vnto the worlds end. In olde tyme also he reigned fully amonges the Gentiles through Idolatry. But a thousand yeares together their temples and Idolles, with all of the instrumentes of vngodlyncie fell downe.

Certain articles of religion asserted.

We read, how there were in the Apostles tyme that asserted, that men are iustified by the law and by workes. wherupon sprang vp the doctrine of satisfaction and merites. But the same doctrine was confuted by the Apostle S. Paule, as boue other Apostles. S. Austen also, and after him Bede, most constantly haue defended the doctrine of grace, and redemption by Christ. The same continued safe by the space of a thousand whole yeares. But afterward when Friers had gotten the vpper hand, the doctrine of satisfaction and mans merites did preuaile: wherupon was vterly obscured the doctrine of Iesu Christ, concernyng the free remission of sinnes, and imputing of righteousness. There grew vp an opinion among some, that the Saintes did make intercession or pray in heauen for their worshyppers. Reliques began to be worshypped ouer soone. Neuerthelesse such as were illumined claue fast to the onely intercessour Christ, & honored not reliques. But after those thousand fatall yeares, many attributed more to Saintes, than to the very holy one of Saintes. we see what is done at this day. The writynges of Monkes and Friers testifie, how much the worshypping of creatures hath increased within these. iij. hundred yeares, or there aboutes. Who will deny that excedyng many haue bene deceaued by heretickes? But who can gather thereby that the Gospell hath bene vterly lost, and that Sathan hath raigned fully?

The Bysshop of Rome hath ascended into the topp of Mount Zion, and will be called the head and generall Shepheard of the whole Catholicke Church. But yet the East most constantly resisted, and so did other parties of the world also. At length after a thousand yeares, he made his boast most impudently, that the fulnesse of power was geuen hym, which he got by hoke and croke, and after vsurped the same.

Maho-

Mahomet seduced many: yet neuerthelesse the Patriarchall Churches persisted, and the East honored Christ: So lyke- wise did the South and North, so that the thousand yeares agayne had their light: neither hath Sathan in these ragged so much, as he hath since those yeares were complete. Doubles since the Turkes began to rule and reigne, all matters of religion grew euery day worse and worse. And the warre into the holy land dyd very much hurt to religion, and gaue great courage to the Saracenes & vngodly: wherof I shall speake afterwarde. And Images began to be set vp in temples, and to be defended. But the hystories testifie, that the same was done with great difficultie: and hardly could the vse of them be obtrayned, bycause all good men most constantly resisted. And what tyme they were now admitted: yet were not the Idolaters so stark mad, as we see they are now, and haue bene certeine yeares past. wherfore it is rightly sayd, how after a thousand yeares, Sathan should be loosed from hys chaynes, who before also moued the vnbeleuers but yet rageth more furiously towardes the end.

S. Iohn assigned to Antichrist a certeine nuber of yeares, to witte. 666. wherof we might vnderstand the name of Antichrist. But therfore it foloweth not, that the Deuill was thā quyre loosed, or that the light of the Gospell was utterly extinguished. For the Apostle in his tyme, speakyng of hym: The miserie, sayth he, of iniquitie now worketh. Antichrist therfore hath his seedes: he hath his begynnynge: he hath his risynge vp, his growynge and increases. But after a thousand yeares, he went to worke most impudently and most boldly, where as before also he had vttered hys maliciousnes, but now after that tyme most venemously of all he speweth out his poyson, oppressing Kynges, and all that speake neuer so little agaynst him. we know moreouer that in these thousand yeares past, the Deuill hath raigned in many by murder, per- iurie and innumerable and vnspeakeable mischienes. But if ye consider what hath bene done since those thousand yeares, and what is done at this day: you will say those ages of the thousand yeares were golden and siluer worlde: and ours Corruption now for these fiftie hundred yeares are of brasse, yron, lead, and of the last clay. Lactantius in the seuenth booke of his Iustit. the. 15. chapt. age. sayth: towardes the last end of the world, the state of worldly matters must nedes be altered, and iniquitie prevailling, and incline to the worse: so that these our tymes, in the which in- iquisie and mischief is growen to the highest degree, may in
com-

comparifon of that vncurable euill, be accounted fortunate and in maner golden. For iuftice fhall then waxe fo thinne, & vngodlynes, coneroufines, wilfulnes and luft fhall be fo common, that if there be than happely any good men, they fhall be a pray to the wicked, & enery where vered of the vnrightheous. And euill men onely fhall be wealthy, and the good turmoyled in all vocation and miferie. All right fhall be confuted, & lawes fhall perifh. Than fhall no man haue any thing, faue that which is either euill gotten, or euill kept. Boldnes and violence fhall haue all. There fhall be no fayth in men, no peace, no humanitie, no Shamefaftines, no truth. And the remnaunt which are read there. By all the which fayinges our dayes now feeme to be painted liuely.

He muft be
lofed a little
feafon.

But what is that, which is annexed, that the Deuill muft be loofed for a little feafon? fomething this a little feafon, which continueth now five hundred yeares? And this place we expounde fo, as that faine in the Gofpell: vntill thole dayes were fhortned, no flefh fhould be faued. For it is euident by ftories, that neither the Deuill, nor Antichrift, hath inioyed his kingdome long in quiet. For euermore, and in all ages haue fprung vp fome holy and learned men, which beeing illuminated and comforted of God, lyke Enoch and Helie, haue refifted the vngodly and vngodlynes, and haue mainteyned the true Religion. wherby mens consciences that were afflicted by Antichrift haue receiued comfort by reafon that God of his mercy hath fo tempered matters, as the chofen might not difpayre in fo great temptations, errours and darkenes.

Therefore both Sathan & the Pope could inioy their matters but a fmall feafon. For immediatly after the thoufand yeares, there fprung vp the Waldois, which conftantly impugned the Pope, and his vngodlines. The Lord hath rayfed vp certeine kynges, amongeft whom be the Friderickes Emperours of Germanie, Lewes of the houfe of Bavier, and many others. The Popes alfo haue bene at diffention amongeft them felues whilft many haue bene chofen, and euery one of them would be the vicar of Chrift, and fo reare all that Ecclefiafticall body of theirs with Schifmes. Agaynft thefe rofe vp the earneft and vehement preachers, Wicleffe, Hufle, Hierome of Prage, and diuers others. What is done at this day, and hath bene done now thefe thirty yeares and more, agaynft fuperftitions, and Idolatrie, and agaynft the Pope, and all his Clergie: the Papiftes them felues crye out and all partes of the world can teftifie. Therefore is the Deuill

loosed a little season. The Lord Iesus tread hym vnder our feete shortly.

¶ Of what sort those thousand yeares ſhal be, and of the certaine felicity of ſoules after bodily death, and of the firſt reſurrection, and ſecond death.

The lxxxviii. Sermon.

AND I ſaw ſeates, and them that ſate vpon them, and the iudgement was geuen vnto them. and I ſaw the ſoules of them that were beheaded for the witneſſe of Ieſu, and for the word of God, which had not worſhipped the beaſt, nor his Image: nor had taken his marke vpon their foreheades, or in their handes: and they lyued and reigned with Chriſt a thouſand yeare: but the other of the dead mé liued not agayne, vntill the thouſand yeares were finiſhed. This is the firſt reſurrection. Blessed and holy is he that hath part in the firſt reſurrection. On ſuch hath the ſecond death no power, but they ſhall be the Prieſtes of God and of Chriſt, and ſhall reigne with him a thouſand yeares.

By theſe S. Iohn declareth him ſelfe, expounding what thoſe thouſand yeares ſhall be. Not ſuch doubtles, as very many, (amongest whom are accepted alſo the Millenaries or Chiliaſtes) do Imagine with theſelues, in the which they ſay, there ſhould be tranquillitie vpon earth, & in the which yeares the Saintes here in earth ſhould raigue corporally in Chriſt in moſt exquisite pleaſures and loyes. For S. Iohn him ſelfe confuteth this opinion, whileſt he ſheweth, how the Saintes ſhould be beheaded by the beaſt and by his Image: and that the others which remaine in death, ſhould not lyue agayne, or receiue the Goſpell of Chriſt. It is manifeſt therfore that the beaſt, & his Image ſhal be in thoſe thouſande yeares. It is euident that the Goſpell of Chriſt ſhal in thoſe thouſand yeares ſo ſhyne, and that Sathan ſhal be ſo ſtrayte tyed in chaynes, as that neuertheleſſe all ſhall not receiue the Goſpell, nor that there ſhall be ſo quyet tranquillitie: but that the Saintes ſhal ſuffer perſecutiō by the beaſt, for Chriſtes truth: and many ſhall not beleue the Goſpell, but rather withſtand the ſame and periſh: & yet that the Deuill in the meane tyme ſhall

shall not haue so great power, as he hath obtained since the thousand yeares were finished: nor the Gospel in those thousand yeares be so darkened, as it hath bene corrupted & marred since that tyme. And he toucheth with all certeine opinions right notable and necessarie, and openeth the same: to witte what shall be the state of them, which either are killed for Christ, or reiect Antichrist: namely that their soules do not sleepe till the iudgement, but liue with Christ in heauen. He treateth moreover of the first resurrection, and seconde death. Thus vnto them that maruaile, where the soules of the dead shall become, and what they shall do immediatly after the corporall death, he answereth, and declareth so much as is requisite to know.

The soules
of the that
be beheaded

Therefore S. John seeth scates, & those that sit on them. And who be those that sit: he addeth by an exposition, and sayth: and the soules of them that are beheaded. For by an exposition it is taken, as though you should say, they that sat on the heauely scates, were the soules of them that are beheaded. Soules are not beheaded, but bodyes: the soules remaine in their state and lyfe. wherfore he sayth the soules of them whose bodyes were beheaded or slayne. And here let vs note, that S. John speaketh not of the bodyes reassumpted, chaunged, or rayled agayne at the last iudgement, but of the soules deliuered from the bodies of the Martyrs. For he speaketh of soules loosed from the bodyes, before the Iudgement, accordyng as euery one in his tyme liueth here in this world, and is called from hence by death. For Arcas also Bishop of Cesarea expoundeth this of the soules of Martyrs: yet thinketh he not neuerthelesse y no mā should be saued, vnles he dye by the tyrantes sword. For he addeth this moreover: or verely he termeth them to be beheaded figuratiuely, which haue mortified their members, that are on earth. Hetherio be. And we also haue shewed before, that first and chiefly the holy martyrs are rewarded with eternall lyfe: & secondly all they that haue honoured God truly, & haue done penance, and crucified their flesh with all the concupiscences therof.

Beheaded
for Christ.

And he sayth expressely, that the Saintes were beheaded, not for theste, murder and nischiefe, as also Saint Peter teacheth. 1. Pet. 4. But for the worde of God and testimony of Iesu Christ. The word of God, εὐλογος is the very sonne of God our Saviour: and the testimony is that wholesome Gospel, and the very preaching and professing of the same: lyke as by the conference of Scriptures we haue declared before.

They

They are reckoned mozeouer amonges the Saintes, which haue not worshipped the beast. &c. And such are the Martyrs beheaded or slayne, for that they haue worshipped God, but the beast and his Image would they not worship. Howbeit all are not slayne, that reiecte Antichrist, and therfore particularly as a peculiar member he rehearsed them also. But what it is to worship the beast and his Image, and to receaue hys marke. &c. I haue declared before at large in the. 13. chapter. Now let vs see, what their state is, that shed their blood for Christ, and abhorre Antichrist with all his inchauntmentes. They liued (sayth he) to witte, by faith in this present world. As S. Paule sayd also: I lyue not I now, but Christ lyueth in me. And of that same life followeth lyfe euerlastyng, in another world. wherfore S. Iohn hath annexed, and they reigned with Christ a thousand yeares: to witte, all that whole processe of tyme. Not for that they reigned not and liued with Christ afterward, but for that their soules hether to, or to the iudgement, haue not slept, but haue lyued rather in heauen a blessed lyfe. which thyng also from the beginnyng he declareth by an other description. For he seeth seates (*θρόνους*) set, and the soules sitting on them. And by a figuratiue speech he signifieth, that certayne seates, and honourable places, are prepared in heauen for the blessed soules, lyke as also y^e Lord hymselfe sayth in the Gospell: In my fathers house are many mansions, and now I goe to prepare you a place. He calleth the seates thrones, alludyng to the royall Trones of kynges. But of these celestiaall seates, we must conceaue, greater, diuine, and spirituall matters. They sitte in them, not for that they doe nothing els but sitte on a cushion: but they raygne, triumphe, rest, lyue, and haue fruition of the comfort, ioye, and glory euerlastyng. This I say is the maner of the soules and spirites in their sitting. He addeth mozeouer, how to those soules was geuen iudgement, verely for that they are exempted from iudgement, and come not into iudgement (euen as our Saviour sayth) but haue passed from death to lyfe. It is also declared in an other place, in what sence the Saintes are sayde to sitte vpon the seates, and to iudge the worlde: where it is manifest in deede, that all the iudgement of God is geuen to the sonne. It is euident therfore by thys infallible place of scripture, that the soules of Saintes sleepe not after the death of the body vntill the last iudgement, but liue in heauen with Christ. But at the iudgement they shall returne to their bodies rayled agayne, and together wyth
their

Of y^e state
of soules
after death
before the
iudgement.

their bodies shall be receiued into blessed seates. And thys is the state of the faithfull. From this hope let vs neuer suffer our selues to be withdrawen. In my Decades I haue discoursed moze at large of the soules separated from their bodies and haue shewed that they do not sleepe.

A soule er=
rour of
John the
22. Pope.

And here I can not reſtrayne, but muſt needes ſet forth and recite that which D. John. Functius, a learned man, diligent, and one that hath red much, ſheweth in the. 10. booke of hys Chronologic, vnder y^e yeare of our Lord. 1332. in theſe words: About this tyme the moſt holy father Pope John, the. 22. of that name, fell into this hereſie, which alſo he professed openly, and taught that the ſoules ſaw not god before the laſt day. For ſo had his father taught hym, beyng deceaued by the viſions of Tantalus, which were commonly caried abroade in writing. And Pope John ſent two preachers to Paris, to witte a couple of Fryers one of the order of preachers, an other Minoritic, to profeſſe his errour there. But one Thomas a preacher of England reſiſted the Pope ſtoutely, whom the Pope committed to priſon. And the Kyng of Fraunce called a Synode in his palace. in the foreſt of Saint Vincent, where all that were aſſembled ſubſcribed agaynſt the Pope. Then the kyng ſent Ambaſſadours to the Pope, exhorting hym to recant his errour, and that he would deliuer Thomas out of priſon. The Pope enlarged his priſoner: and alſo (as it is ſayd) following the admonitions of his frendes, at the houre of death repented. So much Functius. It is a ſhaine therefore for ſome, which at this day in ſo great lycht of the Goſpell dare renew that moſt fooliſhe errour, affirming that y^e ſoules ſeparated from their bodies lye ſnozing I know not in what dormitorie or doxtour, and feele not any thyng, tyll at y^e day of iudgement they be ioyned agayne to their bodies, and riſe agayne.

The rem=
nant of the
dead lyued
not agayne.

S. John addeth: and the remnant of the dead lyued not againe, till the thouſand yeares were accompliſhed. Not that they lyued afterwarde, but that they reuiued neuer at all. As the Scripture ſpeaketh in an other place, Michol Dawids wiſe remayned barren, vntill the day of her death: not that ſhee had childe after her death. But whom doeth he meane by the remnant of the dead? ſurely all we that deſcende of Adam, are dead. As S. Paule right well declareth in the 5. chapr. to the Romanes. But we haue heard how ſome through faith haue receiued Chriſt, and ſo beyng quickened, haue ſhed theyr blond for Chriſt, and would not worſhippe the beaſt, nor hys Image.

Image. Now is added to this member: but the remnant of the dead, which are neither regenerated through fayth, nor would bestowe their lyfe for Christ, but had rather worship the beast and his Image, these I say for their vnbeliefe lyued not. For without faith there is no true lyfe in thys worlde. We speake nothing here of the vitall or naturall life. And we say that lyfe is double or of two sortes, to witte, the one spirituall, which is of faith and of the spirit of God, and of Christ, who is by fayth receiued, and lyueth in the hartes of his, and they liue in hym. For the Lord hymselfe sayth: he that eateth me, shall lyue also through me. The other life is euerlastyng, to witte, of an other worlde, in the which we shall see God as he is, and shall be as he is, lyuing in God and with God for euermore. Contrariwise, death is of two sortes, spirituall, whereby wantyng Christ and his spirit, and beyng voyde of fayth, we liue in sinne. The Apostle speakyng of this death, sayth, that a wydow lyuing wantonly, is dead, euen whyle shee is aliue. And the Lord also to the disciple that would retorne home, and burye his parentes, sayth: suffer the dead to burye their dead. There is also a death euerlastyng, that is, euerlastyng wretchednes and miserie, which followeth the spirituall death. Yet see what we haue sayde of double death in the .3. chapt. of this booke, in expounding the Epistle to the of Sardis. wherfore S. Iohn here signifieth, that there shall be many in these thousand yeaeres, which shall not receiue the Gospell with a lyuely fayth, and therefore shall remayne in death: as the Lord sayd in the .8. of Iohn. Therefore they erre shamefully, which suppose that all nations in the whole vniuersall worlde, shall come once to an vnitie of fayth, and most assured peace in this lyfe.

And S. Iohn hymselfe agayne expoundyng hymselfe saith: This is the first resurrection. which I pray you: Euen that whereby men receiue Christ through true faith, and rise from sinne in newnes of lyfe. Of this the Apostle speaketh much in the .6. to the Romaynes. The same Apostle to the Ephes. out of Esay sayth: awake thou that sleepest, and rise fro dead, and Christ shall shine vnto thee. Therefore be they not perturbours of the first resurrectiō, so many as neither acknowledge their sinnes, nor be regenerated, neither are quickened by fayth in Christ, nor rise agayne with Christ in newnes of lyfe. The second resurrection is that vniuersall resurrection of all flesh: wherein all men shall arise in deede, but wyth vniuersall state: for the saythfull rise vnto lyfe euerlastyng, the

A double
lyfe & double
death.

Of the first
resurrectiō
and the second.

unfaithfull to death euerlastyng. which the Lord hymself also hath repeated out of the. 12. chapt. of Daniell, in John the 5. chapter.

The effect
of the first
resurrectiō.

And by occasion, and after an Apostolicke maner he sheweth a threefolde fruite or effect of the first resurrection. First he sayth: blessed and holy is he, which is partaker of the first resurrection. He is blest (sayth he) happy, and heyre of celestially and eternall lyfe. Holy, that is to say, purified, sanctified, and iustified. For faith in Christ doeth sanctifie, and make blessed. Than in such as be thus sanctified, the second death, hath no place nor power. And the first death, is the death of sinne: therfore is the second death eternall damnation. See what I haue spoken hereof before in the. 2. chapter of thys booke, in the Epistle to the Church of Smyrna. Fynally, the faithfull are made the Priestes of God and of Christ: the elect I meane who are segregated, notable, excellent and ryght dearly beloued both of God and of Christ, to offer eternall prayles to God in euerlasting lyfe. It is repeated agayne: and they shall reigne with hym a thousand yeares. And thys signifieth that all Saintes shall reigne with Christ for euer, but chiefly the soules, euen also before the iudgement.

Primasius Bysshop of Vtica expounding this place, sayth thus: it is not spoken onely of Bysshops and Priestes: but lyke as we call all Christes, by reason of the mysticall chrylme or oyntment: so are all Priestes, for that they be members of the Priest, of whom the Apostle S. Peter sayth: an holy people, a royall Priesthood: thus sayth he. But this whole place of the binding & loosing of the Deuil, of the thousand yeares, and of the first resurrection, and second death, S. Austen hath well and diligently for his tyme, and for so much as he could see discoursed at large in his 20. booke *De ciuit. dei*. I set down these thynges of myne to be diligently considered by y saythfull. Let every man holde that which he shall thynke most consonant to the truerth. To the Lord our God be praise and glory, now and euermore. Amen.

What shall be done when the thousand yeares are expired. Of the deceaued worlde, of warre, and greuous persecution of the godly, and of the euerlasting payne of the wicked.

The lxxxix. Sermon.

And

ANd when the thousand yeares are expired, Sathan shall be loosed out of his prison, and shall goe out to deceyue the people, which are in the foure quarters of the earth, Gog and Magog to gather them together to battayle, whose number is as the sande of the Sea. And they went vp vppon the playne of the earth, and compassed the tentes of the Saintes about, and the beloued citie. And fire came downe from God out of heauen, and deuoured them. And the deuill that deceaued them was cast into a lake of fier and brimstone, where the beast and the false Prophet were and shall be tormented day and night for euermore.

He declareth hereby, what shall happen after those thousand yeares. And he sayth chiefly two thynges, that the Deuill shall be loosed out of his prison, that he may deceiue the people in the world, and assemble Gog and Magog vnto battaile. To the which agayne he annexeth other two thynges: namely a most cruell persecution of the church, and the payne of the wicked, with the euerlastyng damnation of the Deuill and his members.

And the seducyng of the world must agayne be expounded by the figure Sinecdoche, that is, by puttyng the whole for a part. For the sense of the Scripture will not permit vs to vnderstand, that there should be no godly left at that tyme. For we beleue all, that there is a Church, yea and an holy church, and shall be alwayes in the world vntill the iudgement. And we haue heard moreouer in this booke, how many thousandes are sealed that they should not perishe. And also that the Dragon must be loosed for a little season. Like as therfore we read in the Gospel, that Sathan is cast out, and his kyngdome taken from him: where neuerthelesse S. Peter warneth and sayth, that the Deuil goeth about lyke a roaring Lyon, & seeketh whom he may deuoure: verely for that the greatest force of Sathan is for the faythfull infringed by Christ that mighty champion and noble conquerour, through the Deuill notwithstanding do go about and aspire agayne to the Empire: and labour to be restored to his former place: so at this present we vnderstand, that Sathan beyng loosed after those thousand yeares, raungeth now abroad more freely, exerciseth great authoritie, seduceth more people in the world, and ruleth further, than he had raigned those thousand yeares.

what shall
be done af-
ter the thou-
sand yeares

How the
world is
deceaued
agayne.

But yet so as there shall be neuerthelesse in the world a fellowship of Saintes dispersed and vexed miserably. For immediately S. John sayth, that the beloued Citie of God is besieged of the enemyes. Therfore shall the Church be in the middest of the enemyes. wherfore all that same place must be expounded not of the viter quenching of truth and Religion: but of the more large and ample power and seduction of Satan the old Serpent.

The deuill
cometh out
of prison.

wherfore he sayth, that when the thousand yeares shall be expired, the Deuill shall be loosed out of that his prison, whereinto through the power and might of Christ, or preaching of the Apostles he had bene shut. For when the chayne was ones broken, to witte the sincere doctrine and preaching of the Gospell corrupted and marred, he came out: and to this end he came out, that he might deceiue the Gentiles, that is to say all people and nations, which are dwelling in the foure quarters or partes of the earth, I meane in the whole vniuersall world: and to the end he might allure Gog and Magog, namely fierce men, barbarous, worldly, which mocke and contemne the true Religion, addict to robberies, and giuen to euill thynges, and regarding only corruption and naughtynes, that he might draw, I say, such men so vnrigh- teousnes, and keepe them stil in errorres. For such doth Es- chiehl signifie Gog and Magog to be. But those which through the diuine grace be not such, shall not be deceaued of Satane: but for asmuch as they be grounded on Christ, they shall perseuere in the doctrine of prophetes and Apostles, and shall rightly worship Christ, and abhorre Antichrist, & all naught- ynes in the world.

what decea-
uyng shall
be in the
world after
the thousand
yeares.

But that such deuillish deceiuyng hath passed through the world farre and nere since the thousand yeares were expired, experience teacheth, and histories which are the witnesses of tymes do testifie. For it is playne, that during thole thousand yeares, there were famous Churches of Christ in the East, which notwithstanding haue bene destroyed within these fife hundred yeares to our grief. Therfore the wicked and ab- hominable sect of Mahomet began fife hundred yeares after the byrth of Christ, and from that time forth was aduanced by the Saracens, and preuayled at the last after those thou- sand fatall yeares. For how great the power of the Turkes is now in Affricke, Asia, and Europe, no man is ignorant. And Papistrie had his begynnyng & procedyng ouer soone: but after a thousand yeares it was of full force. For the By-
shops

ſhops of Rome througħ the abuſe of excommunicatyng haue
 oppreſſed euen moſt mighty Emperours and Kynges. For
 who knoweth not with what ſhameles boldnes the popes
 haue withſtoode both kinges and Keyſars, Henryes, Friderickes,
 Lewyſſes, and many other Princes, whom their lewdenes
 hath deſed, vanquiſhed, and ouercome? After much and gre-
 uous contention the popes wreſted to them ſelues the con-
 ſecratyng of Biſhops. They vſurped moreouer the Church
 goods alſo, by the which (ſuch a force hath Lady money) they
 might do in the world what they liſted. For by this meanes
 papſtrie receiued her ſtrongest ſinewes. Moreover after
 thoſe thouſand yeares there was rayſed vp and eſtabliſhed
 that God Mayzim, of whom alſo Daniell maketh mention, The God
Mayzim.
 which brought alſo a great ſtrength vnto Poperie: I meane
 tranſubſtantiation, and the horrible pollutyng of the Lords
 Supper, and manifold abuſes of the holy miſteries. And of
 the force hereof increaſed an infinite number of Prieſtes and
 filthy Friers. For after thoſe thouſand yeares at the length
 came vp the ſect or order of Iacobines, Celeſtines, Silber-
 times, Grayfriers, Blackefriers, whitefriers, and many o-
 ther friers, and moſt rous Monkes, which haue craftly crope
 into the fauour of all Princes, to the intent they might know
 all their ſecretes by auricular confeſſion. Than began all
 thynges more impudently to be ſet forth & ſold in the church,
 than euer before. Superſtitious and vnpoſſible and hurt-
 full ceremonies overflowed. For we haue ſene thirty yeares
 ſince and more, how much Idols and Idolatrie, worſhyy-
 pyng of creatures, and abuſes innumerable about the ſame,
 pilgrimages to dunnie Idols, and an infinite number of
 the ſame ſort haue dayly increaſed. I recite not how holy ma-
 trimony waxed now vile after thoſe thouſand yeares, in ſo
 much as Miniſters of Churches were prohibited to marry.
 Than waxed whoredome riſe, and rape, and adulterie, and
 yet more filthy thynges than all theſe, &c. I paſſe ouer here
 very many thynges: this onely I rehearſe, if ye compare the
 rites, ceremonies and ſuperſtitious of papſtrie with the hea-
 then gentilitie (as I haue partly ſhewed here and there in
 my workes) ye will ſay that papſtrie paſſeth farre all gen-
 tilitee. For in caſe that the ſalie opinion and perſuaſion were
 once take away and that ye do weigh what papſtrie is in it
 ſelfe: you will graunt, that there was neuer ſuch a corrupt
 thyng in the world. Full rightly therefore ſayth S. Iohn, that
 Satan is broken looſe out of priſon. By the which prouerbe
Iſa. 14.
ye

we say in
Englishe
hell is bro-
ken lose.

God and
Magog are
gathered
to battaile.

he signifieth that matters are extremely corrupted, and that nothyng is done in his place of decent order, but all thyng confused, all turned by side downe, at the will and lust of the euill spiritie.

Herunto is added an other thyng: namely that when the thousand yeares are expired, Sathan shall gather Gog and Magog to battaile: In the which wordes doubtles S. Iohn hath alluded to the prophetic of Ezechiel, which we read in the 38. and. 39. chapt. Ezechiel seemeth to haue prophesied of the warres of Macedonie and of Antiochus, speakyng herof by a propheticall phrase, and a surmountyng amplification. The prophet sayth that Gog is the land of Magog. And euident it is that Magog was Iaphetes sonne, whiche dwelt at Mount Caucanus, and exteded his Empire to Ethiopia and Egypt. And after ward out of Asia, and out of the East partes, Antiochus Epiphanes made warre on the people of God. The same was a figure of Antichrist: as all expositours do confesse. wherfore it appeareth that S. Iohn bringeth forth these his thinges by way of comparison. As though he should say: lyke as in tymes past the people of Gog and Magog dyd sore molest and afflict the people of God: so in the tymes of Antichrist, most greuous warres shall arise, wherewith the church of God shall be shaken and layd wast. And he sayth that the host of these destroyers shall be innumerable (After the manner of the scripture he addeth a parable for more playnnesse) as the land of the Sea. And also by an other phrase of speakyng he signifieth, that the enemyes of Gods people shall be bold, and ready to ouerrunne the whole world, and to trouble all thynges with warres. For he saith: And they went by vpon the playne of the land. As much to say, as they being swift and bold, shall runne over all the world. Every where, and throughout the wide world shall be cruell warres.

They com-
passed as
bout the
tents of
Saintes &
beloued of
God.

For purposely he addeth: and they compassed about the tentes of the Saintes, and the beloued Citie. He meaneth that the Church of God shall be most greuously plagued with those Bogicall & barbarous warres. For in tymes past Hierusalem was called the chosen and beloued Citie: but after she reiected the word of the Lord, she was no more beloued of God, but rather reiected & hated: Thertore S. Iohn speaketh of the Catholicke Church, which S. Paule also in an other place out of Esay nameth Hierusalem that is from aboue. The same is also called the tentes of the Saintes. For the saythfull are in the Church as it were in tentes, fightyng a-
gainst

gaynst Sathan, the world, sinne, and the flesh. And where he sayth, they compasse about the tentes of the Saintes: he sayth somewhat moze, than if he had wrytten, they assailed or beieged, or assaulted the tentes of the Saintes. For they compasse them about, which geue the assault round about, & vexe them most greuously, as though they were already taken, so as no hope appeareth to any man, nor refuge or way to escape.

Undoubtedly if we conferre these thinges with hystories, we shall finde that the Church hath bene many tymes assailed with cruell warres: but neuer yet with crueller, than after those thousand satall yeares. I meane the holy warre as they terme it. wherof haue wrytten at large William Archbishop of Tyrus, the Abbot of Walspurg in Chyonie. Item Benedicte Coltes, and Paulus Emilius in his fourth booke De reb. gestis Francorum. Finally Volaterane in his cleueth booke of Geographie in Coelesyria and Palestine.

The church
plagued
most grie-
uously by
holy wars.

Hystoriographers report many thynges of the battaile of Troy. Others suppose that those of Assyria & Babylon were greater. Many extoll the warres of the Iserlians and Macedonians, as in very dede they were horrible. The Romanes haue also their warres Dunicall, Methridatical, Ciuile, Cimbricall, & Germanicall: but I suppose verely that the warre, whiche they call holy, was more cruell than all these, more blouddy and sore, and of longer continuance. In this haue ioyned together in maine battailes, with multitudes of men innumerable, in a maner all nations and people of the whole world, that is inhabited. wonderfull and monstrous slaughters haue bene made. There haue dyed mo hundred thousandes of men than can be credited. It hath continued moze ouer many yeares, yea mo than the former, or any warres that euer were in the world. Furthermore it was done with most deadly myndes. And (the whiche maketh most for this purpose) in this warre were styrred vp the Easterne Saracens, Turkes, Egyptians, Babylonians, and other barbarous nations, so as they bent with an vquenchable hatred agaynst the Christian Religion, and went about to plucke it vp by the rootes, and a great part therof haue pluckt vp, and cease not to doe yet at this day. That same warre therfore being most greuous of all others, was cause of the persecution of the saythfull in the East and West. And to the intent I may note and rehearse somewhat hereof, for those that be ignorant in stories: it is plaine, that vnder that childe of perdition Ioseph Gregory the. 7. there were many and most famous Churches

In tyme
of pope Gre-
gorie the. 7.
enils began
to ouerflow

in the East, yea and Patriarchall churches yet safe. But whil-
lest this Hope aboue all others, dealt wickedly against Christ
the sonne of God, and his holy Church, lyke as we read in
the tyme of Salomon, that after he had reuolted, many ene-
myes arose agaynst hym, and those most cruell: so in the wic-
ked and tyrannicall raigne of Gregory the seuenth, Solymanne
the Turke inuaded Antioch, at the which tyme the Empe-
rours of Grece are sayde to haue bene dispatched out of the
East countrie. And the Turkes marching forwarde, are
sayde to haue inuaded and veyed, first the straites or ports of
the Caspiane hilles, and the countrie of Armenia, about the
yeare of our Lord. 764. whereof there is now no tyme to
speake.

The coun-
sell of Cler-
moumt.

After Solyman succeeded Belchiaroke a Turkeish Prince,
whom others call Belzer, who also inuaded Grece it selfe, in
despight of the Emperours of Constantinople. Alexius, who
then was Emperour, is sayd to haue demaunded ayde of the
westernie men agaynst the Turkes. And also one Peter an
Heremite (whom certayne Historiographers blame most
greuously, not without cause) conuining out of the East, and
running throughout to the west, cryeth Alarme. Urbane the
second, whom some call Turbane, and disciple of Gregory the
7. called a great counsell at Clermoumt in Fraunce, wherein
he propounded a question for the recouering of the holy land,
and for the deliuering of the Lords sepulchre out of y^e handes
of the Infidelles. That counsell putteth me in remembraunce
of that which is described in the. 8. booke of Kynges the. 22.
chapiter, vnder Achab and Iosaphat, for the recouering of Ba-
moth Bilead, out of the handes of the Syrians. For there
was in this also a deceiuing spirit: there were Achabs, there
were Iosaphats, and many other thynges lyke. And to the in-
tent not to make many wordes, a iourney was decreed a-
gainst the barbarous infidels of the East. This was done in
the yeare of our Lord. 1095. In the meane tyme Peter the
Heremite bestyred hym apace, and gathered certaine thou-
sandes, which he led through Hungarie into Asia. And im-
mediately after, followed the vnlucky captaynes Folkemar, &
Gottschalke Priestes, who by the way destroying all with fier
and sword, were slayne. At the last Godfrey & Baldwyne most
noble Princes, with certayne excellent Captaynes and noble
warriours conueyed an innumerable multitude of men into
Asia: which they say was done in the yeare of our Lord. 1096.
And within. 4. yeares space at the most, or thre, they had ca-
ken

The first
voyage into
y^e holy land.

ken by assault or surredry, the Cities of Nice, Heraclea, Tarsus, Antioch, and Hierusalem. The Abbot of Wilsburge, reporteth that there was so much bloud shed in the cite of Hierusalem, that in the very temple it selfe, the horses stode vp to the knees in the bloud of the slayne there. The same man telleth of a notable battayle foughten at Ascalon, in y^e which about fiftene thousand footemen, and siue thousand horsemen of Christians, ouerthrewe and discomfited Solimanne of Babylon, furnished wyth an hundred thousand horsemen, and foure hundred thousand footemen, and that there were slaine in that battayle, aboue an hundred thousand men. And thys journey of Godfrey was the first amonges the worthy vyages of Syria or Asia.

A notable
battayle.

2. After this vyage followed others moe, and those very well furnished. For in asmuch as the victorie and good lucke of them that went first into y^e East was highly extolled and commended throughtout the west: William Prince and Duke of Poictiers being put in great hope, led also an hundred thousand footemen into the East countrie. The yeare of our Lord was accompted. 1101. But of so great a number scarcely one thousande are wrytten to haue returned home in safetie.

3. After in the yeare of our Lord. 1147. (throught the exhortation of Barnarde Clareuall) Lewis King of Fraunce, and Conrade King of Germanie, and Fridericke Prince of Swaland, tooke their iourney into the East, who led with them an Armie almost innumerable: but the same dyed in a maner all, and scarcely the Princes were lefte on lyue,

4. In the yeare of our Lord. 1189. (what tyme the Citie of Hierusalem was taken by the Soldane King of Persia, where the Christians had kept it onely about. 89. yeares.) The Emperour Fridericke surnamed Barbarousse, Philippe King of Fraunce, Rychard King of England, and other Princes most puissant, leuied an exceeding great Armie of Christen people, to recouer the Citie and Holy land: and very luckily transported their Armie into Asia, but afterward they had very euill lucke. For the Emperour Fridericke was downed: and the whole Armie (as Wilsburgen testifieth) dyed of the plague.

5. The fift vyage into Syria (beyng famous in deede) was made by the most mightie kyngs Philippe of Fraunce, and Richard of England surnamed Cœur de Lion. The same was done in the yeare of our Lord. 1191. Howbeit they returned

19p. v.

with

without any woorthy exploite done, wantyng not a fewe of their menne.

6. And Palmerius a Cronographer sayth, that Henry the sonne of the Emperour Barbarouffe, sent an Armie into Syria: which returned agayne the next yeare. The Christians therfore beyng destitute of ayde in Syria, lost utterly all the dominion, that they had leste. He noteth these thyngs in the yeare of our Lord. 1198.

Innocent
the. 3. as did
Vrbane
the. 2. ring-
eth alarme.

7. Agayne, in the yeare of our Lord. 1213. Pope Innocent the. 3. of that name sent his letters publicke to all the faithfull of Christ, wherein he exhorted them to take armour agaynst the Infidelles, which possessed the holy land. If any man haue leysure, and list to read these letters, he shall finde them in the Chronicon of Vrsburg. And not long after in the yeare of our Lord. 1215. he helde a generall counsell in Laterane, wherein warre was decreed agaynst the Easterlinges. And also Honorius the. 3. about the yeare of our Lord. 1217. treateth and confirmeth the same thyng. wherupon many Christe Princes mette at Acon, which sometime was Ptolemais, and made mortall warre vppon the Easterlynges. wherein they tooke the noble citie Damietta. Yet neither the ende nor fruite answered so great enterprises, and cosles, perilles and losses.

The Pope
setteth vpon
the Empe-
rour in the
west, why-
leth he war-
reth in the
East.

8. Therefore Fridericke the. 2. an Emperour most excellent, hoppyng to doe some good, marched also wyth an huge and well furnished armie into the East: which they say was done in the yeare of our Lord. 1234. In the meane season whyllest he delt valyauntly in the East, the Bysshoppe of Rome Gregory the. 9. of that name, takyng an occasion (I vse þe wordes of Vrsburgens.) of the absence of the Emperour sent a great armie into Apulia, and tooke away the landes of the Emperour, who was absent in the seruice of Christ (which is most wicked to be spoken) & kept them thus subdued to his owne vse, and by no meanes would suffer those which had take the holy crosse (that is to say, which should goe a warfare to the Emperour) to take shyping or passage, but letted them to hys power aswel in Apulia as in Lumbardie. And moze such suffe, which they may read that haue leysure, in the same. wherfore the Emperour beyng cōstrayned, leste his matters vnperfect there, and falling to a compositiō with the enemy, returned, that he myght recouer such thynges as the Pope had taken from hym.

9. And no long time after, to witte in the yeare of our Lord 1248. Lewis Kyng of Fraunce with his brethien Roberte and Charles,

Charles, and a most puissant army, sayled into Syria, where Roberte was slayne, and Charles being taken by the Soldane was hardly deliuered at the last, and with a few escaped.

The same kyng Lewis of Fraunce, in the yeare of our Lord 1270. imbarcked himselfe wyth his three sonnes at Marselles, to sayle into Affricke. The plague lyghted vpon hys armye in the enemies land, wherof both the father & the sonne died, and the whole armie receiued an exceedyng great calamitie.

And agayne, although they had but euill fauoured lucke in the warres agaynst the Barbarians, yet was it neuerthelesse treated agayne in the counsell of Lyons vnder Gregory the 10. about the yeare of our Lord. 1273. of recouering the holy land. And Palmerius in his declaration of the yeare of our Lord. 1291. saith thus: Because many thousandes of the Christians were slayne in Syria by the Saracenes, all the rest for feare fled out of the countrie. And vppon the Chronicle of the kynges of Fraunce, Aemilius, sayth he, made here an ende of the holy warre (to witte, in the yeare of our Lord. 1291.) when Ptolemais in the East was destroyed by the Soldane. It is manifest therefore that this Barbarous and gogicall warre lasted about. 195. yeares. So long tyme as I know no other warre in y^e world y^e euer was made by such obstinate mindes wyth so great armyes, and so much sheddyng of mans bloud. We see in the meane tyme the tentes of the Saintes, and the beloued citie of God, to witte, the saythfull Church throught out the world in the East especially, and in the west also, to be most greuously afflicted, and more thā oppressed and destroyed, a fewe small remnaunts onely remayning: so as we may perceiue it was not without cause that the Lord sayde in the Gospell: but when the sonne of man shall come, shall he finde any sayth on the Earth?

The most holy and wise Prophet of God Daniell semeth here to a to haue foreseene and prophesied all those thinges, as he did all place of the rest concerning Antichrist. For after he had spoken at large Daniell treated by the way. of the power of Antichrist, and the worshipping of the God 11. chapt. Mayzin against the Apostles institution, he adioyneth in the of the world and the last iudgement approche) there shall see vpon hym, namely vpon Antichrist, the kyng of the South, and the kyng of the North shall fall vpon hym lyke a whirlewynde, with charrettes and horsemen, with a strong & great manie, and shall inuade his realmes. He shal overflow with armies, to witte, innumerable, and he shal passe through, that

is to say, he shall overcome all like a conquerour doing what he list. For we haue scene how the armies sent into the East by the counsellies and motion of the Bysshop of Rome, haue molested the Turkes and also the Soldane of Babylon and Egypt, both by sea and by land. What will ye say that Daniell pointyng as it were wth his finger to the warre that is called holy, addeth? He shall come also into the chosen land, invade the land of desire: namely Jewry, which some tyme was called the chosen, delectable, and pleasaunt land. And many shall fall in the warre that shall be made for the recovering of the holy land. It followeth in Daniell, these shall be deliuered out of his hand, Edom and Moab, and the Princes of the children of Ammon. For those nations are not red to haue been so destroyed as the rest were, by the Saracenes, and after by the Turkes, for that they framed themselves to them in tyme. Daniell annexeth, and he shall lay his handes vpon realmes, neither shall the lande of Egypt escape. For it is euident, that the same also was possessed by the Soldanes who were Princes of Babylon, and by the Emperours of Turkye. It followeth, and he shall haue the rule of the treasures of golde and siluer, and of all the precious thynges of the Egyptians. By the which the Prophet hath signified the inestimable treasures and riches, and the excellent Maiestie of the Soldanes, and Turkish Emperours. All the which thynges, euen so as the Prophet hath sayde, experience prooueth to haue been, and yet still to be fulfilled. The Prophet addeth, finally the Lybians & Aethiopians shall be in his iourneyes. which the olde translatour hath turned. He shall passe also through Lybia and Aethiopia: or as others haue translated it, they shall be in his way. And he meaneth that those regions shal be open to those Barbarous Soldanes and Emperours of Turkes, by league, vicinie, and amitie. S. Hierome expounding this place: when Egypt, sayth he, was taken, those landes were also affrayde. wherfore he sayth not, that he tooke them: but passed through Lybia and Aethiopia. Whether sence of these so euer thou chocest, thou shalt not erre as I thinke from the trueneth. And Daniell addeth, the byrte from the East and from the North shall trouble hym, in so much that he shall goe forth in a great furie to destroye and kyll many. The which S. Hierome sheweth must be vnderstand of Antichrist.

The Pope of Rome affirmeth that the Patriarchall seates, as Hierusalem, Antioche and Alexandria are subiect to him and
that

that the holy lād is right. And he heareth, out of the East, and out of the North that all those parts are possessed of the Soldanes, and Emperours of Turkes: he calleth therfore great counsels, and decreeth warre agaynst them. He heareth moreouer that Constantinople is taken, that the Rhodes is wonne, Dalmatia subdued, Bulgarie and Hungarie banquished. &c. Agayne therfore he summoneth counsels, he armeth kinges, he leadeth forth souldiours, he moueth warre, and decreeth that warre shall be made for the recoueryng of the holy land, & to roote out the Turkes. So verely this Gogmagog hys warre is not yet ended or appeased at this day. wherby it commeth to passe that an infinite multitude of men are slayne on either side. Furthermoze at the end of this Prophecie, the Prophet sheweth, and as it were with his finger pointeth, the place or seate of Antichrist figured before in Antiochus: least any man should not know, where Antichrist were to be found. And he shall plante, sayth he, or fixe the tabernacle of his palace betwixt two Seas: to witte the Adriaticall Sea, called now the gulse of Venice, and the Tirrhene or Tuscan Sea, in the mount of desire of holynes: that is to say in the pleasant and holy hill. We haue heard certainly, that the palace of S. Peter is preferred both before mount Sion, and also before Sinai. There sitteth y most holy, in the seate of holines. There is most full remission of all sinnes. There is the mother, and supreme head of all Churches. There is the high Court and iudgement, from whence may no man appeale. There sitteth the kyng of kynges, and high Bishop, which so farre excelleth in brightnes and Maiesty the Emperour & other kinges, as the Sunne doth the Moone & Starres. There is thought to be perfit holynes, and all the treasures of Christ and of his Saintes. Therfore sayd Daniell rightly, that Antichrist shall dwell in the noble and holy hill, namely in the seven hilly Rome: as we heard also in the. 17. chap. Finally he prophesieth also of the end of this most puissant Prince, Antichrist, and sayth: and what tyme he shall come to his end, no man shall helpe him. For Christ commyng to iudgement, shall thrust him out of his seate. And Daniel in the. 12. chap. followyng, describeth the iudgement. To Christ alone be glory.

Let vs consequently procede to adde a few thynges: concerning the paynes of the vngodly, and the euerlastyng condemnation of the Deuill and his members. S. John sayth: and fire came downe from heauen, and deuoured them. And the Prophet Amos in the, 1. chap, calleth Gods vengeance,
fire,

fire, as the others do also. wherfore S. John signifieth, that the vengeance of God shall fall vpon all the enemies of the Church. In tymes past also fire comynge downe from heauen burnt vpon Sodome and Gomorrhe: and also consumed the enemyes of Helias. And although corporally fire doth not alwayes fall from heauen, yet shall the persecutours of the church neuer escape unpunished, for that they haue vexed the Saintes of Christ. Doubtes if we will behold and consider, what was done in that holy warre, and what chaunceth daily, we will say that the vengeance of God is most present both agaynst the Turkes and the Papistes. But if any man take it, that about the end of the world fire shall rage and consume the wicked, as also S. Peter mentioned of fire and burning, out of the Prophetes. 2. Pet. 3. I will be agaynst it.

Last of all he toucheth also the everlastyng damnation of Sathan and all his members. For where the Lord said in the Gospell, if the blind leade the blynde, both shall fall into the ditch: it followeth, that both Sathan the deceiner, and the people by him seduced, must be caried together to hell. And here S. John now placeth, and as it were ioyneth the deuill, Gog and Magog, the Saracenes, and Turkes, and briefly all nations that haue bene deceined, and the beast, and the false Prophet, and all the Antichristians together. we see therefore, that the iudgement of God is righteous, the which to describe, he returneth now againe. And I haue warned you before, that by his speach, they shall be tormented day and night. &c. The perpetuities of damnation is signified. From the which the Lord our God deliuer vs: to whom be glory for euermore. Amen.

The Judge, and last iudgement is described, with the resurrection of the dead.

The xc. Sermon.

AND I saw a great white seate: and hym that sat on it, from whose face fled awaye both the earth and the heauen, and their place was no more founde. And I saw the dead, both great and small stand before God: and the bookes were opened: and an other booke was opened, which is (the booke) of lyfe, and the dead were iudged by the thyngs which were writtē in the bookes.

according to their deedes. And the Sea gaue vp her dead, which were in her, and death and hell deliuered vp the dead, which were in them: and they were iudged euery man according to his deedes. And death and hell were caſt into the lake of fire. This is the ſecond death, and who ſoeuer was not founde written in the booke of lyfe, was caſt into the lake of fire.

S. Iohn had begon to ſpeake of the vniuerſall and laſt iudgement, about the end of the. 11. chapter. And reſumed the ſame to be finiſhed in the. 19. chapt. where we heard, that Antichriſt ſhould be throwen downe out of his ſeate and glozy into hell. where chaūced a queſtion to ariſe concerning them, which althoughe they cleaue not to Antichriſt, yet are they noiſned with Chriſt, what ſhall become of them at the laſt iudgement? Hauyng aſſoyled the ſame, and ſhewed the equitie of Gods iudgementes, he returneth as it were with an after ſong to the deſcription of the generall and laſt iudgemēt, and compendiously deſcribeth the ſame: and that more generally now, than before in the. 19. chapter. where he ſeinerh chiefly to haue treated of the deſtruction of Antichriſt: yet ſo as he ſhewed after a ſort alſo, what ſhould happen to the other vngodly. Now he handleth more generally the ſelfe ſame iudgemēt, ſhewyng that all ſhall be iudged herein, and ſetteth forth the ſaine wholly as it were painted to be ſene of our eyes. For after his wonted maner he ſetteth forth all this matter by an heauēly viſion, that he might not ſeeme onely to tell the thyng to our eares, but alſo to ſhew it forth to be ſene of our eyes, to the intent it might be more deeply printed in our myndes. And all theſe thynges are moſt certeine and vndoubtedly (as I alſo admoniſhed you before) reuealed by the iudge Chriſt him ſelfe. But the iudge and Lord him ſelfe can be ignorant in nothyng of this matter. Neither can we perceiue that S. Iohn hath hether to beene deceiued or abuſed in any thyng that he hath ſet forth to vs, but hath hitte rightly all and ſingular pointes, accordyng as we ſee, who can teſtifie his prophecies to be fulfilled. Why than ſhould we ſo much as doubt once of ſuch thynges as are ſpoken of the iudgement? Therfore let vs credite theſe thynges, & not be amongſt the mockers, whom the Apoſtle S. Peter prophecied ſhould come and ſay: where is the promiſe of his comyng? doubtles this matter is of right great impoꝛtaunce, and is the foundation

AND

The consideration of the last iudgement is of greatest importance

& roote of our sayth. Here are to vs expolided not a few articles of our sincere & Catholicke sayth, chiefly these: I beleue that Christ shal come to iudge the quicke & the dead: I beleue the communion of Saintes, the resurrection of the flesh and lyfe euerlastyng. Let vs therfore be diligent in hearyng and markyng these thynges, least we be accompted of their number, which heare the misteries of the kyngdome of God with out any fruite: & let vs rather prepare our selues to go inete the iudge, to the end we may with the wise virgins, enter with the bydgrome, to the marriage, and ioyes euerlastyng.

The principall articles of this place.

And the description or demonstration of this vision hath these thynges chiefly: what the iudge shal be: who shal be iudged: how they shal be iudged: of what sorte shal be the resurrection of the dead: of euerlastyng damnation: and finally who shal be properly damned. which thynges I shal in order (accor dyng to the grace that God hath geuen me,) declare as playnely as I can.

What iudge at the last iudgement.

What maner of iudge there shall be, we haue vnderstode before: at this present he is shadowed by certeine notes or markes. These thynges agree with the same vision, which is described of Daniell in his. 7. chapiter. where by the way we see agayne how this booke hath his textes out of the prophetes, by whom it is commended to vs, like as Iohn also expoundeth the prophetes vnto vs. S. Iohn seeth a seate, yea and a white and great one. For the iudge him selfe sayd, that he would come in glozy and maiestie, to witte with great light. And we beleue also that his iudgemētes are righteous, iust and white. And Aretas an expolitour sayth: the seate is great, because he sitteth therein, of whom the prophet sayd: great is the Lord, and great is his power. &c. And he sitteth in the seate as iudge of all, and as most righteous, furnished with all power and vertue. For all this signifieth the word of sitting. They that are to be iudged, stād, but he sitteth. Therfore he calleth him that sitteth, as you would say iudge. For other name he geueth not. But we beleue, that all iudgement is geuen to the sonne, and that he is appointed iudge ouer all. S. Iohn therfore seeth, and also sheweth vs to behold the Lord Iesus Christ cōmyng in the cloudes of the ayre, a righteous and mighty iudge. S. Paule also in the. 2. to Titus calleth hym a great God: not that there is one great God and an other litle God: but that the Maiestie of our Lord Iesu Christ shal at that day most evidently be sene, and the Lord hym selfe shal than shew hym selfe to the world with
grea-

greater glory and power, than euer heretofore.

Also he ſhall appeare moſt ſeuere and moſt iuſt. wherupon S. Iohn by a ſayning of perſon ſayth, from whoſe face ſhedde away both heauen and earth. For if thoſe thinges which haue not ſinned, dare not come in the iudges ſight, but ſeek as it were to ſaue themſelues by flight: where I pray thee ſhal appeare the vngodly and ſinners? And doubles the Prophet Malachy alſo ſaith: who ſhall abide the day of his coming? or who is able to ſtand, when he ſhall appeare? So in the ſixt chapter we heard, that heauen fled backe, and was ſolden vp lyke a ſcrolle, that the mountaynes alſo and Iles ſlitted, and that Kynges and Princes and other men hydde themſelues in caues: and ſayde to the hilles and rockes, fall vpon vs, and hyde vs from the face of hym that ſitteth on the ſcate, and from the wrath of the lambe. &c. By which wordes althoughe he deſcribed the effecte of a deſperate conſcience out of corrupte doctrine: yet the ſame ſhall appeare chiefly in thys iudgement, what tyme the ſeuere and moſt righteous iudge ſhall appeare. A much lyke figure is read in the. 18. Pſalmc. where as here is added, and their place was no more found: it is annexed to amplifie the matter, not that heaue and earth ſhall be no where, but for ſo much as they dare not (which is ſpoken by a figure) appeare in the iudgement of God, according as we ſay, that a man dareth not ſhewe hys face any where, or that he dareth not tary in any place. By all theſe thinges therfore is ſignified, that the vngodly beyng deſtitute of all counſell, ſhall not knowe at that day whether to turne them, or what to doe: but with trembling and deſpaire ſhalbe vexed with vnſpeakable tormentes before the ſcate. It may be thought in the meane ſeaſon, that S. Iohn ſignifieth this alſo, how heauen and earth ſhall at the coming of the iudge be renewed. The which alſo the Apoſtle S. Peter more playnely expreſſeth in the. 3. chapter of his ſecond Epiſtle, who neuertheleſſe referreth and applyeth all thoſe hys ſayinges to the ſame ſence that we haue touched before. For he ſayth: ſeyng then that all theſe thynges ſhall be diſſolued, what ought you to be in holy conuerſation, looking for and haſting the coming of the day of God? Aretas of Ceſaria ſaith, that the flight of heauen & earth, ſignifieth no chaungyng of place, (for whether ſhould they flee?) but flight and flitting from corruption to incorruption, and the laſt coming of the Lord, vnder the which this mortall bodye of ours ſhall put on immortallitie, and the face of the earth ſhall be renewed.

This sayth he. A lyke phrase of speach is had in the .ii. of the Apocalypse, concerning the Angellcs that were cast downe out of heauen: neither was their place founde any more in heauen. &c.

who shall
be iudged.

Now toucheth he also who shall be iudged, verely y dead. For he sayth: and I sawe the dead. And shortly after we shall heare, that the dead shall be rayled vp. Therefore they shall be iudged that rise from the dead. Neuerthelesse, the lyuing are not exempted, who as the Apostle sayth most manifestly shall be iudged, in the .4. of the first to the Thess. But these he nameth not at this present, the dead he nameth: for that the resurrection of the dead is more hardly beleueed: and it is more easely beleueed, that those which remaine in the flesh, should be iudged at that day. And verely the soules neuer die, but the bodies die. Therefore where it is sayde here, that the dead shall be iudged, we meane that all those, which are dead at that day shall come in their owne bodies to the iudgement of

All men are
iudged,

Christ. And all men must be iudged, wherfore S. Iohn seeth great and small: that is to witte, men of all sortes, state, sexe, and age. Kynges and Princes are not excepted: the common people shall not escape: no nor children, nor olde folkes, men nor womē. All these seeth he standing before the face of iudgement seate of God. And S. Paule also testifying expressly of this matter: we must all (sayth he) appeare before the iudgement seate of Christ, that euery one may receiue in his body according to that he hath done, whether it be good or euill. 2. Corinth. 5. chapt. but after a diuers maner appeare both good and euill. For the wicked as guiltie are brought to be iudged and punished, and that their guiltines may be openly knowen to all creatures. The good (forasmuch as they be iustified and quitte, and haue now no more guilt nor crime, by reason of Christes satisfaction) appeare in iudgement with glory, ready to iudge the vngodly after their fashion and maner, and not to be iudged of any. And this thyng is singular, that he sayth, that we shall be iudged in the sight of God. For who can appeare in the sight of the dreadfull God, and of the fyer that consumeth all thinges, saue he that is purged wryth the blood of Christ: and what shall we thinke can be hidde or escape the sight of God who seeth all thinges?

The vngodly
are
iudged, not
the godly.

How men
shall be iudged
in the
last iudgement.

S. Iohn moreouer declarerth, how the dead shall be iudged. Bookes, sayth he, are opened: and an other booke is opened. &c. Therefore by the bookes, and afterwarde by the booke of lyfe: that is to say, by such thynges as are written in those

those bookes, the dead are iudged. For the scripture ascribeth vnto God the maner of men, wherby men are wont to write for themselves remembrances, least they should forget thinges: but with God all thinges are once and alwayes present: he neuer forgetteth, nor calleth to remembrance: notwithstanding the Scripture attributeth to hym both. Howbeit God is sayd to forget, when he helpeth not, or punisheth not: as gayne he is sayde to call to remembrance, what time he helpeth or punisheth. In Malachy, the vngodly say, how God hath no care of mens matters, nor doeth ought for the godly, nor yet punisheth the wicked. But immediately aunswere is made: then they that feared the Lord spake euery one to his neyghbour: the Lord gaue care and heard, and a booke of remembrance was made in his presence. &c. As followeth. Therefore when their bookes were opened, that is to say, the secretes of all men brought to light, or made manifest, the Lord shall iudge whatsoeuer hath been thought, sayd, done, or left vndone. The bookes also of consciences (for the conscience is in stead of a thousand witnesses) shall be opened in iudgement by God, who will reueale & iudge all thinges. For S. Paul (speaking of the Vterils) they saith he: shew y^e worke of the lawe written in their hartes, their conscience also bearing witness, and their thoughtes accusing one another, or also excusing, in that day wherein the Lord shall iudge the secretes of men, according to my gospell, through Iesus Christ. And these are in deede the bookes which shall be vnclosed in the iudgement, wherby it appeareth, that the iudgement shall be done with most expedition, neither shall euery man be reasoned withall, by bookes written to make the iudge weary, as the ignorant might imagine hereby.

But what is that singular booke of lyfe, which also shall be opened in the iudgement: of the booke of lyfe is spoken in the 3. chapr. There you may see. To be briefe, the booke of lyfe hath but one article: he that beleueth in the sonne of god hath lyfe euerlasting. And therefore men are iudged by this that is written in the booke of lyfe. For they that beleue are saued: they that beleue not, are already iudged, that is to say, are most assuredly damned.

And forasmuch as sayeth sheweth it selfe by workes, & vnto Every man beleife also which is hidde in the hart bewrayeth her selfe by is iudged of his workes: therefore S. Iohn addeth incontinently, according to their workes. For man in the Scriptures is likened to a tree, And the tree is iudged by the fruite, whether it be good.

of euill. A tree hath a growing or increasing life, which in latin is called, *Anima vegetatiua*, and a nature or disposition, bringing forth fruite after his nature & kynde. But that soule *vegetatiua* & that good disposition, bringing forth in vs good fruite, that is to say, good workes, is a lively sayth in Christ, where the same is, there the man is regenerate, and hath a good disposition: therefore he can not but bring forth good frutes by reason of his good disposition. Therefore after our workes we shall be iudged all. For the iudgement must be open & manifest: but sayth appeareth not, but in workes. For it is the gift of God, and is of it selfe inuisible, to witte a sure trust in the promises of God. And it is sene in workes. Howbeit therof it foloweth not, y men are iustified by workes also, & not by sayth onely: but that by workes faith is declared, which purifieth & iustifieth, that afterward we may be able to bring forth the workes of righteousness. It foloweth, how in iudgement no pretence, no hypocrisie shall be allowed. For many say they belene, which declare their sayth by no good workes. We learne hercof, that no booke shall be of force at the last iudgement, saue the bookes of God, or the bookes of consciences, wherein God writeth with his finger and finally the booke of life written by God before the worldes were made, through his diuine predestination, wherby he hath predestinated vs, that he might adopt vs for his childre by Christ Iesus. And the rest, which S. Paule reciteth in the .1. to the Ephes. Therefore shall y hurtful bookes of Jewes, Christians in title onely, and Turkes, as the Thalmud, Decretals & Alcorane perishe. These shall be of no force at all in the iudgement.

Of the resurrection of the dead.

Now he returneth to the dead, of whom he had made mention before, and least any man should say: how shall the dead be iudged, which were drowned in the sea, which were swallowed vp of fishes, & deuoured of wilde beastes, which were consumed with fire, or in the earth were brought into dust: he preuenteth, and declareth, that the bodies of the dead ryle againe, and beyng so restored come to iudgement, and sayth: and the Sea gaue vp the dead, that were therein: that is to say, which had perished in the Sea. And by these wordes also hath he touched the maner and meane of the resurrection of the dead, and hath sent vs withall to the .1. of Gene. The maner of the resurrection is Gods almightyenes, as S. Paule also witnesseth in the .3. to the Philip. For God by his almightyenes raiseth vp, and calleth those thynges that are nor, that they may be. If this thing seme vnto thee new or vnpossible,

able, behold the begynnynge of thynges, and therof esteeme the small restitution. was not the Sea or water from the begynnynge; but is it written to haue had any fishes from the begynnynge? none at all. But God commaunded that the water should be replenished with fish. And did not streight at gods commaundement all maner of fishes appeare, where before there was not one: what maruel is it than, if God in the end of thynges, commaunde the Sea, and other elementes also, to yeld agayne their dead, and they obey their maker? Verely the Lord in the Gospell sayth, that they which are in their graues also, shall heare the voyce or commaundement of the sonne of God, and shall rise agayne. The bodyes moreover of them that dye, are turned for the most part into the same elements fro whence they were taken out. There is some mā that putrifieth in the earth, & is conuerted into earth. There are some consumed with fire. There are some that perish in water. Some hang in the ayre, and are there consumed. But at the Lordes commaundement, by what kynde of death soeuer they perish, they shall rise agayne to the iudgemēt whole. Aretas also Byshop of Cesaria perceiued this and sayd: he reciteth these thynges, to the intent he might declare what the finall and vniuersall resurrection shall be. For where many belcuyng not that the same shall be, do say, that it is by no meanes possible, to be in those bodyes, which haue bene long corrupted, and brought to that point, that they be not at all: this Sermon now correcting this, sayth: Like as the bodies, when they were not, began to be, not by a certeine chance, or of them selues, but of the foure elementes, namely of water, fire, ayre, and earth: So also by good reason they may be returned into the same agayne, and compacted of them together agayne: and so forth.

Iohn. 5.

And for a further declaration he addeth agayne: and death and hell gaue vp those, which were dead in them. For he vnderstandeth by death, any kynde of death, as though he should say: death it selfe restorereth to the Judge & iudgement, whom soeuer, after what sort soeuer he hath dispatched. Death therefore is sayned to be as it were a persō, which holdeth the dead in him selfe, or in a prison. And hell hath not yet many bodies (for we read of few that haue gone downe to hell quicke) but it hath the soules of the wicked. These shall retorne to their bodyes, that the whole man may be iudged, body and soule. Others by hell, after the Hebrew phrase, vnderstand the sepulchre or graue. Agayne here is repeated, that the whole mā shall

Death and
hell gaue vp
them.

Of euerla-
sting dam-
nation.

be iudged body and soule, after euery mans workes.

Thus much heretofore of the resurrection of the dead, where-
of in our bookes els where, we haue treated more at large.
In the last place followeth of euerlastyng damnation, & who
be properly condemned. And hell, sayth he, and death are cast
into the lake of fire. wherof hath bene spoken before. And
hell here signifieth not the place of punishment, but those that
are inhabitants of hell, to witte whose soules are yett deteined
in hell, or appointed thether. Death also signifieth those that
are dead in sinne, and these which from the spirituall or tem-
porall death, go straight way to death euerlastyng. wher-
upon is immediately annexed. This is the second death, by the
which verely they that are dead to Christ, and they that lyue
to Antichrist and the world are condemned to euerlastyng fire.
Others expounde these thynges in this wise, that after the
iudgement the Saintes shall neither be buried any more, nor
dye, which S. Paule affirmed also out of Osee in the first to
the Corinthy, the. 15. chapter. Aretas and Primasius make with
vs. For Aretas sayth, and he calleth death and hell, those that
haue committed thyngs worthy of punishment, as fulfylling
the number of the second death. And Primasius sayth that by
these names, he signifieth the Deuill (because he is authour of
death, and paynes in hell) and also the whole fellowship of
Deuils. For this is the same, that he spake more playnly be-
fore, by the way of preuentying: and the Deuill which decea-
ued them, was cast into the lake of fire & brimstone. And that
which he added there more obscurely, saying, and the beast &
the false prophet were cast into the lake &c. is set forth here
more playnely. So much Primasius. And who knoweth not,
that the members must follow the head, namely all vngodly
must folow the Deuill, the head of all vngodlynnes.

which are
not written
in the booke
of Ise.

And most evidently he expresterh, who properly at the iud-
gement, are addit to fire euerlastyng: they that are neither
written, nor founde in the booke of Ise. Therefore the onely
sayethfull in Christ, (in whom they are predestinated vnto
lyfe euerlastyng) shall be saued. All others, of what Religion
soeuer they be, or what soeuer kynde of life they haue liued be
it neuer so strait, shall perishe. Others referre these words to
such as are left a liue at that day. For we beleue that the sonne
of God shall iudge both the quicke and the dead: Doubtles
whether they be lyuing, or whether they be dead; certaine it
is, that no man shall be saued in any other, but in the sayth of
Iesu Christ: all the residue shall be damned. And this is the
finall

finall end of the good and euill. To Christ Iesu, iudge of all,
and redemer of the faythful, be prayse and glory for euermore.
Amen.

¶ That the world shall be renewed, and the Saintes glori-
fied and made blessed: and what that felicitie shall be,
and how certaine.

The xci. Sermon.



And I saw a new heauen and a new earth, The 21. Chapter.
For the first heauen and the first earth
were vanished awaye, and there was no
more Sea. And I Iohn saw that holy Citie
new Hierusalem, come downe from God
out of heauen, prepared as a bride gar-
nished for her husbād. And I heard a great voyce from
the seat, saying: behold, the tabernacle of God is with
men, and he will dwell with them. And they shall be hys
people, and God him selfe shall be with them, and shall
be their God. And God shall wpe away all teares from
their eyes. And there shall be no more death, neither
sorrow, neither shall there be any more payne. For the
old thynges are gone. And he that sat vpon the seate,
sayd: behold, I make all thynges new. And he sayd vnto
me, write: for these wordes are faythfull and true. And
he sayd vnto me, it is done.

I admonished you about the begynnyng of the 15. chap- The order.
ter of this booke, that the last part of this worke began at the
15. chapter and treated of the iudgementes of God rightfull
and iust. And for asmuch as the iudgementes of God are of
two sortes, in that he requereth the euill accordyng to their
wickednes, and rewardeth the good with rewardes: I sayd
how this place consisteth of two partes. For first I sayd that
S. Iohn most plentifully treated of tormentes to be layd vpon
Antichrist and all the vngodly: and secondly of rewardes,
especially in the end of the world, to be imployde vpon all
Saints. For oft times we haue heard in this booke that the
soules seperated from the body, are immediately after corpor-
all death, taken vp into lyfe euerylastyng, but that the perfite

a full felicitie befallerh to the saythful in the end of the world, what tyme the bodyes, beyng now rayled agayne, receiue the rewardes of glozy euerlastyng. And this place is treated throughout all the. 21. chapter and the begynning of the. 22. chapr. And like as in the former part he hath set hell in a manner wyde open, and shewerh the euerlastyng tormentes as it were to be sene presently: so in this later part he vnlocketh after a sort, or openeth heauen it selfe, that with the eyes of sayth, we should see what hope and glozy abydeh for the Saintes. And here with all is most clearly expounded the article of our faith, I beleue yse euerlastyng. And agayne for the moze clearenes he declareth these thynges by a vision, which others reckon to be the seuenth and last. Therfore are all thynges figured spirituallly, and are not to be vnderstand and taken carnally. Doubtes the matters are excellent to be vnderstode, euen after the letter: howbeit we must thinke of spirituall matters, and greater alwayes, than the speach of man can attaine to. For we know as taught by the doctrine of the Prophetes and Apostles, how it is alwayes true that is sayd: that the eye hath not scene, nor the eare heard, nor the hart of man conceiued the things which God hath prepared for them that loue hym. 1 Cor. 2.

I beleue
yse euerla-
sting.

The chiefe
articles of
this place
of the glozy
of y blessed.

And the chiefe points of this place be these. First he sheweth that the world shalbe renewed. Secondly he signifieth that the Saintes shalbe glorified and blessed, and declareth in generall what that same felicitie shalbe. And incontintently he confirmeth these thynges by many reasons. Moreover he describerh the place, the court and palace of the blessed, & lyke wyse the glozy and felicitie of the Saintes. The which thyng he finisherh exceeding well, vnder the figure of a riuer & tree of life, in the beginning of the. xxij. chapr. And like as he hath for the most part borrowed all his thynges out of the bookes of the Prophets, who S. John also with his reuelation lighteneth: so hath he also at this present borrowed these out of the 65. and. 66. chapr. of Esay. And. 37. of Ezechiel, and out of the last chapters of the same.

Of the re-
newing of
the world.

Of the renewyng of the world he speaketh plainly, as doeth also the Apostle S. Peter in his latter Epistle, the. 2. chap. that all thynges verely should be purged by fire, & not wholly abolished and brought to nothyng, but be purified from all corruption: for he signifieth (sayth Aretas) not the extinguisshing of the creature, but a renewing for the better. Therfore sayth S. John expelly, that he sawe a newe heauen, and a newe

newe earth, whereunto he addeth by exposition: that þ̄ fyrst heauen and the first earth are vanished away: to wit, they are chaunged in their qualities: so that the corruptible thynges are now gone, created for corruptible vses. For euen so is þ̄ Sea no more, also doubtles subiecte to corruption, but chaunged into better. S. Austen, and his scholler Primasius suppose that the troublesome state of the world (signified not seldome in the scriptures by the Sea) shall cease about the ende of the world. Read the. 17. chapt. of his. 20. booke *De ciuitate dei*. Expounding this place, he reasoneth likewise at large of thys renewing of the world, in the same. 20. booke *De ciuitate dei*, and. 13. chapt. and other places. I thinke meete in this matter to put away all curiositie: and if any hidde thing appeare therein, that it should be reserued vnto that day, in the which we shall see all thinges evidently. And I suppose that these thynges concerning the renewing of heauen & earth, are not therfore spoken, that there should any place be prepared for vs, which we should inhabite agayne in these furious partes vnder heauen (for we beleue that we shall flie into heauen, & goe meete the Lord in the cloudes, according to the doctrine of the Apostle. 1. Thess. 4.) but for that our myndes are thus confirmed, that the saythfull shall vndoubtedly be renewed & glorified. For if heauen and earth which were made for man, be renewed & purified: who will doubt now that men themselves shall be most chiefly glorified?

For consequently now S. Iohn declareth, that the **Saintes** shall both be renewed & glorified, and placed in blessed seates: and signifieth yet generally what the glory of **Saintes** shall be. After he will declare more at large and seuerally all those thynges most diligently. For he heareth an Aungell, saying: come, I will shewe thee the wyde the wyfe of the Lambe, &c. The same now figuratiuely he nameth a Citie, yea euen the holy and new Hierusalem. And a Citie signifieth alwell the place and habitatiō, as them that dwell in the place, I meane the citizens themselves. This citie therfore is not onely the place of the blessed, but also the very communion of Saints, in olde tyme prefigured in the citie of Hierusalē. But he putteth a great difference betwixt this of our new, and that visible and corporall Hierusalem. For he calleth ours holy: but that other in the land of Palestine was unholy, polluted with the blood of Christ, and of the Prophetes and Apostles, and for the same cause it was destroyed bitterly. Ours is also called newe, for the communion of **Saintes** shall be renewed
Saintes must be glorified.
Hierusalē.
 at the

at the same day. And therefore by interpretation followeth, commyng downe from heauen: not that the habitation of Saintes after the iudgement shall agayne be in earth: but that the glory and renewing shall be graunted from heauen by the diuine maiestie and power. As also S. James is read to haue sayd, euery good gifte and euery perfect gifte is from aboue, commyng downe from the father of lyghtes. And S. Paule also in the 4. to the Galath. sayd that the free Church is the heauenly Hierusalē. The same Paule in the 1. Corinth. the. 15. The first man, sayth he, is of the earth earthly, the second man is the Lord hymselfe from heauen. Such as that earthly was, such are they also that be heauenly. And as we haue borne the Image of the earthly man, so shall we beare also the Image of the heauenly. Therefore sayd S. Iohn most rightly, that the Church of Saintes cometh downe from heauen, to witte, from heauē receiueth her glory. For againe by a demonstration he saith, prepared of God, as a bride garnished for her husband. For the Apostle in the 2. to the Corinth. the. 5. we know (sayth he) that if our earthly mansion of this tabernacle be destroyed, we haue a building of God, a mansion not made wyth hand, cuerlastyng in heauen. And anon: he that hath prepared vs for the same is God. He receiueneth from his Saintes all corruption, and freely indreth and furnisheth them wyth all the giftes of a glorified bodye, so as they be garnished worthely, and dwell in the cuerlasting bryde chamber wyth their brydegrome Christ. Wherefore this garnishing consisteth in the abolishing of all corruption and mortalitie, and in the gifte of vncorruption, immortalitye, and glory. Of the purifying and decking of the bryde speaketh the Apostle S. Paule also in the 5. chapt. to the Ephesians. Her purifying and trimming beginneth in this worlde, and shalbe finished most perfectly at the ende of the worlde. For then shal the Church haue neither spot nor wrinkle, but all corruption shall be wyped away, and all glory receiued. And here learne by the way, that the Saintes are prepared of God: and therefore that saluation is of his mere grace.

what shall
be the eter-
nal felicitie.

And he proceedeth to declare yet more playnly, what the glory shal be: wherof in this worke he hath bene occupied to speake oftener than once. Wickednes chiefly consisteth in two thynges. For God will geue vnto his Saintes all that good is, and will take from them all euill: and so shall they for euer enjoy the soueraine good, and felicitie most perfect, and shal be

free from all payne and miserie. *S.* Aussen in the end of hys booke De Ciuit. Dei: How great, sayth he, shal that felicitie be, where no euill shall be, nor no good shall want: and this declaration of eternall felicitie hath her partes, whereby she is made manifest. For first a voyce, yea and a great voyce cryed from the throne: behold the tabernacle of God is with men. The coniunction of God with holy men, was in tyme past prefigured by the Tabernacle of witnes, whereby God testified that he would be in the midst of his people. And the same shall be at the end after the iudgement performe most abundantly. And therefore that voyce annunceth: and he will dwell with them, and they shall be his people, and God hym selfe with them, and will be their God. The which *S.* Daule semeth to haue vitered more shortly & briefly, and God shall be all in all. For what soeuer is good, what soeuer is sayre, what soeuer is pleasaunt and delectable, what soeuer the mynde of man can imagine to be wished for, by what soeuer appertaineth to the true and perfit felicitie, and blessed lyfe, that same shall that great God almighty be whole, and that shall be shew in him selfe most fully. And like as all and singular men do with a pleasaunt fulnes inioy, the amiable brightnes, and holesome heate of the Sunne, and yet neuertheless the Sunne loseth nothyng by the same: and albeit that all men vse the Sunne in common, and euery man neuertheless inioyeth the same as proper and peculiar, right so in another world we shall vse that eternall light, and ioy everlasting and unspeakable. wherof incontinently shall follow thynges more plentyfull.

And than, like as God geneth all goodnes in hym selfe to them that be glorified: so will he remoue all euill from them: so as they shall not onely be deliuered from calamities, but the same shall neuer retorne, nor be feared more. The which in most plentifull wise he declareth, by wordes borrowed out of the oracles of the prophetes. God shall wipe away, sayth he, all teares from their eyes. which kynde of speech he vied also in the .7. chapter, verely taken out of the .25. and .65. chapters of Esay. And Dauid also in .126. Psalm. They that sow in teares, sayth he, shall reape in gladnes. He semeth to haue alluded to mothers, which wipe the eyes of their tender and deare children that crye, comfort them when they be sorrowfull, and cherish them when they be hurt or brused. Therefore if the Saintes haue suffered any payne or grief in this world, when they shal come into an other world, it shall be requited them,

In the presence & fruition of god shall be all good. &c.

them, and prouided, that they shall feele no more aduersitie; accordyng as we commonly say he will recompence them thow roughly for all theyr paynes. The Lord sayd also in the Gospell: verely verely I say vnto you ye shall wepe and lament, but the world shall reioyce: and you shall be sorowfull, but your sorow shall be turnyd into ioy. &c. In the. 16. of Iohn.

Consequently he declareth yet more fully by numbryng of the calamities, that the Saintes in an other lyfe shall be deliuered at ones from all euill: and death shall be no more. For they shall be rewarded with lyfe euerlastyng. Therfore shall there be no more feare of death, which is in a maner more bitter than death it selfe. The same affirmeth the Apostle in the first to the Corinth. the. 15. alledgyng the testimonny of the Prophet Osee. There shall be no mournyng nor sorow, which drieth vp the bones, although they be neuer so full of ioyce. For the ioy of Saintes shall be perpetuall. There shall be no clamour, no complaint, no faultfynyng or vmbrydyng. For why, there shall be no iniurie, no mallice or cruic. This world soundeth and redoundeth full of the clamorous cryes of poore wretches. But in the blessed seates, shall be no miserie. There shall be no payne (πένος) labour, sickenes, werynes. The cause hereof is, for that the old thynges are gone. There is now an other lyfe, yea and that a most diuers maner of liuyng, so that which we liue now. Therfore what foucer is of sinne, and subiect to corruption, shall there be taken away: as the Lord sayd in the Gospell, the childre of this world do marrie, & are married: but they that shall be accompted worthy to attayne to that other world, & resurrection from the dead, shall neither marrie, nor be married. For they can dye no more: for they are egall with Angells, and be the children of God, since they are the children of resurrection. Luke. 20. thapt. But of eternall lyfe we haue spoken, more in our commentaries vpon the. 12. of Math. And the Lord him selfe in Iohn collecteth the summe of all, and sayth, how he maketh all thynges new. Therfore in the world to come we shall thinke of no carnall nor corrupt thyng, but all heauenly.

Iohn. 5.

A weightie confirmatiō
of all these
thynges are
vndoubted
which are
spoken of
the blessed
lyfe.

But the myndes of the saythfull are greuously tempted in this matter, by reason that the Deuill beareth them in hand, that the hope of the saythfull is vayne: and that it is a thyng most foolisly, to contemne good thynges present and certaine, for glozy vncertayne. There be innumerable others of the same sort, which come to the mynde of man, and trouble and shake the trust of eternall lyfe. The Lord therfore the saythfull

full Sheweth of his (least they should feele any hinderaunce in this behalfe) confirmeth these thynges grauely, and many wayes: declareth the hope of the saythfull to be most certaine, and all thyngs to be vndoubted, which are or shall be taught concernyng eternall lyfe, and the felicitie and glory of the Saintes. And he placeth this assertion as it were in battayle ray, after he hath certainly collected the summe of felicity, wherunto by and by he will adde fuller thynges accordyng to the vision that was shewed.

And here is to be vnderstand, that the certeintie of the blessed life is shewed most expressely of all by these wordes: and he sayd vnto me, write. &c. And yet neuertheles no weake reasons of the truth are to be gathered by the former wordes.

And first he sayth: ¶ I John saw. And we know John to be an Apostle and witnes of the truth, whose testimony it is vnlawfull to distrust. Seyng therfore this godly man, saw the thynges him selfe, which he rehearseth: to doubt of the same were a wickednes.

Secondly he heareth a voyce, yea and a great voyce, and moreouer pronounced out of the throne, to witte of the xxiij. Elders and spirites Angelicall, and of the whole heauenly host. And who can doubt of their testimony, which already are in blisse everlastyng? They know, and haue experience what the felicitie is, therfore they speake & testifie that which is tryed and knowen.

Moreouer he him selfe that sitteth in the throne, speaketh and testifieth, saying: behold I make all thyngs new. God is true, & in him is no leasing. And seyng he testifieth so playnely, that life everlastyng shall be: and we see him declare it also, of what sorte it shall be: there is no place left for doubtfulness hereafter.

And the thynges that he hath shewed and declared of the happy lyfe, he commaundeth immediately to write. Thynges are written for a perpetuall memoriall of the thyng, which we know to be true and substantiall. For writynges or testimonials which are written or made and sealed, by the law of all nations, and by common custome of men, haue the force of an vndoubted testimony. But such letters or testimonials are made and sealed at the commaundement of God. For God commaundeth S. Iohn to write the thyngs, which are taught concernyng the blessed lyfe: and therfore they be true, vndoubted, and infallible, as he him selfe immediatly annexeth and sayth: for these wordes are saythfull and true, stable

5.

I say, and immutable. what can be spoken more evident than these: here is also the authority of holy Scripture established. But he addeth an other thyng almost more beheimet: and he sayd vnto me, it is done. By the which maner of speaking is signified, either that the end is comen, and all thynges accomplished, lyke as it is vsed in the. 16. chapter or els that the thyng which is spoken, and beleued to be to come, is so certaine, as though it were done already. we Germanes so oft as we will signifie, that the thyng whiche we haue purposed, or promised and sayd, is sure, we are wont to say, Es ist gemacht, it is done. Let vs therfore beleue assuredly these and all Gods wordes. Moreover let vs geue our Lord God most happy thanks, who with so great faythfulnes and diligence sustayneth and confirmeth our hope: and hath commaunded these mysteries of our saluatio to be put in writing, and published to the whole world in all ages. To hym be glory for euermore. Amen.

¶ It is furthermore declared, that the hope of the euerlasting and blessed felicitie and glory is certaine and vndoubted.

The xcij. Sermon.

I Am Alpha and Omega, the beginning & the end. To him that is a thirst I wil geue of the well of the water of lyfe freely. He that ouercommeth, shall inherite all thynges. I will be his God, and he shall be my sonne. But the fearefull and vnbeleuyng, and the abhominable, and murtherers, and whoremongers, and forcerers, and idolaters and lyars shall haue their part in the lake that burneth with fire and brimstone, which is the second death.

God is beginning & end.

Vnto all the forner cometh now the sixt testimonye of the certentie of the true felicitie of the faythfull, taken of the very nature of God. For he pronounceth of hymselfe & sayth, I am α and ω : And immediately in way of expositio he saith: the beginning & ende. This he tooke out of Esay, by whom the Lord sayth oftener then once, I am the first and the last. And here let no man imagine that God is first in order, referring the beginning to the consequences, as though he had a be-

beginning: or that he is called the laſt or ende, as though he ſhould once haue an ende: but the contrary rather in thys fourme of ſpeakyng is to be vnderſtood: to witte, that God hath no beginning nor end, but is euerlaſtyng, of whom all thynges haue their beyng, and by whose decree all thynges haue an ende, whereas he himſelfe indureth for euer, and hys yeares neuer fade: lyke as in an other place the prophet ſaith, and the Apoſtle alſo. And forasmuch as he is eternall, wythout begynnyng and without end, which liueth alwayes, and preſerueth in lyfe all things that liue: how I pray you ſhould not be quicken the faythfull? So certayne therfore is the lyfe, ſaluation, & felicitie of the faythfull, as it is certayne that God is lyfe, yea and euen lyfe euerlaſtyng. For he is euerlaſtyng, & the lyfe of the faythfull. Of the phraſe of ſpach, I am *a* and *u*, I haue ſpoken in the firſt chapt. and third. Sermon.

The ſeuenth testimony of our vndoubted ſaluation is groſſe-
 ded vppon Gods truenes and vpon his promyſes, and hath *God hath*
 a certayne alliance with the former. For that whiche God *promiſed*
 hath promiſed, the ſame alſo can he perſourme with no paine. *euerlaſtyng*
 He hath promiſed a bleſſed lyfe: moſt aſſuredly therfore wyll *ſaluation.*
 he perſourme the ſame to the faithfull. And he alleadgeth the
 promiſe of God at this preſent, & bringeth in God ſpeakyng
 to Iohn and to vs alſo in theſe words: To hym that thirſteth
 I will geue of the well of liuely water: that is to ſay, I, that
 am lyfe and eternall, and euen eternall lyfe, will geue y^e fayth-
 full the water of life to drinke: that is to ſay, I wyll quicken
 hym, preſerue hym in life, and deliuer him from death and
 all euils, and rewarde hym wyth all heauenly giſtes. Who
 can here doubt of the trueneſſe of hym that promiſeth, eſpeci-
 ally ſince this place or this promiſe is read in moe places the
 one. Dauid in the. 36. Pſalme ſingeth playne: thy mercy, O
 Lord, reacheth vnto the very heauens, and thy faythfulneſſe
 vnto the cloudes: thy righteouſnes is like the ſtrong mou-
 taines, thy iudgements are lyke the great deepe. Thou lord
 ſauelt both man & beaſt. How excellent is thy mercy O god?
 And the chyl dren of men ſhall put their truſt vnder the ſha-
 dow of thy wynges. They ſhall be ſatiſfied wyth the plente-
 ouſnes of thy houſe: and thou ſhalt geue them drinke out of
 the riuier of thy pleaſures. For with thee is the well of lyfe,
 and in thy lyght ſhall we ſee light. Full many of theſe things
 are in the Propheſies, and are expounded by our Saviour
 himſelfe in the. 4. 6. & 7. chapter of S. Iohn. where he ſhew-
 eth, that he geueth water, and holeſome drinke to the fayth-
 full,

full, which at the length shall spring vp into lyfe euerlasting. Most certayne it is therfore, that the saythfull are quickened by Christ: and therefore the blessed lyfe of the saythfull is, and shall be most assured and certayne, according as is promised by so many expresse promyses of God. Of thys water of lyfe we had some thynges in the .7. chapr. of this booke towarde the ende, and shall haue certayne playne matters in the begynnyng of the .22. chapr.

How eternall lyfe is communicated to vs.

But in the meane whyle, and by the way, he sheweth and declareth vnto vs, after the Apostolicke manner (who willingly and ofte declare vnto vs the manner of our saluation) how eternall life is communicated to vs: to witte, freely *δωρεάν*, without cost or deseruing: which notwithstanding for the doubtfulness of speech, or vnderstanding of words we expresse not properly the force of the Breake worde *δωρεάν*, of free gifte through fauour without deseruing or yelding any thyng for it. They are iustified sayth the Apostle in the .3. to the Romanes. *δωρεάν*, freely through his grace: that is to say by the mere mercy of God, by no merite of man. For the same Apostle in the same Epistle to the Rom. the .6. chapter, sayth: The reward of sinne is death: and where on the contrary side he should haue set: and the desert of righteousness eternal life. In stead of this meber he placeth rather: and the gifte of god is lyfe euerlasting. And he addeth incōtinēty: through Christ Iesus our Lord. Therefore S. Iohn sayth rightly, that eternall lyfe happeneth to the faithfull freely: that is, by the very grace of God, through the merite of Christ, and by no desert of man. For if we could by our workes and righteousness deserue eternall lyfe, than Christ had dyed in vayne, *δωρεάν*, for naught. There had been no cause why he should dye, if we myght of our selues haue been saued. There were no effecte, or merite of Christes passion: namely no such effect as it is in very deede, that by the blood of Christ alone we be purified, For if there were or had beene an other meane of saluation, Christ needed not to haue been incarnated, and to haue suffered. And that this terme *δωρεάν*, ought after this way & manner to be expounded, many other places of Scripture proue. In the .10. of Marth. the Lord sayth: freely, *δωρεάν*, haue you receaued, freely geue. The Lord wyll not haue his Apostles to receaue any recompence for the gifte of healing. But speaking of the ministerie, he sayth: the workeman is worthy of his hyre. In the .15. of Iohn the Lord sayth: they haue hated

Saluation cometh to vs freely. And of this vocable freely.

me without cause *δαπάνη*, doubtles without my desert, or vn-
deserued of my part. In the. 2. Corinth. 11. the Apostle sayth:
that he preached the Gospel to the Corinthians freely, *δαπάνη*
for he tooke no rewarde or recompence therfore. And in the
1. to the Theff. the. 3. chapt. he sayth: I haue not taken bread
of any man for naught, *δαπάνη*: To be short, where S. Iohn
sayth, that lyfe is geuen to the saythfull free, *δαπάνη*, he clay-
meth all thynges pertainyng to our saluation to the grace of
God, and merite of Christes passion, and plucketh it from
mans merites. And the same affirmeth Esay also in his 55.
chapt. rebuking foolish men for spending their money about
thynges of naught. Here ought therefore to cease the faires
of indulgēces and pardons, and of holy things in the church.
Let the Delagians keepe silence.

Howbeit least any by the free preaching of the grace and
merite of Christ agaynst the desert of man, should gather that
the blessed lyfe chaunceth to Idle folkes, sleepers, and such as
cease from all good workes: and that God alone worketh, &
we worke nothyng, but onely suffer the operation of God in
vs, and that for the same cause nothyng is required of vs: he
preuenteth, and first the Lord sayth that he will geue to them
that are a thirst to drinke of the water of lyfe. There is re-
quired of vs therfore sayth, & a seruēt desire of godly things:
not that sayth is ours, but is geuē of God. For that by thirst
is signified the saythfull desire of a godly man, the Lord him-
selfe is authour in the. 5. of Math. pronouncing them blessed
which hungar and thirste for righteousnes. And also in the
6. of Iohn the Lord hymselfe vnderstandeth by drinking, to
beleue. Faith therefore is required of vs, that is, that we
should thirst for the water of lyfe. The which selfe thyng also
the Lord graunteth by his spirite and worde, as els where
we haue declared. And he sayth, how he that is freely iustifi-
ed must fight also: and not fight onely, but also overcome.
Therfore the duties of charitie be required, wherof is spoken
in the. 2. and. 3. chapter of this booke. wherein is very ryse
mention made of this fight and victorie. And then will God
acknowledge such as labour thus valyauntly, for his chil-
dren, and to them wyl he shewe hymselfe a father, and take
them for the heyres of all their fathers possessions. They are
bastardy children, which beyng idle, bragge of sayth, praye
God with their mouth and words, and denie hym with their
deeds. Ye see therfore that both must be preached in y church:

as well that we be iustificed and beautified freely : and also that beyng so iustificed we must worke good workes, whereunto notwithstanding, as to the merites they ascribe not salvation, but to the mere grace of God through Christ.

Wherupon consequently, and contrariwyle he reciterh, who be excluded from the felowship of the blessed lyfe, and of the blessed folke, compiling a register of sinnes, and of wicked men, such as he hath compyled also about the cude of the. 9. 21. and. 22. chapt. and such as the Apostle hath in a maner recited to the Corinthians.

who are
excluded
from the
true felici-
tie.

And we suppose that in S. Johns tyme these sinnes were most common, and not sufficiently known, as appertayned. Many also at this day iudge more lightly thereof, than true godlynes permitteth. And we doubt not but that in this register, which is comprised in eight kyndes or members, are contayned all other lyke sinnes and wickednesses. But we vnderstand that hell fyre is assuredly due vnto them for their sinnes committed, which neither haue any faith at all, nor can by any meanes be perswaded to repent, and to turne vnto God. For in the first Epistle to the Corinthians. the. 6. chapt. Ye were (saith he) such, but ye are purged by the blood of Christ, and with the spirit of our God. Therefore if we haue been such at any tyme, let vs repent : or in case we be fallē into these sinnes agayne, let vs rise vp, and turne to the Lord, which calleth sinners vnto hym, and promisseth pardon and grace. But wo be to the incurable which walke alwayes, & without repentance in the way of iniquitie.

Fearefull.

And we shall touch severally eight partes of this register. First are placed the fearefull. But the Lord hym selfe was a frayde, and euen quaked for feare of death : the Saintes of God haue feared also, and often fled for feare : yet are they not for this cause condemned in the Scriptures. Therefore an other feare is meant, to witte, that same immoderate feare by the compulsion whereof, we doe for fear of men, that thing which God hath prohibited, beyng convicted in our owne consciences, that we sinne in so doing: or what time through feare we leaue vndone that thing which God hath commaunded vs: briefly, when we more feare men, as Princes or leaugefellowes, or enemyes, or any other men whatsoeuer they be, than our Lord God hym selfe. And therefore y^e Lord hym selfe in the Gospell sayde: feare ye not them which kyll the body, and can not kyll the soule. &c. Math. 10. The same Lord in an other place sayth: he that denyeth me before that
aduou=

abuonderous generatiō, I will denie hym also before my father in heauen. Doubtes it is a fowle shame to feare more a wicked man, than the most holy God. But men offende in this behalfe at these dayes most greuously. For some stand so sore in awe of wicked and cruell persecutors, that euen for them they will commaunde to peruerce the preaching of the Gospell, or to keepe silence altogether. There be that will set more by the Kyng, Prince, Ele, Baron, Citizen, Scholar, man, Bysshop or Abbot, or some flatterying Fryer, or vyle massmongyng Priest, and will sayne and dissemble for his fauour, rather than hee wyl freely confesse the tructh, and feare and glorifie God who is to be feared onely. Unto them saith Esay: feare ye not conspiracie, and be not afrayde of terrour of the enemies, neither be you discouraged. But rather sanctifie the Lord of hostes: let hym be your terrour, let hym be your feare. He shall be the sicuarie, and stumbling stone: and the rest in the 8. chapr. of Esay. For vnlesse we put away this vayne and wicked feare, and geoe about to finishe vp the Lordes workes valyauntly, constantly, and without feare, we shal surely be cast downe to hell. Let timorous me thinke hereof, and call vpon the Lord, and take vnto them the spire of strength, and of wise and godly boldnes: and doe his worke of the Lord, not negligently, but diligently, valyauntly, and constantly. He is greater, that is in vs (sayth S. Iohn in his Canonicali) than is he that is in the world.

The vnbelaueis are not those that be weake in faith, nor y^e vnbelaueis mild, nor such as feare God: but such as beleue not Gods uers. word when it promisseth, commaundeth & threatneth, such as feare not vpon God and vpon his Christ, but rather follow straunge Gods, and had rather beleue fables, and haue with drawe their hartes fro God. And of these is there a great multitude at this day, who notwithstanding haue all in theyr mouth, that they beleue God & his word, but they beleue not y^e preachers: thinking verely that their vbeleue is thus sufficiently excused. But for asmuch as y^e preachers shew nothing els but the word of God, they can not but contemne Gods word, whilst they despise the Sermons of the preachers.

In the thyrde place it followeth, that the tormentes of hell **Abhominab-** are due **βδελυγμίαις**, to the abhominable, and detestable. For **βδελυγμα** significeth abhominacion and sinch. He noteth therefore abhominable and detestable men, to whom all Religion is a mockerie, which scorne God, and his word, & blasphemie all holy thynges, the children of Beliall, vncurable, and spur-

ners. Although that these do know the truth, yet they know it to their owne condemnation, saying they contemne it when they knowe it, and lyke dogges and hogges returne to their vomite and wallowing in the myre. whom also the Apostles haue noted. Peter in the second Epistle the. 2. and. 3. chapter. S. Paule in the. 3. to Titus. and. 12. to the Hebrewes, and Judas Thaddæus through out y^e chiefest part of his Epistle. S. John him selfe about the end of the. 22. chapter reciting in a maner the same Register, calleth them dogs. And would God we wanted examples at this day of these abhominable men, and of such kynde of dogges. But there is no cause why we should maruaile hereat, considering that we lyue in the time of al other most corrupt, such as were the times of Iudas and Loth: Mathew the. 24.

Murthe-
rers or ho-
micides.

Of Murtherers there be sondry kyndes. For we kill the hart, mouth and worke. wherof you may see the expositours of the. x. commaundemētes, chiefly D. Musculus. But I thinke the world had neuer a more notable, more cruell, and more shameles murdrer, yea or rather a most arrant father queller, or (accor dyng to Christes saying in the viij. of John) a more right first begotten child of the Demil, than the Bishop of Rome. For he in a maner at all tymes (for these fūe hundred yeares and more) hath blowen vp the trompet to all the greuous warres of Europe or Christendome: & agayne hath graunted most large and ample pardons to māquellers, specially to such as make warre in the quarrell of the Sea of Rome, to whom he hath also promised heauen if they dye in that warfare: all the whiche (beyng many of them excellent men had not the great mercy of God bene) he had destroyed both body and soule.

whoremō-
gers.

Than S. John reaccompteth whoremōgers. And he nameth the lowest kynde, to the end we should vnderstand the higher and vylar as rape, adulterie, incest, & Sodometrie: and that we should not exlude here glottonie, drunkenness, and all kynde of riotousnes, and nourishyng of voluptuousnes. where doubtles we see that Saint Paule vnder the terme of whoredome, comprehendeth all filthy lust and riot. But in our dayes whore huntynge is made so common, that euery most shamefull whoremonger is admitted to the aultar: and a maryed Priest that kepeth holy matrimony is expelled frō the same. For the which we may thanke Syricius, and other Popes: whom the Apostle hath greuously noted, in the first to Timothe. 4.

Of Sorcerers is ſpoken in the .9. chapter of this booke **S.** **Sorcerers.** John hath **φάρμακοι**, and he meaneth Magicians, Iuchau-
ters, Sothſayers, witches, and by Deuiliſh craftes lone ma-
kers. The Latin men vnderſtand them alſo, that geue poi-
ſon to drinke.

Idolaters be worſhippers of Idols. And maruaile it is, **Idolaters.**
that the Papiftes at this day, deny them ſelues to be Idola-
ters. For what other thing is an Idol, but a ſhape or image
made of any matter viſible, repreſentynge the ſoyne of God or
a Saint, but without ſpirit? An Idol therfore is an Image
of wood, ſtone, or metall, repreſentynge the ſhape of God the
father, of God the ſonne, or of **S. Peter.** &c. Dauid deſcribeth
an Idol, and ſayth: the Idols of the heathen are ſiluer and
gold, euen the worke of mens hands. They haue mouthes &
ſpeake not: eyes haue they and ſee not. &c. **Plaime. 113.** And
I would ſayne know what the Idols of the Papiftes differ
from theſe? Concernynge worſhippyng of them, they can not
deny, but that they worſhype thoſe Idols of wood and clay.
For they attribute to them holy names, and euen the ſacred
name of God to be communicated to none other, ſaying: this
is (pointynge to ſtone or wood, that is, to an Idol of wood)
God the father, this is God the ſonne, this is **S. Peter.** I
tremble in my mynde, whileſt I report theſe thynges: eſpeci-
ally ſince the Lord him ſelfe hath ſayd, whom wil ye make me
lyke? **Eſay. 40.** And **S. Paule** calleth this playnty, conuer-
ſering fooliſhnes: and expreſſy denyeth **Godhead** to be lyke
a ſtone artificially poliſhed: **Rom. 1. Actes. 17.** Agayne theſe
Images, which they call their Gods and Saintes, made
with mens handes, they bryng into the Churches, namely a
place of worſhippyng, and ſet them vpon the altars: vnto
theſe they goe on pilgrimage, fall downe before them & wor-
ſhype them, ſence them, offer oblations to them, and hang
Jewels on them. And moreouer they attribute to them alſo
a part of the heauenly doctrine and inſtruction, ſaying that
the vnlearned ſort are taught and admoniſhed by theſe. And
what is to worſhip, if this be not? Let them ſee therfore, whe-
ther they can herein excuſe them ſelues before God and men:
and prouide rather to ſaue their ſoules. Howbeit all theſe
thynges they wype away as it were with one word, and ſay:
we worſhype not the ſignes, but thynges ſignified. What if
the ſignes were taken away, would ye returne to the Idols
on pilgrimage? do ye not thinke it done in a maner to God
him ſelfe, that you ſee done to the Idols? do ye not puniſh an
Idolater,

Image breaker, as a trayteur agaynst the diuine Maieſtie? For he ſhall not ſeme to haue cut a ſunder wood, but to haue defiled God him ſelfe. Therefore ye acknowledge ſomewhat more in this wood, than wood alone. For you thinke that ſome diuine thyng is hid therein: and therfore is this wood accompted of you no comon wood. Which thyng you declare alſo by ſundry tokens otherwiſe. Moreouer the Gentils excuſed themſelues after the ſame maner, ſaying, that they worſhipped the thynges, and not the ſignes. But this ſemed not a ſufficient excuſe vnto godly men: as it is to be read in Lactantius and Athanaſius in their bookes agaynſt the Gentils. But God hath at one word confuted you and ſayd, who hath required theſe thynges at your handes? if any will yeld worſhypp vnto me, let him worſhypp after the preſcript of my moſt holy law. They worſhip me in bayne, teaching the doctrines of men. Theſe thynges haue I declared ſomewhat more at large, to the intent that ſuch as will yet heare any reaſon, and in whom the word and law of God hath any place, might know and auoyde that groſſe and deadly ſinne of Idolatrie.

Lyars.

And lyars comprehend men that are light of their tounge, ſclaſſiderers, taletellers, whiſperers, deciuers, couctous perſons, theeues, extortioners, vſurers, bribers, and all maner of hypocrites and ſlipperie perſons. For as God is the truth, ſo loueth he truth, ſimplicitie, conſtancie, and ſoundnes. This vice of lyeng reigneth at this day farre and wyde. For there is the leaſt, or rather no ſapth at all in the earth. The Lord be mercyfull to vs.

And touchyng the lake or ponde burnyng with fire and bymiſtione, and the ſecond death, I haue ſpoken beſore in the. 19. and. 20. chapters, and els where. And he ſignifieth, that all theſe and the lyke ſhall be caſt downe of the Lord into the euerlaſtyng fire of Hell. For he putteth here part for inheritance, as alſo in the. 11. Pſalme: he ſhall rayne vpon the vngodly fire and bymiſtione, & this is the part of their cup: And in the. 24. of Math. And he ſhal giue him his part with the hypocrites. And we ſay alſo, he hath obtained his right: or he is puniſhed as he is worthy. Therefore like as the Saintes obtaine the kingdome of heauen by inheritance: ſo are cuerlaſtyng tormentes in ſtede of inheritance to the vngodly. To the Lord the righteous iudge be prayſe and glory. Amen.

¶ Here is ſet forth a goodly picture, deſcriptiõ or figure of þe bleſſed ſeate, & of the heauenly life & gloꝝy cuerlaſtyng.

The

The xciii. Sermon.

AND there came vnto me one of the ſeuē Angelles, which had the ſeuē vialles full of the ſeuē laſt plagues: and talked with me ſaying: come hither, I will ſhew thee the bride, the lambes wife. And he carryed me away in ſpirite to a great, and an high mountayne, and he ſhewed me the great Citie, holy Hieruſalem, deſcending out of heauen from God, hauyng the brightnes of God. And her ſhyning was lyke to a ſtone moſt precious, euen a Iaſpar cleare as a Criſtal: and had great and high walles, and had twelue gates, and at the gates twelue Angels: and names written, whiche are the twelue tribes of the children of Iſraell: on the Eaſt part three gates, and on the North ſide thre gates, and towarde the South three gates, and on the Weſt ſide three gates: and the wall of the Citie had twelue foundations, and in them the names of the Lambes twelue Apoſtles.

S. John returneth to the deſcription of the heauēly citie, which in the beginning of this chapter he had attempted. He hath inferred certayne thynges in place right neceſſarie, touching the certayne hope of the faythfull: which after he hath finiſhed, he ſeuereth afterwarde to vnlooke & ſet open heauē, that the godly with the eyes of fayth, myght as it were looke herein, and ſee clearly what is the hope and gloꝝ of Saints to come. For vnder the type of a moſt beautifull citie, he ſet- teth forth a picture or deſcription moſt euident of the bleſſed ſeate, or palace and citie of God, or of the euerlaſting countrie and church triumphant. We muſt not here ſaine and forge to our ſelues thynges earthly and corporall, but ſpiritual & ce- leſtiall. For the ſpirits of God will haue vs by occaſion of temporall thynges, to mount vp wyth our myndes to eter- nall and moꝝ excellent thinges than temporall thynges be. Therefore are all thinges figured, with amplifications, ſur- mounting ſpeeches and other figures. Therefore by theſe thynges we muſt conceine farre greater thynges, as we are wout to doe, what tyme we read or heare ſuch thinges, as our Lord hath taught vnder the parables of weddynges and feaſtes.

A deſcrip-
tion of the
heauenly
citie.

The shew-
er of þe hea-
uēly vision.

And first here is declared vnto vs, who is þe shewer of this godly and wonderfull vision: that is to say, who is the opener of the misteries: namely an Angell of God, and the very same, which before in the. 17. chapr. to the same Iohn sayd: come, I will shewe thee the damnation of the great whore. &c. For it is the same God which punisheth the vngodly, & geueth rewardes to the godly, and denoucereth those his righteous iudgementes vnto men by his ministers. Moreover, since we see thynges to be most certaine, and partly also accomplished, which he shewed before of the iudgement of Rome: who would not gather, that the thyng shall be also most certayne which he now vitereth and sheweth concerning the euēlasting glory of the saythfull? And gathering a summe of the thynges which he will shewe hym, he setteth them before hym, and exhorteth hym to follow hym, saying: come, I will shewe thee the wyde the wyfe of the Lambe. Of her hath bene ofte tymes spoken before. He signifieth the congregation of Saintes, coupled by sayth to our sauour Christ. And he not onely sheweth to Iohn (& in him to vs all) the spouse: but the glory also geuen her of God. The meanyng therfore is this: come, I will shewe thee, what shall be the glory of the Church of Christ in the lyfe to come, what shall be þe state of the life euēlasting. Certes he speaketh also very many thynges of the Church, but chiefly of her glory in the world to come.

The maner
of the reue-
lation.

Then toucheth he also briefly the maner of reuealing. For he addeth, and he tooke me vp in spyte into a great and hygh mountayne. Therefore lyke as in the former visions he was carryed away in spyte, his body remainyng in Bathmos: and as we haue read and admonished before, that such maner of visions and rauishments happened to Ezechiel: euen so saith he now also that he is carryed away in spyte, and in minde to see the thynges which the Angell shewed. Wherefore if we wyll also read or heare these thynges to any profite, we must lyfte vp our myndes, and be carryed vp in our spyte, & thinke that all these things must spiritually be vnderstood. Rightly (sayth Arcas) in the mountayne was shewed the heauenly lyfe and conuerſation of the Saintes. For wyth them is no thyng earthly, low or base: but all thynges lostie and hygh. This he. Certaynely what tyme in the Gospell the Lord Christ would exhibite to his disciples a certeine taste and sate of the glory to come, he conueyed them vp into a Mount, and was transfigured before them: which thyng, S. Marth,

affirmeth.

affirmeth in the 17. chapt. so haue chaunced to Peter, James, and Iohn.

And now he annexeth the vision it selfe, and generally and briefly describeth or shadoweth the blessed seate and glory of the lyfe to come: afterwarde he amplifieth the same more largely, particularly, and as it were by partes, and so enlarged and beautified he setteth it forth as it were to be seene of the godly. And he calleth the heavenly countrie, and habitation of Saintes, the great Citie. For it is the citie of the great kyng, and in it shall dwel an innumerable number of blessed, and of Angells thousandes infinite, which shall haue the fruition of great glory: neyther is there any feare, least the place should not suffice so great an host of men and spyrtes, or that it shall be ouer strait. Great is the citie of God, which is verely able to receiue all good men aboundantly. In the gospell of Iohn the Lord sayth: in my fathers house are many mansions, and so forth, the 14. chapt. The selfe same place is called holy Hierusalem. For like as no filthines shall there be espied, so shall there no vncleane person there appeare. Of the heavenly Hierusalem is spoke before. Thomas of Aquine sayth: Shee is sayde to haue descended from heauen, because that looke what goodnes soeuer the holy Church hath, shee acknowledgeth her selfe to haue receiued it of the grace of God. But of this matter I haue spoken in the last Sermon. And the citie of God, I meane heauen, hath the seates of god and the blessed, the glory of God, that is to say, the diuine maiestie and brightnes, and what great thyng so euer y mynde of man can thinke or imagine, or in all thynges the vnspeakable excellencie of God, such as neither the eye hath seene, nor the eare hath heard, nor yet hath ascended into the hart of mā, 1. Corin. the. 2. chapt. These thynges hath he summarily, and generally touched hethereto.

And consequently he setteth forth particularly & at large the sayd celestiall glory, and blessed seates. For what thinges soeuer are ample, whatsoeuer are in cities commendable, the same are playnely founde in this our citie most excellent, as the largenes, strength, maiestie, surenes, excellencie, beautie, pleasauntnes and plentie of thynges. These thynges I say, and all other like doe woderfully excell in the citie of our god, and in our fathers house. And where as these thinges are on this wise set forth and amplified most liberally: yet seemeth there nothing at all layde, in case a man consider the vnspeakable maiestie of the glory celestiall. But all these thinges are

The citie of
God the
great citie.

Having the
glory of
God.

The citie of
God most
ample and
large.

To what
ende these
things are
spoken.

alleadged of the Lord by S. Iohn, to this ende verely, that we should be raiued with the desire of so worthy a lyfe, and should thinke in our tribulations, and troubles, that the afflictions of this present world, are nothing in comparison of so excellent and soueraine glory: and finally that all are made, which beginne to doubt of the eternall hope of the saythfull. Very many thinges of this sort are read also in Ezechiel in the. 40. chapt. and after. We wil touch enery part of this treatise, vñing neuerthelesse a short breuitie, least we should be tedious to any man. And verely he toucheth the principall and most commendable thynges of Cities, and by them sheweth that the cite of God excelleth.

The lyght
of the cite.

In cities and houses the chiefeest praye is, if all thinges be light and cleare: for darcknes is horrible and vnpleasunt. Therefore is an excellent light declared to be in the cite or house of the Lord. There is added a pargble, whereby is shewed the excellencie of this light. It is lyke a most precious stone, suppose a Iasper, as it is commonly called, or a Chrysolithe, or some like stone most bright. And S. Iohn hymselfe addeth more, as it were a Iaspur stone like a Christall. This is a newe maner of speaking, but it hath a maruelous grace, if we vnderstand it rightly. For a Iaspur is grene, a christall is bright. He seemeth therefore to say, how y celestiall brightness is continually grene, and withereth neuer: that is to wit, that the heauely light is euerlasting, and in it selfe after a sort waxing grene, and in growing grene waxeth bright and reioyseth all heauely dwellers. For hereafter followeth: for the glory of God hath lightened her, and the Lambe is her light. This brightnes and most ioyfull light the Lord in the Gospell of Iohn promiseteth in sundry places: and the whole blessed lyfe, is called commonly the blessed lyght, and the light euerlasting, or the light of heauē, by reason of this light, which is not the least part of it. It seemeth to haue been prefigured in the golden candelsticke of the tabernacle, &c. For if it were not hard for our Lord God to geue vnto precious stones, wonderfull colours and brightnes: if he illumine this world (which is full of naughtie mē) with most goodly lightes, the Sunne Moone and starres: what a light I pray thee, may we thinke to haue in heauē, where no mā shal dwell but the best, & the most dearly beloued of God: Of this light much mention is made in Ely and in the Psalmist.

The
walles of
this cite.

Walles in Cities are most notable and excellent, in case they be high, thicke, and strong, able to abide all force of enemies,

mies, and to defende the Citizens from all iniuries, and to keepe them in peace and securitie. The heavenly walles therefore are both great & strong, and also high or unpugnabile. Hereby is signified, that the protection of Saintes in heauen shall through God be most safe and sure, so that the Saintes shall be in perfect securitie, and exempt from all feare. There shall no man trouble or take away their ioyes: as the Lord in the. 16. of S. Johns Gospell hath affirmed. For there shall be perpetuall securitie, and gladnes in heauen most perfecte and euerlastyng.

Moreover in the walles are placed gates, whereby men goe into the citie. In the wall therefore of the heavenly countrey shall be twelue gates: that is to say, a most large entring into eternall lyfe shall be open on euery side. And we beleue, that there is no other way to heauen, no other port or gate, or any other doore or posterne to remaine, than the onely and sole Christ Iesus our Lord: as he hymselfe hath taught in John the. 10. & 14. chapt. But forasmuch as he hath appointed Angels or prophetes, and Apostles also to be porters of heauen, to whom he hath committed the keyes of the kyngdome of heauen: and these do bring the chosen, and let them into the heauely countrey: many gates verely are read to haue been and be. And for a farther declaration here is added, that in euery gate was an Angel, in number twelue. And we haue heard in the beginning of this booke, that Angels are Gods ministers, and pastours of Churches, sent of God for the saluation of men: I meane that they myght bring them by the worde of the truth, and by the holy ministerie into life euerlastyng through fayth. Moreover we read how the soule of poore Lazarus when he dyed, was carryed by Angels into the bosome of Abraham. why then should we maruell that Angelles stand at the gates? For by the true and onely gate Christ, they bring in the faythfull into the heauenly countrey.

And agayne for a farther declaration here is annexed, and in the gates were names written, which are the names of the twelue tribes of the chyldren of Israel. For the Lord would signifie, that he vsed the trauell of the Patriarches and Prophetes of all the tribes, in opening heauen vnto men: and againe that all the chosen of all tribes appertaine to the fellowship of felicitie. We shall see therefore in heauen the Patriarches and Prophetes, and all the Saintes, which before the coming of Christ are written in the registers of the heauely mustervooke: lyke as the Apostles also sawe Moses and Elias

The gates
of the citie.

Twelue
Angels in
the gates.

In 8 gates
are written
the names
of 8 chyldre
of Israel.

Helias talking wyth Christ in the Mounte. wherefore not without great cause wrote the Apostle to the Hebrewes: you are comen to the mount Sion, and to the Citie of the liuing God, to the celestiaall Hierusalem, & to the multitude of many thousand Angelles, and vnto the congregation of the first borne, which are written in heauen. And the rest which is red in the .12. chapt.

The situa-
tion of the
gates.

And he toucheth also the situation of the gates. For he assigneth thre vnto enery parte of the skie. Neyther doeth he this without consideration. For our Sauour hymselfe saith in the Gospell, that they shall come from the East and from the west, and shall rest wyth Abraham, Isaac and Iacob, in the kyngdome of heauen. Aretas also searcheth here the matter more diligently, and suppoiseth that no man shall enter in by these gates, saue he, which doth acknowledge the eternall trinitie of God, and also vnderstandeth the misterie of the crosse of Christ. For he sayth how the twelue tribes are diuided by the Trinitie accordyng to the fouresolde figure of the world. &c. wherupon Aquinas also layth: whosocuer are laued, they are iustified by the faith of the holy Trinitie published in the foure quarters of the world by the Apostles preaching.

The founda-
tions of
the Citie.

Now sheweth he also, that the foundations of this citie are most sure and vnmoueable. For the walle of the Citie, sayth he, hath twelue foundations. Touchyng the foundation of the Church and our saluation, haue spoken expressly, Dauid in the Psalmes, & say in his 28. chapt. our Lord and Sauour in sundry places of the Gospell, Peter moreouer in the Actes, and in his first epistle: and likewyse the Apostle S. Paule, who sayd, any other foundation can not be layde, than that which is layde, which is Christ Iesus. 1. Corin. 3. How then are layde twelue foundations? doubles Christ remayneth one and a sure foundation. Howbeit in as much as in placing and revealing him, the Lord hath vied y^e ministerie of the twelue Apostles: for this cause the Citie is layde to haue twelue foundations. Not that the Apostles are in dedde the foundations of the church and our saluation: but in this respect, that Christ that true foundation, was by the twelue Apostles made knowne to the faithfull, and as it were layde vnder, whereupon the belouers haue builded themselves by the Apostles sayth. wherupon he sayth purpoisely, and in those twelue, the names of the lambes twelue Apostles: For the Gospell also (which is both in very dedde and vchauge-
ably

ably Iesus Christes alone) is called the Gospell of Iohn, Matthew, Marke, Luke, and Peter and Paule, because it hath been preached by them. And we vnderstand hereby not onely that the Church, which was before the comynge of Christ and of the Patriarches and Prophetes, which is now receaued into heauen to reioyce in God: but also the Church Apostolicall, I meane all me in the whole world which haue beleued the Apostolicall doctrine, shal liue with all the Saints in that heauenly countrie: all the which we shal both see, and with them also shal glozifie God for euermore.

Primasius Byshop of Vtica dissenteth not much from this our exposition, expounding how the Apostles are called foundations. For thus hath he left written: where as we know, that the Church hath one onely foundation, that is to say Christ, we ought not to be moued, that here he sayth she hath twelue. For in Christ haue the Apostles deserued to be the foundations of the Church: of whom the Apostle sayth, another foundation can not be layde, besides that which is layde, whiche is Christ Iesus. In hym are also the Apostles sayd to be light, since he sayth vnto them, you are the light of the world: where Christ alone is the true light, which lighteth every man comynge into this world. Christ therfore is the light illumynng, and they the light illumined. And after a few wordes the same authour sayth. Here it behoueth vs to acknowledge the twelue Apostles to be foundations, howbeit yet called in the onely foundation Christ Iesu. Hereunto appertainerh also, that he hath not concealed the name of the Lambe. The Apostles therfore be foundations, but in the one foundation Iesu Christ. And Christ alone without the Apostles is rightly called the foundation: but the Apostles without Christ, could by no meanes be called the foundations of the Church. These thynges sayth Primasius: which Aretas Byshop of Cesaria declareth more bricly and playnely, and sayth: they are in dede called foundations, for that they haue layde the foundations of the Christen sayth: and gates, for that by them, that is to witte, by their preaching, there may be founde now, that are able to byng others to the Christen sayth. Thus much sayth he. Doubtles the Apostle S. Paule in the 2. to the Ephes. calleth Christ the foundation of the Apostles and Prophetes, which they haue layde by their preaching, and to the which they haue leaned, and by the which also they are saued. To him be glory,

whether
the Apo-
stles be fou-
ndations of
the church.

¶ Yet againe is described the seate of the everlastyng countrey in heauen.

The xciiiij.Sermon.

AND he that talked with me, had a golden reede to measure the Citie with all, and the gates thereof, and the walles thereof. And the Citie was builte foure square, and the lēgth was as large as the breadth of it. And he measured the Citie with the reede .xij. M. furlonges and the length and breadth, and height of it were equall. And he measured the wall therof. 144. cubites, after the measure of a man which the Angell had. And the buyldyng of the walle of it was of Iaspar. And the Citie was of pure gold, like vnto cleare glasse: and the foundatiōs of the walles, and of the Citie were garnished with all maner of pretious stones. The first foundation was a Iaspar, the second a Saphire, the thyrd a Calcedony, the fourth an Emeraude, the.v. a Sardonyx, the.vj. a Sardeos, the.vij. a Chrisolite, the eight a Berall, the.ix. a Topas, the.x. a Chrisoprasos, the.xi. a Iacinte, and the twelst an Amatist. And the twelue gates were twelue pearles, and euery gate was one pearle, and the streete of the Citie was pure golde, as a through shynyng glasse.

He proceedeth in describyng the blessed seates, and the life of the world to come, vnder the Image of a most goodly and most excellent Citie. we must vnderstand all thynges, not after the letter, but after the spirite. All thinges are sayd for our comfort, and to the ende we should stouically contynue this world, and the pleasures therof, & the furies of persecutours and to the end we should alwayes desire so great, and everlastyng good thinges promised vs; we haue heard in the description, yea and euen sene foure singular thinges of this heavenly Citie as it were of a liuely picture, what a light it hath, what walles, what gates also, and what foundations. Now in the fift place followeth, what is the widenes, recite of largenes of this Citie. For hereof are Cities comended. And necessitie it is, that the greatest number of Citizens, should haue

haue the largest or greatest Citie.

Therefore there commeth forth a meater out of this Citie, an Angell sent to Iohn from heauen, holdyng in his hand a reede, that is a long polle or measuryng rod, not of wood, or leed, but of golde. And by the measuryng he would we should esteeme the quantyty of the blessed seate. In the meater therfore and in the measure we shall not neede to seeke any great misteries. For the eternall wisdom and prouidence of God hath prepared seates for his chosen: and that in a golde order, that is to witte most purified, which is signified by the golden reede or measure. For the iudge in S. Math. prouoketh the shepe to take the inheritaunce, prepared from the beginning of the world. He alone knoweth also, who be his.

He measu-
reth the ci-
tie with a
golde reede

The situation of the Citie is declared to be planted in a square: whereby is signified the strength and stables of the blessed in heauen. For the place is no balles, bowle, or globe, rolling and easie to turne. Neither neede we to doubt of the certeinie thereof. For hope shameth no man: and he that belieueth in Christ, shall neuer be confounded.

A square
or squares
of the citie.

Moreover the length, breadth and heighth of this Citie are equall. Euery side, in his squader, hath twelue thousand furlonges, which make in all fourtie and eight thousand in the whole circuite. Touchyng the furlong, what and how much it containeth, I see leaured men varie. Plinie in his .2. booke the. 23. chapter attributeth to a furlong an hundred and. 25. paces, that is to say, sixe hundred and. 25. foote. If ye now accompt these thynges, and diuide them into miles you shall finde that the Citie is most ample and large. There be some that reken it, 150. Germane miles. Hereby I suppose to be signified, that the place and space is great enough, what innumerable multitudes so euer of Angels, of blessed spirites and of men shall sitte into the blessed seate, and dwell therein. As also the Lord in the Gospell sayd: In my fathers house are many mansions. In the. 30. chapter of E. Iay about the end is shewed, that there shall be space & place inough in hell also for the wicked. And the equalitie on euery side declarerth, that me by the Realmes and countreys that they be of, shall haue no prerogatiue. For whether soeuer thou be of the East, or of the West, whether thou be Breke or Barbarian, so that thou be faythfull, thou shalt be receiued of the Lord. Moreover in the Gospell equalitie is declared, whilst the penny is payed not onely to hym that wrought in the Vineyard all day long, or halfe the day, but vnto hym also, which came into the Vineyard in the euening,

The length
& breadth.

Furlong.

Equalitie.

The

The height

The height of the wall is doubtles vnmearurable. where of we gather, that the blessednes is most sure: and that none can come into the same, but by the gates. For no man can clime ouer such an height, no man can scale those walles, whether he be enemy, that would molest the: or hypocrite, which goeth about as it were by stealth to winne heauen.

The thicknes.

where he sayth, and he measured the wall therof, an hundred & 40 cubites, it can not surely agree with the furlonges: therfore must we needes vnderstand it of the thicknes of the wall. By the which agayne is figured the strength and surenes of the blessed. It is added, how the Angell dyd mete with the measure of a man, which the Angell had: that is to say, that the Angell measured the wonted cubites, & furlonges to men accustomed. wherefore this Angell had the same measure in this metyng, which is commonly vled of men. For so would he signifie that the place of eternall felicitie should be determinate and certaine. For there shall be after the resurrection bodyes true and determinate. If there be any other misterie herein, perauenture it is the same, which the Lord spake of in Luke, namely of the blisse of the saythfull in another worlde: they be egall with Angels, and are the children of God, since they be the children of the resurrection. If any man will accompt these nũbers more exactly, and shew higher misteries, I will gladly geue place. I suppose that here are rather celestiall thynges to be figured, than either Arithmetickall numbers, or Geometrical proportions to be taught. Nevertheless I can willingly graunt, that those artes helpe to the vnderstandyng of the Scriptures.

Luke. 20.

The matter of this Citie.

In the first place he treateth of the matter of this heauenly Citie. For Cities are commended by reason of their stiffe and matter. The saying of Cesar Augustus is well knowen, who is sayd to haue spoken of Rome: I found it of bricke, I leaue it of marble. And the Cities builded of stone, are iustly preferred before those that are of tymber: & such as are built of free stone squared, before them that are made of rough stone. But what is the buildyng or matter of the Citie celestiall?

The walls

That same he declareth by fīue partes or members. First the walles are of Iaspur. Let no man here forge to him selfe carnall thynges. The Iaspur is grene. The celestiall Citie alwayes flourisheth, Gods protection neuer faileth.

2. The Citie it selfe, that is to say, the buildynges in the Citie the palaces and houses, are pure gold. For all thynges be purified in the eternall countie. This is no uncleannes, no euill.

euill affections, there shall be no trouble or payne. As the Lord sayde also in the .19. chapter of Mathew disputing against the Saduccis. Therefore lyke as gold is most tryed & pure, so shall the celestiaall habitation be most cleane. Therefore must the bodyes also that shall dwell in heauen be clarified or glorified. He addeth, that this gold most pure is not glasse, but in brightnes doth represent most pure and shining glasse. For in heauen all thynges are cleare. There we shall be sene face to face. There we shall most perfectly know all things.

3. And first he sayth generally, that the foundations of the Citie, are beautified with all maner of precious stones: and afterward particularly he reciteth by name the stones that are most excellent. Doubtles nothyng is more precious, nothing more excellent, than Christ the foundation of our saluation, nor than the Apostolicall doctrine, wherby we are induced to the knowledge of Christ & of our saluation. And he setteth in order. xij. stones, to the intēt we should vnderstand, that there is not one precious stone alone placed for the foundation, but a rowe of one sorte in such a length, as the side is square, and so consequently likewise in all partes of the square. For in the first rowe there is placed a Jaspur stone, that is to say, in the first place of the foundation, Jaspur stones are set in their ranke: agayne in the next rowe vpon the Jaspurs are layde Saphyres, throughout the whole space, in such length as the foundation was, and so consequently the other stones were couched and layde in order. By all the which is signified, that the foundation of our saluation is both most excellent & sure. Which we ought of right to set more by, than by the price of all the Jewels in the earth. And there are founde men godly and beneficiall, which bestowing, or selling these earthly Jewels (according to the Apostles doctrine in the .1. to Timo. the 6.) prepare for the selues a good foundation in an other world. There are sonde fooles, which are ouermuch in loue wth Jewels, & many tymes in stead of precious stones that coste very much ere they be polished, they buye glasse. Full worthy doubtles to be deceaned. Verely precious stones haue their vse & vertues, neither were they made of God in vaine. But we must alwayes remember that saying of the wise mā: all thynges are not meete for all men.

4. By the register of precious stones he seemeth to haue alluded to the precious stones that were set in the attire of the high bishop, in the .23. of Exod. Neither doubt I that Saint John tooke these things partly out of the .54. of Ezechiel, which

Habitations

Foundations.

Precious stones.

place S. Hierome expounding, sendeth them that desire to knowe more of stones to Epiphanius, and to the .37. booke of the Natur. Hist. of Plinie, Aretas in his commentaries, applyeth the twelue precious stones to the 12. Apostles of Christ. There remaine mozeouer the writings of Bede vpon thys place: out of whome Thomas of Aquine tooke such things as he hath in his commentaries vpon the Apocalipie. I see not how I can with any great fruite tarry longer in this treatise. wherfore I referre the curious reader to these Authours: it is enough for me to haue shewed, that by these costly Jewelles is signified the excellencie of the foundation of our health and saluation.

The gates.

Mozeouer in the fourth place is declared the matter of the gates. They were of one whole pearle euery of them, wherof the price is exceeding great. The gate of heauen is Christ, and the porters of heauen are the Apostles as is declared before. Therefore are the gates most precious and most strong. In the .13. chapt. of S. Mathewes Gospell, Christ hymselfe and the saluation that is of hym, are compared to a pearle, which the marchaunt selling all that he hath, buyeth for himselfe, thinking hymselfe rich inough, if he may haue the pearle.

Streets.

5. In the fift place is also described the Strete, what it is. In the Cities here in earth, the stretes are many tymes myrie, though otherwysse the cities be neuer so famous & noble. where they be notable, they are paved with stone or bricke: but the Strete of our Citie, is paved with golde both cleane and bright. For in heauen is founde no noysomenes, no obscure darkenes. All these thynges doubtes are spoken most beautifully: but yet must farre greater things be vnderstoode and imagined: and we must indeuour wpth all our myght, that looke what thyng the tounge of man can not utter, nor our mynde conceiue here for the greatnes and excellencie thereof, we may at the length beholde the same in heauen presently, and haue experience of them in those our glorified bodies, through Iesus Christ our Lord.

¶ Furthermoze yet is described the cuerlasting countrie in heauen.

The .xcv. Sermon.

AND I sawe no temple therein. For the Lord God almighty and the Lambe is the temple of it, and the
Citie

Citie hath no need of the Sunne, neither of the Moone, to lighten it. For the brightnes of God doth lighte it, and the Lambe is the light thereof. And the people which are saued shall walke in the light of it: and the kynges of the earth shall bring their glory and honour vnto it. And the gates thereof shall not be shut by day. For there shall be no night there. And they shall bryng the glory and honour of the Gentiles to it. And there shall enter into it none vncleane thyng, neither whatsoever worketh abomination, or maketh lyes: but they which are written in the Lambes booke of life.

The Apostle proceedeth in the description of the diuine or celestiall Citie, to comfort and keepe the faythful in all temptations and afflictions. Therefore in the seventh place he discourseth of the temple. For in famous Cities there is no small consideration and prayse of Churches. This is manifest by all writers of histories, places and tymes. what temple is there in heauen: none at all. For S. Iohn sayth: and I saw in the citie of god no temple. This place repugneth not with those thynges which are in the. 11. and. 15. chapters concerning the temple in heauen. For the temple is there exhibited in a figure and vision, not that there is in deede any temple in heauen: but that thus might be signified Gods iustice and certayne saluation promised in the Scriptures, lyke as we haue in those places declared.

And what is the cause, that there appeareth no temple in heauen? The diuine reuelation answereth: for the Lord God almightie, and the Lambe is the temple in that our heavenly countrie. The vse of temples is this. The Lord by his first instituting of the tabernacle, and afterwarde of the temple, would haue it testified that he wil be present in the middes of his people, a father, Lord, and defender. And therefore are they sayd in the scriptures to come vnto y^e Lord, which came eyther to the tabernacle or to the temple of the Lord. The temple moreover was erected for preaching and prayer, and for the outward seruice of God, and for receiuing of the Sacramentes, or offering vp of sacrifices. But the Saintes in the heavenly countrie haue no neede of all these thynges. Therefore is no temple scene in heauen. For the Lord God nowe bethoweth hymselfe to them to be ioyed of them; the Saintes

No temple
in heauen.

are now wyth hym, wherfore they neede no token of his presence. we are taught by doctrine what God is, and what is his wyll, and that we be saued by the Lambe: but now that we see God hymselfe face to face, and that saluatiō is commē by the Lambe of God, what needeth there a temple in heauen? By prayer we require life and ioyes euerlasting: now since these are happened to the elect, what needeth any house of prayer? The Saintes now wythout any temple, offer vp eternall prayles vnto God. And seeing that sacrifices and sacramentes haue no farther place in the euerlasting countrie, I see not why there should be any temple in heauen. we rest and keepe in heauen an euerlasting Sabbath. This place moreouer proneth, that Christ is very God, coequall with the father, as to whom he is ioyned inseparably in all glory. Neither is the holy Ghost seperated from the father and the sonne, which els where is sayde to dwell in vs: for the which cause we are called the temples both of God and of the holy ghost, by the Apostle, in the first to the Corinth, the. 3. and the second. Cor. 6.

The light
of the citie,
of God.

The eight place of this description is repeated of the light celestiall, and that not without great cause: yea and the same light is agayne commēded in the. 22. chapt. For in buildings there is nothing more excellent than light. Otherwyle without light, all thinges are blynde. Farthermore, he sayth not that the Sunne and Moone should be no more: but that the Litte of God should not neede those lyghtes. He sheweth the reason: for the glory of God hath lightened it. And the glory of God, is the diuine, celestiall, and vnspeakable brightness of his vnapprochable light which he inhabiteth, & accordyng to his good pleasure, communicateth to the chosen. The lord Christ (which here is called the Lambe, for the misterie of redemption) illumineth the blessed. For by hym we are clarified, and inioy that eternall, most beautiful, and celestiall light. S. John hath borrowed this place out of the. 60. chapt. of Esay, where we read: The Sunne shall not be there for y light of the day, and the brightness of the Moone shall not shyne there: but the Lord shall be to thee a perpetuall lyght, and thy God shall bee thy brightness. Farthermore the seates of the blessed, are thought to be fixed about the Sphere of the Sunne and Moone: and also the brightness of the Saints to excell farre the lyght of the Sunne & starres. The same hath Esay testified also in the. 24. and. 30. chapt. To God almighty and light eternall, be prayse and thankesgiving, which hath prepared

prepared so great things for vs, and geueth vs giftes such as no tounge can expresse.

He sheweth in places more than one, who are partakers of that light, or who be Citizens of this celestiall citie, & what is the state of the Citizens of the eternall countrie. Here are two thinges to be noted. First, that the Gentils are made inheritours of glory, and that without any choise. For here excelleth not the Jew, nor the Greeke, neither Romane, nor Barbaria. Agayne, not all without respect, and confusedly obtaininge euerlastyng light, but the saued onely: that is to say, whom Christ hath saued and redeemed from sinne, the Deuil, Antichrist, and from the curse and the world. And Christ saueth the elect and faithfull. They therfore shall in dede be partakers of the light: These are the citizens of the countrie euerlasting. But what is their state and inheritance? They shall walke in the light of God the father and the lambe: that is to say, they shall haue the fruition of the light and of God hymselfe, to their ioyfull sweetnes and fill. For it is a figurative speech, to walke in the light, for that which is, to enjoy light. Merely in the. 88. Psalm is read a figure not much vnlike: Lord they shall walke in the light of thy countenance. And agayne: Thou shalt make knowne vnto me the foote path of lyfe: the fullfylling of ioyes is in thy light, and gladnes in thy right hand for euermore.

who be
Citizens of
this Citie.

But especially there be places in heauen, and in that place diuine, for Kynges. Kynges are gouernours, and cap-
taynes of the people, as they be, which are called Kynges & Princes, gouernours, Magistrates, rulers aswell of the politique, as ecclesiasticall gouernement, Doctors, Masters, teachers, Artificers, and Parents. For the dutie is ver-
duously to gouerne their subiectes, schollers, or children, to keepe them vnder awe or discipline, to chastise & directe them to the duties of life and all godlynes. This if they doe, they shall haue a worthy place prepared for them in heauen. For Daniell sayth also in the 12. chapter. But the teachers shall shine as the brightnes of the firmament: and they that bying many to righteousnes, as the starres euerlastingly. & there-
fore happye are you if ye bying many to execute the office of righteousnes. But woe be to you Princes, and teachers, and mai-
sters, & parents, if herein you be negligent. There is pre-
pared for you in hell a place most horrible & miserable, as also Ezech. hath testified. But if kings haue their place, & the same
right honourable, in heauen: wherefore doe the Anabaptistes

Kynges are:
in the courts
of heauen.

Sl in,

teach,

teach, nay why do they lye, that a Christian can not execute the office of a Magistrate? For here are kynges mentioned to be in heauen, not onely as men, but as they were kynges, that is, as they were good kynges, and executed their office duely, without forsakyng of their place, to lye a priuate lye. For it foloweth, they shall byng their glory and honour vnto it. And what is that glory? and what is the honour? it foloweth agayne: and they shall byng the glory and honour of nations into it: that is to say, they shall byng into heauen with them, the very nations, their people and subiectes, who they haue holpen in true godlynes and saluatiō, in teachyng, correctyng, defendyng, allurynge or drawyng. &c. And these be their glory and honour. For S. Ihuale in the. 2. to the Corinthians. the. 1. chapter saith, for we be your glory, as you shall be ours also in the day of our Lord Iesu. And agayne in the. 1. to the Thess. the. 2. chapt. the same Apostle sayth: for what is our hope, ioye, or crowne of reioycyng? are not you it, in the sight of our Lord Iesu Christ, at his commyng? for you are our glory and ioy. Full well therfore sayth Aquinas: S. Iohn speaketh after the maner of conquerours, which byng their spoyles into Cities. Therfore he sayneth that Princes, preachers, & parentes byng with them into heauen such as they haue wonne: which thyng to them shall be an honour and glory. These thyngs alwayes let vs thinke vpon, and do our duety inioyned vs of God, which we perceiue in the euerlasting countrey to haue so great reward. For it shall be the greatest glory that may be, to stand with so many wonne, in the presence of the eternall God, of the Lambe, and of all Saintes. Contrarywise the greatest shame is to stand with so great a multitude of me lost, yea and lost through our faule & negligence. Read what thynges are written in the. 1. chapter of the booke of wisdom. &c.

The gates
are not shut
in the day.

In the tenth place foloweth the custody of the gates celestial. Certainly in great Cities there is great & diligent watchyng and wardyng and hede taken to the gates, that they be shut and opened in due tyme and season. But in heauen there shall neede no such carefulnes. The reason is. The gates are not wont to be shut in the day, but at nyght. But in the euerlasting countrey there is no night, therfore are the gates neuer shut. There is doubtes no night, but continuall day. There is no treason, no ambushes or waye layde, no perils or daunger: all thyng, in generall are safe, peaceable, quyet, sicker and sure. The same thynges are read also in Esay, but
some

some thyng in a diuers sense. Aretas sayth: here is a double vnderstādyng: for either he meaneth that there shall be peace and securitie, and that so great, that it shall not neede to kepe the Citie by shuttyng of the gates: Or els that there also the godly gates of the Apostolicall doctrine are open for all men, vnto their learnyng, which haue moze perfection. &c. Certainly they shall nedde no teachers nor guides, which see all misteries now presently, & are brought into heauen it selfe.

And especially cleanes in Cities is highly commended, if there shew or appeare nothyng that offendeth the sight, hea-
 ryng and smelleng, which is lothsome to looke vpon, and to
 be abhorred. And in priuate houses the chief prayse is, if all
 thynges shyne, and stand euery thyng in order, and lyc not
 scattered and stinke.

The cleane-
 nes of the
 heauenly
 citie.

Now therfore in the eleuenth place he sheweth, that there shall be nothyng in heauen, that may offende, that is to say, which shall not be pleasaunt and delectable most cleane and nete, absolute and complete. The same place also must be referred to the persōs. For it followeth: saue they that are writtē in the lambes booke of life. We vnderstand therfore, how into the kyngdome of heauē shall not enter whoremongers, Idolaters, lyars, deceiuers, & what soeuer is vncleane, and not purged with the blond of the soune of God thorough faith. This same the Apostle affirmeth in the. 2. to the Corint. the. 5. and. 6. chapter and to the Ephel. the. 5. chapter. Dauid also demaundeth: Lord who shall dwell in the tabernacle, or who shall rest in thy holy hill. And he aunswereth incontinently: he that walketh without spote, and worketh righteousness, and so forth as insueth in the. 15. Psalm. Finally here shall be fulfilled such thynges as are written in the. 23. chapter of Deut. touchyng them which are prohibited to enter into the Church. wherfore this place hath a secret doctrine & priuie admonishment, instructyng vs, that if we will, or couet to be heyres of the euerlastyng cōtrey, we should all apply our selues whilēt we lyue here in earth, to righteousness and innocencie. For it shall follow in the. 12. chapter. For without are dogges and inchauntes, and whoremongers. &c. The Lord byng vs by the way of righteousness vnto life euerlastyng.

¶ He continueth yet in describyng the blessed seates.

The xcvi. Sermon.

Sl. iiii.

And

The 22.
Chapter.

And he shewed me a pure riuer of water of lyfe, cleare as Christall, procedyng out of the seate of God, and of the Lambe. In the middest of the streete of it, and of either side of the riuer was there wood of lyfe, which bare twelue maner of fruites, and gaue fruite euery moneth: and the leaues of the wood serued to heale the people withall. And there shall be no more curse, but the seate of God and the lambe shall be in it, and his seruauntes shall serue hym. And they shal see his face, and his name shal be in their foreheades. And there shal be no night there: and they nede no candle, nor light of Sunne: for the Lord God geueth them lyght and they shall reigne for euermore.

The plea-
sauntnes of
the citie of
God.

In the twelfth place John describeth the pleasauntnes, trimnes, plenteousnes and aboundance of foode in the Citie of God. Riuers make Cities pleasaunt and delectable. With- out fountaines, springes and holesome waters Cities decay, and are scarcely worthy the names of Cities. But in case they want victuals, they are wholly lost. Therefore this our heauenly Citie excelleth, & is most noble in all these thynges: neither hath it vitayle onely, but geueth the same vnto vs with great pleasure, & sinencesse most pleasaunt. For trees in this Citie do not onely beare fruite, but geue also a pleasaunt- nes unspeakeable and inestimable. The riuer moreouer run- neth thzough the middest of the streets: on the bankes of ei- ther syde are trees most beautifull to beholde, bearyng the fruites of life. And as I haue many tymes in this description intimated, so I repecte now the same againe, that those thyngs are not to be vnderstod after the letter, as the Millenaries take them. For the Lord talketh with vs and euen lisperth, to the end we might after the imbecillity of our witte conceiue these thynges. If any should wish for earthly thynges, I wene he could couet no greater thynges, than be here described. We must thinke therefore, if the lord can geue these earthly thyngs, if he would, why can he not geue greater to the soules of the godly & bodies glorified: yea the Lord will that (being with- drawn from the contēplation of earthly thyngs) we should looke altogether for celestiall and diuine thynges meete for blessed soules and bodyes clarified. which verely how great, and what they shall be, no tounge of man can expresse to vs,

te

be it neuer so eloquent . For the Lord hath prepared greater thynges for his seruauntes , than here we can comprehend . Therfore he bringeth forth here matters most ample : that after a certein maner we might conceiue heavenly thynges much more excellent than they be . Therfore the sense & meanning of all those thynges , which are spoken here of the riuer of lyfe , and of the wood of lyfe , by an amplification right excellent , is none other , but that the blessed in the heauēly cōtrey shall be quickened by God , and preserved in that happy lyfe with high delectation for euermore . And there is no doubt , but that S. Iohn hath borrowed these thyngs , (as he doth all the rest , since he is the expolitour of the Prophetes) out of the Scriptures . And therfore hath he alluded to Paradise , whose description set forth in the second of Gene. doth with this description of heauen very well agree . For there springeth also a riuer in Paradise , which immediately is diuided into foure heades and watereth the garden of pleasure most pleasauntly . In the same Paradise is the wood , that is the tree of lyfe , bringyng forth liuely fruite to the eaters : as it is expounded of S. Austen in the . 13. booke *De Ciuitate Dei* . The . 10. chapt . But for the sinne of our first parent we were cast out of that Paradise : and Christ is come , to the end he might bying vs agayn into Paradise , that is to say into high felicitie . Now therfore that true Paradise , prepared for vs of Christ , is shewed in heauen , and is here described . Into this Paradise entred the Lord after death , and brought with hym into the same also the saythfull these , to whom he sayd : verely I say vnto thee , this day shalt thou be with me in Paradise . Therfore ought we not here to forge to our selues the gardens of Alcinous in earth , or in the ayre aboue the globe of the Moone , and reason of Paradise terrestriall . Our Paradise is celestiaall , which is prepared for vs in heauen : as S. Paule hath sayde in the thirde to the Philipp . And Paradise is called a garde of pleasure , as at this present it is called a golden Citie or of precious stones , verely by a figure on eyther side . Hereunto appertayneth also a place of Zacharie in the . 14. chapter . There is also an other place of Scripture in the . 47. chapt. of Ezechiel . which is this , and translated or writen out by S. Iohn into this place in a maner worde for worde : by the riuer , sayth he , on eyther side of it shall growe vp all maner trees that beare fruite , whose leaues shall not fall , nor the frutes fayle , but euery moneth shall they bying forth newe frutes . For their waters flowe out of the fountaine

The very
paradise of
the faithfull
is heauen it
selfe.

acie, and their fruites shall be meate, and their leaues medicinalle. And Ezechiel vnder a figure seeth that same blessed life, and happy seates, which S. Iohn at this present seeth, by the shewing of the Angell. And eyther of them both seeth the happy seates after the same sort, and vnder the like figure. For there is one onely blessednes, common to all the saythfull of the whole world. The Patriarches, Prophetes, Apostles, and Martyrs atchieue all one felicitie. They see the riuer on eyther side, and the same runnyng out of the sanctuarie, or seate of God. They see on eyther side the riuer, trees planted that bying forth the fruites of life. They bying forth fruites euery moneth freshe and newe: and the leaues of the doe heale. I suppose the olde Poetes borrowed out of the Scriptures such thynges as they wrote in verses concerning Ambrosia and Nectar, the meate and drinke of the Goddes. That shorte verse of Martiall is known.

**The meate
and drinke
of Goddes.**

Ambrosia is the meate, and Nectar drynke of Ioue. And Grammarians deriue those termes of immortallitie. But our S. Iohn here reasonyng more elegantly and better of these matters, sayth, how the Angell shewed hym a riuer, which he commended for the purenes, brightnes, and clearenes. He addeth a parable, which geueth light to that he hath sayd, and he sayth: cleare as cristall. After he addeth, that this riuer is the riuer of the water of lyfe, to witte, liuely water, which preserveth the drinkers thereof in lyfe. Finally he sheweth also the originall or springe head of this riuer, deriuing the same from the seate of God, of the which seate or Trone I haue spoken in the .4. and .5. chapter of this booke. And by all these thynges is signified nothing els, but that lyfe proceedeth of God alone, which he geueth to them that serue hym in that blessed countrie, pure, cleare, bright, most tryed & most perfect, and altogether diuine. Touchyng the liuely springs and fountaines of waters, we haue touched somewhat in the ende of the .7. chapt. of this booke. Marke agayne, that God and the Lambe are so ioyned together agayne, that no man (vnlesse he be made) will denie the sonne to be of the same substance wyth the father.

**The vitallie
of this citie.**

Now followeth the victuall of this diuine citie. The meate in the countrie euerclastyng, is the tree of life. And it is the Brewere phasle to put the wood of lyfe, for the tree of lyfe, or liuely meate. For there is added bearyng fruite. And wherether you vnderstand that S. Iohn sawe one onely tree, as also in paradise was one tree onely: or moe, as in Ezechiel, so that

that by the generall worde we may vnderſtand the particular kindes of trees, it ſhall be all one. The ſituation of the tree he ſheweth diligently, to be ſette in the middes of the ſtreete of the Citie, and on eyther ſide the riuer (whereby doubtles is gathered that there were many trees) to witte, on y^e bakes of the riuer, that they myght ſucke vp lyuely iuyce out of the riuer, which floweth from the Throne. And hereby I ſuppoſe is ſignified, that the heauenly foode is common and free for all, and not locked vp, or kept for a ſewe. It is founde in the middes of the ſtreete of the citie: than doeth the meat ſtand open, and is not hidde. And it draweth a liuely force out of the riuer, which ſpringeth out of the ſeate. For that heauenly lyfe is of God, and floweth to all his elect. Moreover, it is alſo declared moſt diligently, what maner of fruite this ſhall be: the tree of lyfe, ſayth he, doeth fructifie or bring forth fruite *The fruite.* twelue tymes in the yeare, ſo that euery moneth it beareth fruite freſhe and newe. The firſt fruites to men are deintie: and they that doe commonly abhorre olde fruite, had rather haue newe. Therfore in that bleſſed countrie of ours ſhall nothing be tedious, vnpleaſant, lotheſome, or in any wyſe to be reſected, but all thynges ſhall be moſt pleaſant, moſt delicate or deintie, freſhe and delectable.

Now alſo he neglecteth not the leaues: but as *The leaues* Ezechiel did, he ſheweth ſome vſe of the ſame. They ſerue, ſayth he, for medicine to heale the people. Not that there ſhall be diſeaſes or ſores in that heauenly countrie: but that the bleſſed ſhall haue continuall and perpetuall health. Theſe people he calleth gentiles: not that the gentiles are yet vncleane, but for that they were once ſuch, but now beyng purged by Chriſt, lyue whole and ſounde for evermore.

And by thoſe allegories hath he hether to figured by partes *To what* thoſe bleſſed ſeates, prepared for the faythfull in that euertlaſting countrie, vnder the Image of a moſt noble citie: which *ende theſe* after he hath ſhewed vs, ſeemeth as it were to haue opened heauen it ſelfe, and to haue ſet forth the eternall felicitie to be ſeene in a maner wyth mortall eyes, and euen to haue poynted it out with the ſingar: to no other ende, thā that we ſhould be ſtrong and conſtant in the fayth of our Lord Jeſus Chriſt: and ſhould neuer thinke once, who hath euer ſeene thoſe bleſſed ſeates, wherunto we are called by the denying of all pleaſures? what if thou ſhouldeſt deſpiſe the pleaſures preſent, & ſhouldeſt obtayne none in tyme to come? This thought is wicked, Faith teacheth thee otherwiſe, But what ſayſt thou *are writtē.* more?

more? desirest thou to know and see such things as God hath shewed thee? Thou hast seene enough and abundantly at this present. The Lord hath shewed thee abundantly inough of life & pleasure celestial at this present. Indeuour now only to treade the deuill, the world & Antichrist vnder foote, and to aspire and be lyfted vp into those heauenly seates. Moreouer beware thou be not more curious than is meete or requisite: and that thou seekest not to know moe, & more exacte thinges of the heauenly towre, and perpetuall ioyes, than the Lord hymselfe, which onely knoweth these thynges, hath to thee reuealed. Let this euident demonstration of eternall life suffice vs. I beleue neuer none hath disputed better or more rightly, more elegantly and more euidently of the blessed life, than here S. Iohn hath done. Let vs therefore repose our selues in God, let vs beleue his wordes, let his reuelation suffice vs, and let vs desire to be ioyned wyth hym in thys heauenly court, in all felicitie and eternall lyfe most perfect.

A same collected of the doctrine of the blessed lyfe.

There shall be no more curse.

The seate of God in the citie.

And now S. Iohn recollecting the chiefest pointes of this matter, and concluding this place of eternall life, finisheth this euerlastyng felicitie in seuen members: which we wyll but touch onely, for that many thinke we haue spoken hercof already sufficiently, and plentifully inough. And to beginne withall, there shall be no curse, no bāning, no warrying, no warre, nor famine, nor diseases, nor yet any such thyng, as is recited of Moses amonges the curses in the 27. and. 28. of Deuter. Not that all are accursed, which are subiecte to the same, (for Job and other holy men, were tormented wyth sickenes): but that commonly the accursed, vbeleuers and wicked are plagued therewith. Not that they should be exercised and profite in godlynnes, but that they should first be afflicted here, and so by certayne degrees passe vnto greater tormentes. What then?

The second member insueth: but the Trone of God and of the Lambe shall be in that citie. To witte, the kyngdome of God shall be there, and God shall raigne and all blessing, but no cursing in the chosen. Therefore what ioyfull thinges so euer the Prophetes, Christ, and the Apostles haue spoken of the kyngdome of God, the same shall be in heauen, and the blessed shall haue the fruition thereof. And agayne, here are ioyned together inseperably the father and the sonne in the vnitie of essence, which neuerthelesse in the distaunce of persons are exceedingly well, not diuided, but discerned. These misteries of the blessed Trinitie are knowen to the faithfull.

lyres.

Here followeth the third member. Some may maruaile, ^{his ser-} what the blessed shall doe in the world euerlasting. Therefore ^{uañtes} that S. Iohn sayth, and his seruauntes, λατρεύουσιν, shall serue serue him. hym, God I say and the Lambe: they shall worshop hym in honouring, prayling, and magnifyng him for euer. Therefore shall they wholly addicte themselves to godly worshipping. which thyng shall in deede be to hym great pleasure. As also S. Austen in an other place.

Fourthly, they shall see the face of God. S. Austen treateth ^{They shall} much of seying God, to Paulina: and warneth godly, that ^{see the face} we should not here Iinagine to our selues carnall thynges. of God. Moles in the. 13. of Exodus. And Philip the Apostle in the. 14. of Iohn, haue accompted it for a high felicitie, to see God as he is, and as it is commonly sayd, face to face. And there is vndoubtedly in this sight and fruition, high felicitie and ioye euerlastyng & most complete: howbeit in this present world, (as the Lord sayd to Moles,) it chaunceth to no man. The holy fathers haue in dede sene God, but by a shape, and so farre forth as he hath vouchesaured to reueale and shew him selfe to them to be sene. Like as Tertullian sheweth in his booke against Praxeas: but with full eye, to see the full glozy of God with ioy inestimable, is than first graunted vs, what time be- yng deliuered from miserie, and purged from corruption, we shall also in body be clarified. For than at the last, as S. Iohn sayd also in the. 1. of Iohn the. 3. we shal see him as he is. The righteous man Job speakyng of this seying of God, sayd: Job. 19. when they (to witte the father, sonne, and holy ghost,) shall haue cōpassed or clothed this, namely my body, with my flesh: I shall behold God out of my flesh: whom I shall see to my selfe, and myne eyes shall looke vpon him, and no other, the which is my onely desire. Of this seying spake also the Doctor of the Gentiles, and sayd: now we see in a glasse, euen in 1. Cor. 15. a darke speakyng: but then shall we see face to face. &c. And of this seying S. Austen hath also disputed in his booke *De Ciuitate Dei*. about the end.

Fiftely, they shall haue the name of God in their fore- ^{The name} heades: either becaule they shal be the children of God, as we of God haue heard in the Epistle to the philadelphians, in the thyrd ^{written in} chapter of this booke. And verely in the countrie celestiall it ^{their fore-} shall be manifestly knowen to all, who be the childre of God: heades. In this world they are commonly taken for the children of the Deuill which in very dede are the children of God. But this shal clearly appeare in an other world, to the great glo-

ry of the chosen: And verely the brightnes of God shall shyne from the foreheads, or countenances of the elect: as in tymes past the brightnes of the Lord shone from the face of Moses and Christ. Or because all Saintes shall know one an other, since the vertue of God resteth in their countenances: which sense I perceiue hath pleased Primasius Or for that they shall be priests before the Lord for euermore: as the prophetes haue taught of the chosen. In old tyme the high priest bare the very name of God in his forehead in a plate of gold, bound to his head with a lace. Undoubtedly in the heauenly countrey the glory of the childe of God shall be wonderfull great, of those chiefly that haue confessed the name of Christ in earth: for these the celestiaill father shall glorifie.

God light-
neth the
chosen.

In the sixt member is repeted agayne, (which hath once or twise bene spoken before,) that the elect in heauen, are illumined with the glory diuine, whereof hath bene spoken enough before.

They shall
raigne.

In the last and senenth member comprisyng as it were all thynges of lyfe and felicitie, & vitering them with one word: they shall raigne, sayth he, for euermore. The Lord Iesus graunt to vs his saythfull, that such thynges as we haue now heard plentifully of his mouth, may shortly be felt by experience in our soules & bodes, so as we may cry with ioye, to God the father most mercifull, and to Iesu Christ the redeemer most mighty and benigne, and to the holy ghost the most swete comforter be prayse and glory for euermore. Amen.

The conclusion of this worke, wherein is established the authoritie of the same, and the summe collected briefly.

The xcvij. Sermon.

And he sayd vnto me, these sayinges are faithfull and true. And the Lord God of the holy Prophetes sent his Angell to shew vnto his seruantes the thynges which must be shortly fulfilled. Behold I come shortly. Happy is hee that keepeth the saying of the prophecie of this booke. I am Iohn which saw these thynges, and I heard them. And when I had heard and sene, I fell downe to worship before the feete of the Angell, which shewed me these thyngs. And he sayd vnto me: see thou do it not. For I am the fellow seruant of thee, and of

thy brethren the Prophetes, and of them which keep
the ſayings of this booke. Worſhyp God.

The ſixt and laſt part of this worke containeth the con-
cluſion, which affirmeth the thynges which we haue heard,
to be diuine, certaine, and vndoubted: for he collecteth the
chiefeſt thynges, and moueth all men to ſayth, and ſtudy of
godlynes, that in ſtedfaſt hope we ſhould looke for the iudge
of all, to come ſhortly, and to iudge the quicke and the dead.
And in goodly order this laſt booke of the Canonical Scrip-
ture finiſheth the godly narration & doctrine, with the iudge-
ment, and end of all thynges. For the holy Scripture begyn-
neth at the firſt originall of all thinges, and continueth a nar-
ration vntill the end of thinges, containing in it ſelfe the vni-
uerſalitie of thynges, and all ſuch thynges as are requiſite to
be knowen of matters nedefull and profitable. And all thoſe
thynges hath our good Lord geuen vs to be knowen in the
holy Scripture, that is to ſay, in the Canonical bookes. For
they be falſe harlots, that ſay, that all thynges which apper-
teine to the true and full godlynes, and ſaluation of the faith-
full, are not ſet forth in holy writings, and therfore that we
haue neede of traditions. They in dede haue neede of thoſe tra-
ditions, which will viter their craftie wares: we neede none,
which eſteeme all their wares not worth a gally halſepenny
to be bought of any man. For I ſay hath ſufficiently diſſua-
ded vs from their deceivable and craftie iugglings in his, 15.
chapter. And this concluſion containeth about, 16. Articles,
which we will diſcuſſe in order.

Immediately after the begynnyng is ſet a graue aſſeueration, that the thynges which he hath ſayd or written herer-
to are true, ſure, certaine and vndoubted, οὐτοι δι' λόγου πίστεως
αὐτοῦ ἀληθεῖς he hath in a maner the ſame ſentence alſo in the, 19.
chapter of this booke. And he calleth them faithfull ſayings,
which are ſtable, ratified ſtedfaſt and vndoubted. And the ſen-
ſence is referred to the thynges which he ſpoken of the bleſſed
life in the world to come, leaſt we ſhould be left in any doubt-
fulnes. Agayne it is referred to the whole narration of this
booke. And this ſentence ſemeth to be a claue of warrantife,
confirmyng the certaintie of the matter propounded: as he
thoſe alſo in the Prophetes: for the Lord hath ſpoken: and a-
gayne, thus ſayth the Lord of hoſtes: and that which is com-
monly vſed in this Goſpell, verely verely I ſay vnto you.
And the ſaying in the Epistles Apoſtolicall, God is my wit-
nes,

The con-
cluſion of
this worke.

The Apo-
calipſe is the
laſt booke
of the cano-
nical bookes
of the Scrip-
ture.

That theſe
thynges be
true & vn-
doubted.

nes, that I lye not. And the goodnes of God doth succour our infirmitie, whereby many tymes when we doubt of the truth of Gods word, and do wauer, he confirmeth our hope with these as it were with ankers. wherfore these must be diligently beaten and vrged in the Ecclesiasticall doctrine. Aeras expounding this place sayth: as the wonted maner of this holy Euangelist is alwayes, so is it here also. For like as in his Gospell, in token of loyaltye he sayth: and we know that his testimony is true: so in this place also, setting to his scale, he sayth, these sayinges are saythfull and true. Hether to speaketh he. Therfore shall it be an vnworthy thyng to doubt (be it neuer so litle) of the thinges that are wrytten in this booke, and in other bookes of the Canonickall Scripture.

The Authour of this worke
God of the
holy Prophets.

Secondly he repeteth, who is the Authour of this worke, and how all these thynges are reuealed to hym. And verely there is none other Authour but the Lord God him selfe, yea euen the God of the holy Prophetes. The which thyng hath a great efficacie: for it sheweth not onely that he is the God of both Testamentes, euen the same God which by his spirite hath inspired both the Prophetes and the Apostles: but also biddeth vs secretly to esteeme the truth and certaintie of this booke by the prophetickall matters therof. For if he could in old tyme tell his people before of thynges to come, and vnter all thinges by the Prophetes, what maruell is it, if he now also performe the same by S. Iohn? And if all those thynges came to passe, which the Prophetes dyd propheticke to come, & that no word, no nor any one jote did fall vnto the ground, which was not fulfilled: there is no man also that may doubt of the truth of this booke, if at least he consider that the same God which in tymes past was with the Prophetes, is now also with blessed Iohn. The Prophetes sayd, how the land of Chanaan should be deliuered into the possession of the children of Israel: it was deliuered. The selfe same propheticke, that the people of Israel should for their sinnes be cast out of the same land into Babylon: they were cast out. Afterward hee propheticke agayne that they should bee deliuered, and that they should repayre the Citie, to the which Christ would come, which should redeeme mankynd, and call all nations into the fellowship of lyfe and blisse: they were deliuered, they repayed their Citie: Christ came, and redeemed mankynd, and the Gospell was preached thorough out the whole world. What thyng thā remaineth, but that the church should be turmoiled, Antichrist should come, and reigne, and that

that the true Christians and hee should wage battaile together, and the Iudge come at the last vnto iudgement, and reward euery one accordyng to his doynge. And this place proueth the manhode of Christ infallible. For what can be spoken more playnly, than was sayd: The Lord God of the holy Prophetes sent forth his Angell. So in the first chapter is sayd: The reuelation of Iesu Christ, which God gaue hym. And anone after hee will say: I Iesus haue sent my Angell that he might testifie vnto you. &c. Herein therefore is shewed the vnitie of the substance of the Godhead and the distinction of the persons.

And the maner of the reuelation is shewed, or repeated, or rather collected: he sent his Angell. Christ therefore by hys booke was Angell sheweth all thynges to S. Iohn. For no man hath seene God at any tyme: neyther shall the Lord come downe agayne from heauen before the iudgement. wherefore thys whole vision was exhibited & declared by the Angell, which was the messenger of Christ the Lord. wherefore all thinges are properly referred to Christ which sent the Angell. But to whom dyd he shewe or reueale these thynges? To his seruantes. For the contemners of God laugh at these thinges, and take them for fables. But God loueth his worshippers, and warneth them of all thynges in due season.

3. Now he gathereth the summe of such thynges as he hath created hether to. The same are chiefly conteyned in two pointes. For he sheweth hether to, what thyng must be done (evrdayes) shortly. For this booke conteyneth the destinies of the church from the Apostles tyme to the worlds end. Therefore he prophesied not a farre off, but the things that began in the very tyme of S. Iohn. And if they must be done, who shall resist? Not that I wil establishe the necessitie of the Stoickes, but that I acknowledge the mightie working of God, after his prouidence and righteousness. After he addeth another member: Beholde I come quickly &c. For this booke comprehendeth many thynges, which concern the iudgement it selfe, and the last iudgement, to the which he will come so swiftly, and vnlooke for, that the wicked and lyght men shall looke for nothyng lesse. For the Lord sayth in the Gospell: it shall be as in the dayes of Noe and Loth. And in the howre that you thinke not, the sonne of man wyll come. Item, as the lightnyng cometh forth of East, and shyneth to the west: so shall the coming of the sonne of man be. And therefore the Lord sayth now also at this present: Beholde I come quickly.

quickly. For sodainely, whylest he seemeth in the meane tyme to doe an other thyng, at vnwares he bringeth in the Lorde speakyng a matter wonderfull, as this particule, Beholde, importeth. For S. Paule hath writtten also, whylest they shall say peace & securitie, sodaine destruction shall come vpon the.

The com-
moditie of
this booke.

4. But what profite shall the seruauntes of God looke for of thys booke? In a short sentence he compriseth much, & sayth: happie is he that keepeth the wordes of the prophesie of thys booke. Felicitie and blessednes, is the fruite that is taken of this booke. In this present world being lincked wyth Christ we shall walke in the way of righteousnes, and eschew the the craftes of Antichrist: and shall not feeble the tormentes which arise in the conscience, through corruption of wicked religion. And when we depart hence, we shall goe straight to those blessed seates. This is the high blessednes and felicitie. And let vs marke, that it is not inough either to haue seene, or heard, or read this booke: it must needes be kepte. For we must beware that it goe not in at the one care, and out at the other, that we forget not the thynges that are told vs, but that we rather frame our whole life after the doctrine of this booke. And he attributerh to it the title of prophesie. All the Scripture is called a prophesie, which is as much to say as diuine: But considering how this booke for the more part thereof, sheweth thynges to come vnto the Church, it is rightly called a prophesie.

The writ-
ter of this
boke John
which repe-
teth his
name.

5. He repeateh agayne and beateh in, both his name & also that he is a witnes that saw and heard, who may surely be credited. And thus he mindeth to get authoritie to this booke. For it must needes be had in great estimation, which was conceiued and writtten by the Apostle and Euangelist S. John. Many accompt a fault in John, that he so diligently expreth his name. But maruell it is, that they obserue not the same also els where, and of others not without prayse. Wd not the selfe same John repeate and beate into vs hys name of Disciple in his story of the Gospell: who should reprehend this? I see not therfore what he hath offeded herein: But rather forasmuch as he foresaw in the spirite, that many would speake agaynst thys booke: Therfore vpon very great cause, and wyth much fruite, and also of extream necessitie hath he byged his name. And the Apostle S. Paule also to the Galat. sayth: Beholde I Paule say vnto you, in case ye be circuncised, Christ shall profite you nothyng. The same Paule also to moue affection, setteth downe his name to Philemon. Arc-

as therfore very aptely expounding thys place, sayth: And this is a certayne propriete of speech in this Apostolicall soule. For euen as he did in the Gospell, where he sayth: And he that sawe harth borne witness, and his testimonie is true: so doeth he in this place also, testifying that he was both an hearer and beholder of these thynges, which are prophesied. For hereby he winneth credit to the thynges which had bene seene. Thus much he. Others haue thought that not wyth= our cause S. Iohn hath in this booke repeated hys name oftener than in his story, for that men will more hardly beleue a prophesie speakyng of thynges yet to come, than a story, which telleth of matters past.

6. In the first place he annexeth, what chaunced to hym agayne wyth the Angell that reuealed vnto hym these hygh why Iohn misteries. A lyke story for all the worlde, had we in the nine= would wor= teneth chapter, where also we expounded the same: where ship the an= he that list may see it. And yet the expositours demaunde, how gel agayne. chauncerth it, that agayne Iohn doeth the same that he dyd before, and was prohibited of the Angell? Thomas of Aquine wenech that S. Iohn beynge besides himselfe by reason of the excellencie of these visions, did it as one astonyed. The glose sayth: Heretofore the Angell forbade, that he should not wor= shipp hym wyth godly worshipp: and here he prohibiteth, that he worshipp hym not wyth seruauently worshipp. But to me it seemeth (sauiug alwayes the better iudgement of others) that in S. Iohn there is shewed to all the godly, how great is the frailenes of mā to fall, vnlesse he be restrained & draw= en backe by the myghtie hand of God. The Angell had shew= ed Iohn expressely before, that he should not doe that which he then did, and now he repeateth it agayne. For hauing as it were forgotten those thynges by reason of the excellencie of the Angell, hee would surely haue done hym some wor= shipp. For so we permit to our selues more than is decent, especially towards noble personages, whome for the excellent gyftes of God, we esteeme worthy to be worshipped at our handes without the offence of God. This opinion deceiueth in our tyme the most part of them, which agaynst the comly= nes of sincere religion, worshipp and honour Saintes. But the Angell of the Lord here neyther forgetteth nor byngeth forth any new doctrine, but that olde in forme, as they terme it, to the intent we should vnderstand, that the will of God is alwayes one and perpetuall, which wyll not haue y^e most excellent creatures to be worshipped, but the one God alone:

to be honoured. He repeateth therfore the same causes, which he also objected before. Therefore he they alwayes of force, with all men, and at all tymes. S. Iohn in the meane tyme seemeth, that he meant to commend vnto vs the excellencie of this vision or reuelation: and that the Angell did admonishe hym constantly of his dutie, & vs all by hym, that looke what thyng is proper to God, we should not transpose it to any creatures. And it deserveth exceedyng great prayse that Sainte Iohn here dissembleth nothyng: but by expresse wordes committeth to wyting his fall, and his owne rebu-kyng by the Angell most evidently. For by his fall he would admonishe the godly that they should not fall in lyke cases, but geue all glozy to God. Here seemeth also to be obserued, a maruelous affection in the maner of speaking. For the Angell cryeth out to Iohn beyng ready to fall downe, yea prostrate already, and now about to worshyp, *επαμν*: See thou doe not, that thou verely intendest to doe. Here is expresse the carefulnes of mynde, and hast, wherwyth he goeth about to preuent the enterpryse of Iohn. And thus are the holy spirites in heauen diligent in lettynge all thynges, that by any meanes may turne vs from God, to the worshyping of creatures: much lesse therfore would they theselues be worshipped, or haue the thyngs attributed to them, which *ἡ* Is- pisse at this day attribute by force of Armes. The Lord of his clemencie and mercy conuerete them to a right minde, that they may attribute all glozy to God. Amen.

S. Iohn is commaunded not to seale this booke, but to publishe it, hauyng respectte to no man.

The .xcviii. Sermon.

ANd he said vnto me, seale not the sayings of the prophesie of thys booke. For the tyme is at hand. He that doeth euill, let hym doe euill styll, and he which is filthye, let hym be filthye styll: and he that is righteous, let hym be more righteous: and he that is holy, let hym be more holy.

Seale not
the booke.

7 The seuenth place that is treated in this conclusion, for- biddeth Iohn, that he seale not the booke writte, *μὴ σφραγίσῃς*, sayth the Angell, seale it not. And certainly letters & bookes are wont to be sealed, either for credit and confirmations sake,

ſake, or els that they ſhould not be openly read of all men: but of thoſe onely to whom they are directed. An Aungell ſayth to Daniell in his. 12. chapter. And thou Daniell cloſe vp the wordes, and ſeale the booke vntill the laſt tyme. He is commaunded to ſhut his booke, that is to ſay, to make an end, and not to looke for any more reuelation: finally he is commaunded to ſhut it for the vngodly, vnto whoſe aſſuredly this booke ſhall ſeeme darke and cloſed. For it followeth: for many ſhall erre, and knowledge ſhall be manifold, for they that are not ruled by the certaine and ſure word of God, haue nothyng at all certainly tried and knowen, but wander through manifold or ſondry and vncertaine opinions, iudgements, & traditions of men. For Daniell ſayth, that knowledge ſhall be variable: that is to ſay, there ſhall be innumerable opinions and ſectes of the Religion and ſeruyng of God: where neuertheles there is but one onely true opinion, doctrine, ſayth or religion: the ſame I ſay, which Daniel ſet forth in his booke, which booke alſo he ſealed: that is to ſay, confirmed it as it were with godly ſeales, as authentickall, or authoziſed, & which was worthy to be credited. Howbeit at this preſent S. Iohn is not commaunded in the ſame ſenſe and meanyng not to ſeale his booke, which we know to be altogether authentickall: but the Aungell meaneth ſuch a thyng as this is, namely conceale or couer not, and hide not this booke: which God would therfore haue to be writtē, that it might be a publicke doctrine in the whole world wherby all mē might be instructed in the thynges that are reuealed from heauen, that they be not thorough the craftes and tyranny of Antichriſt withdrawen from the kyngdome of Chriſt, vnto the kyngdome of Antichriſt: for God would that all theſe thynges ſhould to all men be moſt common and manifeſtly knowen. And this ſenſe hath Aretas opened alſo, ſaying: Seale them not, ſayth he, that is, kepe them not ſealed to thy ſelfe, but publiſh them to all. The reaſon is annexed: for the tyme is at hand, wherein verely theſe thynges which I haue ſayd, ſhall come to paſſe. wherfore the ſaythfull haue nede of warning, comfortyng and comfort. Conſideryng therfore that this booke is ſet forth, to admoniſh, ſtrengthen, and comfort the ſaythfull, the ſame ought not to be ſhut but wide open. For it is the good will of God, that this his word ſhould be preached in his Church to the profit of the ſaythfull. Let them looke therfore, what they do, which would haue this booke not onely ſhut vp, but cleane taken away: and thinke it can not be on-

*This booke
ſhould be
open for all
men.*

derstode, as obscure and full of darke speakings. But to God be prayse and thankes geuyng, who hath vouchsaued to provide for vs saythfully and in time by this most profitable and most necessarie booke.

These things must be beaten in both to the hearers and to such as will not heare.

The eight place of this conclusion semeth to treat of a certein preuention. For some mā here might say: thou wilt haue this booke to be open, and come vnto all men of all states, sexe and ages: but there be some, which will vtterly contēne the same. In vaine therfore shall it be preached, in vayne shall we vye these wrytynges, among them especially, which will scoorne the same, and expound them this way or that way at their pleasure. But he semeth to preuent this, & to say doubtles there shall be vnrightheous innumerable, which shall procede vnbribled in their iniquities, and more and more excede and passe them selues: but yet there shall be also righteous, which perseuering in all righteousnes, shall increase in holy vertues, and herein also surmount the selues: wherfore spare not thou to vtter to them all, such thynges as in this booke I haue commaunded thee, and be not carefull for the successe therof: let me alone with that: execute thou the office of preaching. I will bying to passe, that thy saythfull preaching shall not be vayne. And let them alone, if thou see some that will be altogether filthy, and perishe in their filthynes, seying they contemne all thy faithfull labour. For thou hast done thy dute, and art blameles: and they perishe thorowgh their owne fault. wherfore I will neither haue thee, nor yet no other to be ouer carefull, what tyme you see many contemne the puritie of Gods word, and that had rather wallow in filthines. And we read els where also, that the Gospell is preached to many for their condemnation, and the sauour of the Gospell to be swete vnto some vnto saluation: and to others an intolerable stench vnto perdition. A like place in a maner is in the 2. chapt. of Ezechiel, where we read that the Lord sayd to the Prophet: thou sonne of man, I send thee to the children of Isracell, to a people rebellious, which haue rebelled agaynst me, they & their fathers haue dealt traytorously with me vntill this day. They be children of an hard fauour, and of a stoward hart. I send thee vnto them, and thou shalt tell them: thus sayth the Lord God, whether they will heare, or not heare: for it is a rebellious house, that they may know yet, how there hath bene a Prophet amōgest them. And thou sonne of man feare them not, neither be thou afraid of their wordes: for they be contentious and pickyng like thornes, and

Math. 24.
2. Cor. 2.

and thy dwelling is with Scorpiōs. But therfore ſhalt thou not be aſtrayde of them, thou ſhalt ſpeake my wordes vnto them, whether they will heare them, or no.

Howbeit we muſt here take hede, that we miſunderſtand him not, as though God cōmaunded, that the vngodly ſhould procede to be more vngodly, where the aungell ſayth: he that is vnrightheous, let him be vnrightheous ſtill. &c. For it ſemeth in maner to be ſuch a ſaying, as that ſame is in the Goſpell: that thou doeſt, do it more ſpedely. For he commaundeth him to do, that thyng which he knew he would do. After the ſame ſort here alſo, looke what he knew the wicked would do, he ſayth they ſhall do: neither willeth he that their doynges ſhould trouble John, and the faithfull preacher, ſeyng there ſhall alſo many good, which ſhall alſo apply them ſelues vnto righteouſnes. We are wont alſo to ſay with a much lyke phraſe: If thou wilt not be perſuaded, then go to, worke miſchief thy belly full. If thou wilt nedes periſh, periſh hardy for me. Not that we hidde him that periſheth, to periſh: but that ſo we reproch to hym his madnes, and ſignifie that he periſheth through his owne fault, willingly and wittingly. It is no incouragement ſayth Aretas, but rather a rebuking of a mā for the thing that he yeldeth him ſelfe vnto. And Thomas Aquine ſayth: The ſenſe of theſe wordes, he that hurtech, let hym hurt ſtill is. That he will hurt, by doyng other euils: ſo as the Aūgel muſt be vnderſtode to haue ſayd theſe thyngs in way of propheciyng, not in way of wiſhyng. &c. And ſo the meaning is, that the wicked continuing the prophecie, ſhall continue to be wicked, and the godly agayne ſhall grow in the holy ſtudy of righteouſnes, which ſenſe truly ſemeth moſt playneſt of all. Neither differ they much from theſe, that are read in the. 12. of Daniell by theſe wordes: go Daniell ſayth the Aungell, and ſearch not ouer curiouſly the inſtant of the laſt tyme: for the ſaynges are cloſed and ſealed, vntill the laſt tyme. Very many ſhall be purified and made white and caſt new. But the wicked ſhall do wickedly and all vngodly ſhall not vnderſtand. But the learned ſhall teach. From theſe thynges ſwarue nothyng at all the wordes of the Apoſtle in ſpeakyng and propheciyng of the later tymes: all that will lyue godly in Chriſt Ieſus, ſhall ſuffer perſecution for righteouſnes. Notwithſtandynge euill men, and deceiuers grow worſe and worſe, whileſt they both leade others into error, and erre them ſelues. Therefore ſeyng the later age of this world ſhall be ſuch, let vs, which are called to this ſauction,

God commaundeth not that the wicked ſhoulde walke ſtill in their wickednes.

2. Tim. 3.

proceede constantly to aduance, let forth and beate in, the be-
ry word of God, and the reuelation of Iesu Christ vnto all
men, regarding nothing, what the world and worldly men
speake agaynst it.

The vn-
righteous
& filthy are
t agaynst
the righte-
ous & holy.

And full elegantly he setteth two sortes of men agaynst
two others, the vnrightheous agaynst the righteous, and the
filthy agaynst holy, *ὁ ἀδικῶν*, saith he, he that doth euil, let him
do euill: or he that is vnrightheous, let him be vnrightheous:
or he that hurteth by persecutynge the godly, *ἀδικῶν ἔτι*, let
him hurt still, or furthermore. Or hee that doth euill and vn-
right, let him do so still. Agaynst this he setteth: he that is
righteous, let him be more righteous, let him proceede fur-
ther, and grow more & more in all godlynes, and go beyond
hym selfe in righteousnes, both of sayth and workes. For by
righteousnes of sayth we are iustified: by the righteousnes of
workes, we are declared to be righteous. And they that be
righteous, nor onely hurt no man, but also profite & do good
to all. Contrarywise the vnrightheous, which want true sayth,
want lyght: and walke therfore in darkenesse, and do the
workes of darkenesse: persecutynge both the righteous, and
righteousnes, and molestynge all men. And that there should
be such men in the later dayes, the Lord hath also prophesied
in the 24. chapter of the Gospell after Mathew.

The other kynde of men, are the vncleane, polluted, filthy
and vyle, *ὁ πόρνος*, &c. He that is filthy, sayth he, let hym be fil-
thy still. And the interpretours of the Breke tounge admo-
nish that *πόρνος*, is that filthynes, which we gather at our
nawles endes. And he signifieth vncleane persons in body &
soule, Idolaters, fornicatours, gluttons, and such lyke. A-
gaynst whom he hath placed, the holy, pure, and cleane: that
is to say purified by sayth, and applyng them selues busily
to holynes. Therfore lyke as the filthy do more and more
wallow them selues in the myre, and beray and defile them-
selues too vilely: so the godly do more and more apply them-
selues dayly to cleanes and holynes of life. The Lord Iesus
iustitie and sanctific vs for euermore.

He gathereth such thynges as hee hath taught of the last
Iudgement, and of the rewardes of the godly, and of the
tormentes of the wicked.

The xcix. Sermon.

And

ANd beholde, I come shortly, and my rewarde is with me, to geue euery man accordyng as hys deedes shalbe. I am Alpha and Omega, the beginning and the ende: the first and the last. Blessed are they that keepe his commaundements, that their power may be in the tree of lyfe. And may enter in through the gates into the Citie. For without shall be dogges & inchaunters, and whoremongers, and murtherers, and idolaters, and whosoever loueth and maketh lesinges.

9. The ninth place of this conclusion, is of the comming of the Lord vnto iudgement, and of the rewarde prepared for good, and of the tormentes appoynted for the impenitent & wicked. For he collecteth at thys present, the thynges that he treated more diligently and more at large in the. 19. and. 20. chapt. and in other places of this booke. And this place before all others he standeth vppon and vygeth most earnestly. For it is of great importaunce, if we both vnderstand it rightly, and ponder it very ofte in our myndes. For we shall the lesse licenciously sinne, and watch the more diligently.

And in thys conclusion of S. John the persons are often chaunged. For one whyle speaketh John hymselfe, and incessantly he bringeth in the Lord speaking. As at this present verely he maketh the Lord Christ hymselfe to speake, and to say: beholde I come quickly. For the word pronounced out of Christes mouth is of more authoritie, and hath more credit wyth all men, than that which the Apostle speaketh. And in saying that he wyll come shortly, he meaneth to stirre vp all men to watch, repent, and pray. For in the Gospell he sayed: watch, for you know neyther the day nor the houre. Your Lord wyll come at an hoare, when you thinke least. Therefore he frayeth the slothfull and vncleane persons, which comfort themselves, that the Lord shall not come at all, and if he come, that yet it shall be long first; and peradventure neuer. Agaynst whom he pleadynge, sayth how he wyll come quickly. Agaynst them also reasoned Malach. in the. 3. and. 4. chap. And S. Peter in the. 2. and. 3. chapt. Moreover in affirmynge that he wyll come shortly, he comforteth the godly that be tempted and tossed diuerely in this world. For the godly sometymes cry also, that the Lord deferreth hys comynge ouerlong, that he is too gentle to hys enemyes. wherefore he sayth, that he will now come soone inough, that is to say,

in due tyme: both deliuer his seruantes, and to destroy and roote out his enemies and contemners.

For it foloweth, what a one, how, and to what ende he will come: he will come glorious wyth great maiestie & power to deliuer and saue the saythfull, and to condemne the vngodly, for he sayth: and my rewarde is wyth me. which wordes seeme to be taken out of the 40. chapr. of Esay. And they signifie, that God is furnished abondantly wyth all implemētēs, wherewith it behoueth a rewarde and reuenger to be furnished. Therefore he sayth, the rewarde which I shal geue to euery one, after hys doynges, I haue presently wyth me, and that ready, and plentifull. For our kyng and Iudge wanteth not power and treasure: as many times the Kyngs of this world, eyther can not pay their Soldiours wages, as they ought, or haue it not ready, but deferre the payment a long tyme. But this our captayne saith: my rewarde is with me. And immediately expounding hymselfe, he sayth: that he wyll rewarde euerie one accordyng as hys doyng shalbe. For so the Apostle also in the .2. to the Corinth. .5. sayth, how we shall all appeare before the iudgement seat of Christ, that euery one may receaue such thynges as are done by the body, accordyng as he hath done, whether it be good or euill. For in the .16. chapr. of the Gospell of S. Matthe. the Lord sayd lyke wyse, that the tyme would come, that the sonne of mā should come in the gloiy of hys father, wyth his Angells, and then shall he render to euery one after hys doynges. The same is taught by the Apostle in the .2. chapr. to the Romanes.

I am A.
and Ω.

And to the intent no mā should doubt, but that our iudge can accomplishe in deede, that thing which in wordes he sayd he would doe, namely to render to euery man after hys doynges: he adioyneth, and sayth, I am Alpha and Omega, the beginning and the ende, &c. By the which wordes he signifieth, that he is very God, eternall, and almyghitic. The sentence is taken out of the .43. and .45. chapr. of Esay. And is expounded before. These thynges teach vs, that Iesus Christ is very God, and therefore the rewarde of all, most bountifull and most righteous.

Rewardest
prepared
for goodly.

Consequently agayne, expressely, more playnely, and by a petition, S. Iohn by these hys wordes declareth, what, and to whom the Lord wyll geue. And first indeed he treateth of the rewarde prepared for the good, and after of the punishment appoynted for the euill by the iust iudgement of God. And rewarde is payed, or geuen rather, as S. Paule sayth, to them

them that keepe the commaundements of hym, that is to wit,
of Christ. For not they that read, or heare the commaunde-
ments of God, or boast and preach them, are blessed: but they
that keepe and performe them in deede. For so hath our Lord 1. Iohn. 3.
and Saviour Christ taught vs in the Gospell after Matthe.
the. 7. chapt. and Luke the. 11. And his commaundementes
are those that are set downe in the ten precepts, or in the gos-
pell receyved to the loue of God and our neighbour, or the
which are named of S. Iohn the Apostle sayth and loue. It
behooueth vs therefore to be religious, in case we looke to re-
ceiue a rewarde of God. And what is the reward that is ge-
uen of the iudge to the godly worshippers of God? That is
taken three manner of wayes. For first they are called happy
and blessed, Secondly they shall haue power ouer the wood
of lyfe, that is to say, the frutes of the tree of lyfe shall be in
their power: that is to witte, they shall lyue an eternall lyfe
wyth Christ, as before is declared. For he alludeth to the for-
mer thynges. Lastly, they shall enter in, saith he, by the gates
into the citie before described, namely, into the euerlastyng
countrie.

After this he toucheth or collecteth also the punishments without
appointed for the wicked, and in one worde compriseth all dogges.
together, whylest he sayth, wythout. For by this onely word
he excludeth the wicked out of the heauenly countrie, and in-
cludeth or incloseth them in hell, and hell torments unspeak-
able, endles and innumerable. And S. Iohn here followeth
the Lord in the Gospell, saying: I say vnto you, that many Mach. 8.
shall come from the East and from the west, and shall rest
wyth Abraham, Isaac and Iacob in the kyngdome of heaue:
and the children of the kyngdome shall be cast out into out-
ward darckenes, there shall be weeping and gnashyng of
teeth. So lykewyse in the parable of the ten virgins, the gate
is sayde to be shut, and the foolishhe virgins hurte out of the Mach. 15.
ioyes celestially. Euen there he commaundeth the vnprofita-
ble seruaunt to be cast into the outward darckenes. Lyke-
wyse in the. 13. of Luke, the Lord sayeth, how the vnbeleuers
shalbe thurst out.

And who be they I beseech thee, which in that last iudge- what holy
ment shall be cast out? Dogges, and the residue which are re- Scripture
cited in the register of the condemned. The terme of Dogges of dogges.
is not alwayes taken in the holy scriptures in the euill part,
but yet for the most part. Abner the Leiseteraunt generall of
kyng Saules warres, sayth vnto Ioseph: I am the head of

a Dogge, which defende the house of Saule agaynst Juda? Signifying that he had incurred the displeasure of the tribe of Juda, for that he had retained t'n tribes yet in their dutie, and vnder the dominion of the house of kyng Saule. Els where, as in the 15. of Matthew the Gentils, or heathen, or estranged from the people of God seeme to be called Dogges. As some at this day call the Turkes, naming them Turkish Dogges: that is to say, Turkishe Infidels. Moreover also the Prophet Esay calleth the false Prophetes Dogges, because they were shamelesse, rauening, vnstable, nor able to barke and defende the shepefolde, or els vntwyllyng and sleepe. After the same signification the Apostle sayth to the Philippians: beware of dogges, beware of euill workers. &c. Moreover in the holy Scriptures angrie, fierce, and cruell, & contemners of godly thynges, barkers at the tructh, slaundersers and persecuters thereof, and blasphemers, are called dogges. For in the 22. Psalme. Dauid a figure of Christ the Lord cryeth: Dogges haue inuironed me rounde about, the companie of the malignant hath compassed me. whom he now calleth Dogges, by and by he nameth malignant. And when Semei cursed Dauid. Abisai the sonne of Zaruia saith: why doeth this dogge that shall die curse my Lord the kyng? And the Lord in the Gospell forbiddeth to cast that which is holy to dogges, or pearles to Swine. Finally, these filthy & vncleane men without repentance, wallowynge themselves in the dungehill of sinne and wickednes, are called Dogges.

Math. 27.

2. Pet. 2.

For S. Peter calleth such men dogges, returnyng to their vomite. And the Lord prohibiteth, that no man bring y^e price of a strompet or of a dogge into the Temple. For euen therefore the Jewishe Iozuelles refused the price of blood offered by Judas. Therefore vnder the name of dogges we vnderstand heathen or infidels, false Prophetes or deceaunders, cruell mē, blasphemers, persecuters of the tructh, cursed speakers, contemners of the tructh, vncleane and filthy. &c.

He loueth
and maketh
lesinges.

And as for the members that followe, they haue beene expounded before, to witte, in the 9. chapt. and about the beginning and in the end of the 21. chapt. To a ipe he addeth here, he that loueth and maketh. For many make them not opely, but they loue, fauour and aduaunce them. Many both loue and make them. They loue a litle chiefly, which mayntayne vntre learning, and delight therein. But herof most purposely Primasius Bysshop of Vuca sayth, to all these things must be geuen not diligence of expounding, but certaintie

of auoyding the euils. The Lord Ieſus ſaue vs from all euill. Amen.

Chriſt is ſhewed agayne to be the Authour of this booke, how great ſoeuer he is. Here is alſo declared the deſire of the Church, wyſhing for the coming of Chriſt, and the liberall promiſe of the Lord.

The C. Sermon.

I Ieſus haue ſent myne Aungell to teſtifie vnto you theſe thynges in the congregations. I am the roote and offſpring of Dauid, and the bright morning ſtarre. And the ſpirite and the bryde ſayd, come. And let him that heareth ſay alſo, come. And let hym that is a thirſte, come. And let whoſoeuer wyll, take of the water of lyfe, free.

The tenth place of this concluſion ſheweth againe the author of this worke to be Ieſus Chriſt, which is brought in here by S. Iohn ſpeakyng, to the intēt the thyng that is ſpoken may haue the more authoritie, and that the hearers may geue the more credit to the whole worke. Wherefore nothing is to be aſcribed to S. Iohn, but y^e writing of y^e worke, that is to wit, that he firſt ſaw all theſe thynges, and indited them and committed them to writyng. And the maner alſo of reuelation is repeted. Chriſt him ſelfe came not downe into the earth, or into theſe lower partes, but ſent forth his Aungell, whoſe ſerue Chriſt, and in Chriſtes name opened & ſhewed theſe thynges to S. Iohn. The end alſo of the Aungels ſendyng or reuelation is ſpecified: that he ſhould teſtifie theſe thynges vnto the congregations, and to you all that are in the world, vnto the end of the world. And we learne by theſe few wordes, that credite muſt be geuen to this booke, as which is ſet forth by the very ſonne of God by his Aungell and Apoſtle, verely euen to all that are in the Church. Againe that Ieſus Chriſt is very God, the Lord of Aungels: as S. Iohn alſo affirmeth in the .i. chapter to the Hebrewes. Of the which thyng is ſpoken alſo before. And theſe moſt cleare teſtimonies of the Scripture ought to moue the faythfull more, than all the dotages of Seruetus the Spanyard and Seruetanes playyng the Arians & Iewes. Let vs obſerue more

The Author of this booke Chriſt.

Chriſt be-
re God.

The holy
writings
are authen-
ticall.

ouer, that Christ sent his Aungell, not to Judge or to teache: but μαρτυροει, that is to testifie. when testimonies be lawfully taken, or committed to writing and sealed, it is not lawfull to speake agaynst them. For they are altogether taken for Authentickall. But all this booke was written by S. John, and is the recorde or testimony of the Aungell of God. Therefore is it vnlawfull to doubt any thing therof. Also we ought to haue the same opinion of all other bookes of the old & new Testament. For the Prophetes and Apostles are called the witnesses of God: and the Gospell and doctrine of the Prophetes and Apostles, is called their witnes or testimonie. He is made, that thinketh not the Canonickall Scripture to be of it selfe Authentickall, vnles it be first made authentickall by the approbation of the Church and of Councils. Moreover we vnderstand that the doctrine of this whole booke belongeth not onely to the seuen Churches of Asia, but to all dispersed through out the whole world: and therefore apperteineth chiefly and singularly vnto vs, which liue at this day at Zuricke or in Swyzerland, England, Fraunce or Germany. Aretas Bishopp of Cesaria sayth thus: that he should testifie, that is to say, that he should protest not priuely, nor obscurely, but in the audience of all Churches, dispersed in all the world, so as no man pretending wilfull ignorance, should remaine vncorrected.

Christ is
the roote &
Stocke of
Dauid.

And incontinently the Lord him selfe also sheweth and declareth, who, and how great he is, and what the faithfull haue layd vp in store in him. And he vseth againe parables and allusions for the more playnnes: And first he calleth him selfe the roote and offsprynge of Dauid, that is to say true and naturall God. And he curteth of all sinewes from all heretickes that deny and impugn the true flesh of Christ: most strongly proung, that he after the flesh is of our nature. wherof he is called also in the Scripture the fruite of the wombe of Dauid, and he that is risen of his loynes. Moreover it is sayd to the Dauidicall virgine and mother of God: thou shalt conceiue in thy wombe and bring forth a sonne. Therefore he calleth him selfe also both the roote and the offsprynge of Dauid. And the phrase of speech is to be marked. For the like is read in the 16. of Ezechiel. Thy roote and thy offsprynge is of the land of Chanaan: that is to say, thy byrth is of the Chananites, or thy of sprynge is of people polluted. Yet semeth here neuertheles also an other certeine thyng to be signified. For
the

the roote beareth a tree, & nourisheth or quickeneth the same. The roote is not borne or nourished of the tree; and Christ the Lord is the foundation, and preservation of the house of David, and Church of the faithful. That David is preserved, that the offspring of David is not rooted out, which oftentimes it hath deserved to be, it is done in respect or merite of Christ the Lord. Christe hath saued them, and doth saue them, so many as are saued, as he that of all the promises made vnto David is both the head, the vertue yea and the same and perfection, as in whom is perfecte saluation, and all fulnes, as the cleare testimonies of the Prophet Esay beare witnes in the. 7. and. 37. chapter and els where, and in the. 3. of Osce and the. 34. and. 37. of Ezechiel. And not a much vnlike place is in the. 3. booke of Iynges, the. 15. chapter John also in the. 1. chapter of this booke named Christ the roote of David. &c.

Agayne the Lord calleth hym selfe a Starre, and that not a dim star, but a shynynge and bright one, and euen the moorning Starre. when he called him selfe a Starre, he had respect to the auncient Oracle of Balaam that wise Prophet in the East. He prophesied that a Starre should arise out of Israell, that is to say a heauenly starre, and euen the very sonne of God should be borne of a womā. And that the same starre did arise, the wise men who were also of the East, do testifie in the. 2. chapt. of S. Mathew. And it is called bright, because Christ is the light, illuminynge all men that come into the world. Of the which matter the same S. John hath treated much in the first, eight, & ny nth chapter is of his Euangelical story. The same our Lord is also the moorning starre, so called of S. Peter, 2. Pet. 1. And of this our S. John in the. 2. chapter of the Apoca. For lyke as when the day starre riseth, he draweth the day after hym; so Christ shynynge in the hartes of the faithfull, doth lighten them more and more in this present world also, and in the lyfe to come doth cloth them whole with the light celestiall. Thomas of Aquine expoundynge this place sayth thus: He is the moorning Starre, to wit the messenger of the day, that is the euerlastynge felicitie thorough his resurrection. And these thyngs haue we heard heretofore of the mouth of Christ, concernynge Christ, who and how great he is, and what treasures we haue layde vp in store in hym. He is very God and man, & was incarnate for vs, that he might be our roote, vertue, life, light, and saluation. Therefore haue we reposed in him, all fulnes of saluation. And so we see as gayne, that this booke is wrytten with Apostolicall spirit, which

Christ is &
bright mor-
ning starre.

which spirite verely so oft as occasion serueth, reasoneth excellently of Christ, and preacheth his saluation, and commendeth the sayth in him, vnto all the faithfull. The same spirite therfore hath inspired either booke, both of the Gospell, and of the Apocalipse of S. Iohn, and caused them to be writtten of the same authour.

The desire
of y^e church
for the com-
myng of
Christ.

11. In the eleuenth place the Church is brought in, speaking and wisshyng for the commyng of Christ vnto iudgemēt. For in asmuch as our Lord Iesus Christ is so good, so gentle, and so hole some, whom all this booke hath promised to come, and to deliuer the Church of his afflicted Saintes in this world: now is recited the desire of the same his Church, wisshyng and calling the Lord, saying, come. For anone we shall heare the Lord promysing, and saying, be it, I come quickly: And the Church agayne reporting Amen, euen so come Lord Iesu. And that the spirite within our body crieth busily to the Lord for our deliuerance and glorifying, the Apostle mentioneth much in the. 8. to the Romanes. Notwithstandyng that by the spirite may be vnderstand euery spirituall mā also. And therfore Aretas sayth, he nameth them spirites, which are accompted worthy of the spirituall maryage, and the hyde, the Church it selfe. Thus sayth he. Of the hyde we haue spoken many tymes in this worke, so that we neede not to be tedious in repeating the same. Howbeit wyth a wonderfull desire all the godly couet that the Lord would come vnto iudgement: To the wicked that day is terrible and abhorred, to the godly most ioyfull and wysshed for. For the godly perceiue that they shal once be deliuered from all euils, and be plentifully rewarded wyth all good thynges, that the glozy and trueth of God shal be aduanced and established, so as all vngodlynnes shal be abolished, and the wicked by the iust iudgement of God tormented. whereupon S. Peter in the. 3. chapt. of the Actes, calleth this day the restoryng and perfoyming of all such thinges as God hath at any tyme spoken by the mouth of his Prophetes. In that same day therfore shal all the promyses of God euen of the greatest matters, be fulfilled througfly. Therefore sayth the Lord in the Gospell: lyft vp your heads, for your redemption draweth neare. They that mourne and are desperatelyke, cast downe their heads: The Lord biddeth vs lyft vp our heads, to be cherefull and of good hope. For we shall certainly be deliuered and glorified, which haue been in the world a laughyng stocke, and had in derision of all men. Therefore must the
places.

places be expounded figuratiuely, which purport the exceeding great lamentation & howling that shall be in that day. For the wicked for anguish and payne and bitter desperation shall cry out, & teare themselves: But the godly shall reioyce in him, whom they see coming, shewing the wounds wherewith they are redeemed. Like as therfore the desire of saintes was greatest, when the first coming of our saviour appeared here, as in Symeon alone appeareth, Luke. 2. right so at the second coming of Christ vnto iudgement, all Saintes with vncessable voyces shall cry, & continually do cry, come Lord Iesu, come and deliuer vs, come & maintayne thy glory and church, almost brought to naught: come our redeemer and Saviour so wished and looked for, dispatch vs frō euils, graunt vs the good thinges promised, &c.

wherefore the thinges that follow, may be referred either to the church or to S. Iohn, that either the church or S. Iohn should say: And let him that heareth say, come. Aretas expounding this place briefly & well, saith thus by these wordes he meaneth the m, which are not yet taken into the flock, but are redy to heare godly matters, and geue their diligence to know the Lord. So much he. And doubtlesse the desire of the godly is so great, that they couet that all creatures shoulde pray the lord to come vnto iudgement: as many times we see in the Psalmes, the godly exhort the Sunne & Moone and all creatures, to praise and speake well of the Lord. 12. The place of the conclusion, concerneth a most large promise and comfort of Christ. For he promisetht againe frankly. As though he should say: I know what thinges the faithfyll shall suffer vnder Antichrist, & what and how great craft he shall practise. All thinges will he sell for mony, Heauen & Earth, and those thinges also which are not in his power: And he shall deceiue many, and shall spoyle many: And all the godly shall he vex and oppresse with greuous persecution. Therfore if I tary long, & come not incontinently, in asmuch as the wishes of the saintes couet the same, you that loue & beleue in me, see Antichrist, geue not your selues to be spoiled of him: looke ye for me, haue recourse vnto me. He that is a thirst, that is, he that desireth an heauenly gift, or he that is in anguish or tormented with cares, and sondry euils, let hym come to me, to me I say let him come: I will fill hym wth good thinges, deliuer him frō euill, comfort him, & strengthen him with my spirit, in all maner daungers, that he may patiently beare and overcome all euils. And he seemeth to haue

And let him
that is a thirst
come.

borrowed these holisome wordes and most full of consolation, out of the doctrine of Esay, which is in the 55. chapter, and in the 7. chap. of Iohn. Hercof are spoken certen thinges about the beginning of the 21. chap. & here we read the Lorde to haue said: And to him that is a thirst will I geue of the well of the water of life freely.

And hee that
will.

But where he saith, and he that will: he meaneth not, as many mislake him, that it standeth in our will, that we may be saued. For we know that the Apostle hath sayd: it is not in the will, nor in the running, but in the mercy of God. The Lord of his owne good will launeth vs: yet notwithstanding he sauneth not the unwilling, but the willing. But he geueth vs that we may wil: according to that saying of the apostle, it is God that worketh in vs both to wil and to accomplish. Irimasius sayth: without any good giftes going before, he receiueth the water of lyfe freely. For what hast thou, saith the Apostle, that thou hast not receiued? Therfore haue we receiued of God freely the will of comming also: vnto whom we gaue nothing first, that we should bee: much lesse that we should of sinners be made righteous. Thus sayth he. Notwithstanding it might seme to be such a manner of speaking as is among the Germanes: which is I make it free for all to come: I do clerely exclude no man, I bid all come: so, and he that will: that is to say, come al, and receiue water, &c. To the lord be glory.

Punishment is decreed to the corrupters of this booke.
The Lord sayth: that he will certainly come to iudgement. The church wisheth for his comming.

The .Cj. Sermon.

I Protest vnto euery man that heareth the wordes of the prophecie of this booke: that if any man shall adde vnto these thinges, God shall adde vnto hym the plagues that are written in this booke. And if any man shal minish of the wordes of the booke of this Prophecy, God shall take away his part out of the booke of life, and out of the holy citie, and fro the things which are written in this booke. He which testifieth these thinges,

thynges, ſayth. Yea, I come quickly: Amen: Euen ſo come Lord Ieſu. The grace of our Lord Ieſu Chriſt be with you all. Amen.

13. In the. 13. part of this concluſion is decreed a payne for the containners of this booke, but eſpecially for counterfeiteres or forgers, whiche (as D. Bibliander hath ſayd full well and godly) dare attempt to corrupt or falſefie this godly inſtrument, and holy charter of the Empire & Byſhopricke of Chriſt, by addyng any thyng or taking away, or altering the true meanyng and ſenſe therof. This place is taken out of the common vſage of men. For Princes are wont in the end of their wrytyngeſ to eſtabliſh the ſame agaynſt falſefyers by menacynges and threathynges. Antichriſt, the Ape of our Lord Chriſt, about the end of his Bulles addeth: if any man ſhall caſhly preſume to go agaynſt this our commaundemēt, or malapertly to infringe the ſame, let him know that he ſhall incurre the indignation of almighty God and the bleſſed Apoſtles Peter and Paule, and our high diſpleaſure. And likewiſe in keepyng of treaſures and publicke thynges, where danger is feared, men ſet on lockes and barres. For the which cauſe verely, where the Lord was not ignoraunt that there would be ſome which would ſeke to oppreſſe and aboliſh this booke, he ſendeth it wel armed to all poſterities. We read in old authoꝝ, that certeine heretickes in the beginning of the Church tooke very much vpon them in corruptyng of the Scriptures: yea & that ſome of them haue reiected whole bookes of the holy Scripture. And Tertullian imputeth the ſame vnto Marcion, whiche alſo falſefied bookes. Howbeit thꝛough the goodnes of God it came to paſſe, that we haue neuertheleſſe receiued the holy bookes whole and vncorrupted. whiche thyng S. Hierome ſheweth playnely in hys Commentaries vpon Eſay the. 3. booke. And Eraſmus of Roterodam in his Apologie of the new Teſtament, and alſo in his Apologie agaynſt Iames Latomus. &c.

Howbeit the Lord at this preſent doth no new thing whē he commaundeth that nothyng ſhould be added, or taken away. For ouer ſo wiſe he commaunded by Moſes: Thou ſhalt adde nothyng to my worde, neither take from it any thyng. And Salomon in the. 30. of the Prouerbes, commaundeth the ſame. But many marueil, & finde fault, that he hath threathened ſo many plagues to the corrupters. Why than do not the ſame me blame and reprove in S. Paule, that he hath

A penaltie for the containners and corrupters of this booke.

Nothyng to be added nothyng to be minished.

in one worde comprised as many plagues and displeasures, as S. Iohn hath here recited, where he said vnto the Galath. Although I, or an aungel from heauen shall preach vnto you a Gospell, other than this that we haue preached vnto you, let him be an outcast, or accursed. And the same wordes again he doubleth & reperteth. wherfore if they graunt that Paule hath herein so little offended, y he hath deserued prayle also: let them leaue blamyng of those thyngs, which are here most purposely placed of our Lord Christ hym selfe by S. Iohn in their due place and tyme. Wercly Anathema (which word S. Paule vsed) is he; that is cut of from the felowshyp of all good men, condemned to extreme punishmēt, and euen subiect to all the euils both of this present life and the life to come. which thyng may be gathered of Deuteronomie and other holy bookes.

who adde and
who take away

And he addeth and taketh away, not which vseth other diuerse, and playner wordes in expounding. a sentence of the reuelation: but he that putteth in any thyng contrary to the true sense, and varyng from those thynges whiche are here by the Lord expressed: or he that taketh away any thyng, or which darkeneth or peruerteth y which the Lord himself hath here expressly signified. wherupon Thomas of Aquine sayth: he addeth to, which putteth to a lye: he minisheth which taketh away any thyng of y which is wrytten, therein, or also which denyeth or gaynsayth the same. Thus much he. Therefore this addition and subtraction, consisteth not in wordes onely but rather in sense. For neither the Prophetes in expounding the law at large, are thought to haue added any thyng to Gods word: neither the Apostles in preaching the libertie of y Gospell, are sayd to haue taken any thyng away from the law.

To testifie.

And to protest is to affirme a thyng with religious witnessing, or to auouch and warrant a thing with earnest assurance, and euen as it were to binde the heart, so as he may certainly know that these thynges which are spokē do hang ouer him, and that God will plague him vnlesse he do obey.

Concernyng the paynes or plagues, which he threatneth at this present, I haue spoken in the. 15. 16. 17. and. 18. chap. &c. Likewise is declared before, what might be here spoken of the booke of Iyfe, and of the holy Citie. Moreouer he comprehendeth here also all good thynges in like maner, which are promised in this booke to the godly and obedient seruantes of God: of all the whiche thynges, the contemner,

falle-

faſſifier & corrupter of this booke ſhalbe deprived. with how great euils and daungers then do they intangle them ſelues, which would haue this booke vterly ſuppreſſed, & are a let, that it ſhould not be expoſited openly, & come into the hands of all men? Agayne it is moſt certaine, that they ſhall obtaine of God all manner of bleſſing, ſo many as haue a good opinion, and thinke deuoutely of this booke, and ſet forth and commend vnto all men the thynges that are written in the ſame to the glory of God, and the ſaluation of the ſaythfull.

14. In the fourteenth place the authoritie of this booke is ſealed, and euen ſigned as it were with a ſubſcription. For it followeth, he ſayeth that beareth witnes of theſe thinges: or he that teſtifieth thinges. For in maner all the expoſitors ſuppoſe thoſe to be Chriſtes wordes, as though he himſelfe for a confirmation had put to the ſame, and ſayde: I Jeſus, as a faithfull witneſſe haue ſet downe all theſe thinges (and ſpecially the thinges that I haue ſayd of the falſifiers) as vndoubtedly true. For Aquinas ſayth, here is brought in Chriſt, affirming the forſayd manacing, and approuing all thynges that are written in this booke. But I for my part (reſeruing the iudgements of others ſafe) ſuppoſe this to be the ſubſcription of S. Iohn the writer of this booke. For the Notaries Secretaries or chancellers of Princes are wont at the end of the kings or Emperors letters of writings, to ſubſcribe their name. And verily S. Iohn in the hiſtory of the Boſpell hath obſerued the ſame maner. For in his 19. chap. he ſayth: and he that ſaw, bare witnes, and his teſtimony is true. And at the end of the Hiſtory he ſubſcribeth and ſigneth it vnderneath with theſe wordes: this is that diſciple, which beareth witnes of theſe thinges, and wrote them, and we know that his teſtimony is true. For all the church knew and confeſſed this. In like maner he ſemeth at this preſent to haue ſubſcribed theſe thinges alſo in his own name and to haue ſayd. He that teſtifieth theſe thinges, ſayth.

Thus ſayth he
that teſtifieth
theſe thinges.

15. In the 15. place he bringeth in agayne the Lord Jeſus himſelf ſpeaking and promiſing that he will certainly come to iudgement, verily to redeeme and glorify the godly, and to puniſh the wicked. Therfore with a great aſſeueratio he ſaith euen ſo (ver) ſurely, and doubtles I come quickly. Although I ſeeme to tary long, and to ſome not to come at all: neuertheleſſe yet moſt certainly, and in tyme do I come: as before alſo is ſayd and declared. And the ſame thyng is repeated, in maner with the ſame wordes the oftener, as a thyng moſt

Chriſt cometh certainly
to Iudge.

worthy to be marked and knowen.

He annexeth immediately the sayth, and wishe, and great desire of S. John, & of the saythfull church, or of any godly, submitting himselfe to the promise, and saying, Amen, enē so, &c. That is to say, we acknowledge it to be most certayne & vndoubted, that thou promistest that thou wilt come. Therfore do we loke for thee the iudge of the quicke and the dead: yea and pray with our inward bowels, come lord Iesu. For els where also we pray daily. Thykingdome come. And all the godly with sighes unspeakeable wish for the comyng of the Iudge, for glory: wherof the Apostle treateth in the vii. chapter to the Romaynes, and we haue touched the same matter before.

The Apostles
blessyng.

In the last place of the conclusion, (after the Apostolicke manner) he wisheth the grace of our Lord Iesu Christ to all the hearers and readers of this booke. S. Paule in the 2. Epistle to the Thess. the 3. chap. saith. Thus I write, in euery Epistle, the grace of our lord Iesu Christ be with all you. Amē. He therefore here agreeth with himselfe, as the Apostolicall sprite doth euery where. Grace comprehendeth the whole matter of the redemption and giftes of Christ. He wisheth therefore to vs al, the blessing, which we haue in Christ Iesus our lord, wherof the vessel of election S. Paule hath discoursed most plentifully and exceedingly well in the 1. chap. to the Ephes. The lord Iesus which hath reuealed to vs these holy mysteries, write the same in our mindes, and deliuer vs frō Antichrist, and from all euils: and kepe vs in the true sayth and in hys grace. Vnto him be honour and glory, prayse and thankes geuing, togiether with the father & the holy ghost, for euermore. Amen. Come Lord Iesu our redeemer, and onely Sauour, and glorify them that looke for thy comyng most wished for, that we may glorify thee for euer.

Amen.

Tedog.



An Index or table of the most notable thinges and wordes contei- ned in this booke of the Apocalipse.

A



Ahominable men
who. 192.a
Absolution. 38.b
Achabs miserie &
his people. 43.b
Affectiōs are not
in God. 64.b
Affectiōs of the godly and vngod-
ly diuersly receiued. 222. & 223.a
Afflictions folow the faithfull. 13.a
Afflictions in this lyfe are short.
92.b
Affliction. 29.b. the end of it. 31.b.
how long it lasteth. 31.b
Alpha and Omega. 12
Alitar a place of blessednes. 90.b
Alteration of the Romaine Em-
pire. 234.b
All estates bounde to the Pope by
recognsaunce. 193.b
Alchulia interpreted. 254.b
All men shalbe iudged. 183.b
Ambassage sent from Popes, in
what it consisteth. 225.a
Ambassadors of the Pope indued
with the spirite of deuils. 226.a
Amen expounded. 57
Anabaptistes error for Magi-
strates. 301
Anointed touchers greuously pu-
nished. 120.b
Angell here representeth Christ.
7.b
Angell signifieth order. 268
Angell speaketh out of the altar.
221.b
Angels described. 103.b
Angels their excellencie. 259
Angels are creatures. 80. wayte
on godly men. 80
Angels the ministers of God to ex-
cute his indgement. 130.a
Angels no: saintes are to be woꝝ-

shipped. 160
Angels gouernours of thynges. 221.b
Angelicall heretiques confuted. 81
Antichrist described. 195.a. his be-
gynnyng or the deuill. 143.b. will
be in the queere. 140. his seate.
232.b. his palace. 281. a false pro-
phet. 225.a. his impudency began.
272. his thꝛone darkened. 223.a. b.
the linke of all sinne. 199.b. is ex-
pounded by the number of. 666.
yeares. 195.a. hee shalbe cast
downe. 140
Antichrist how he must be impu-
ned. 137
Antichrist cannot shut the Gospell
booke. 131
Antichrist and his members con-
demned. 266
Antichristes kingdome not peaces-
ble alwayes. 272.b
Antichristes successe. 148
Antichristes name wherefore con-
cealed. 195. how he must be van-
quished. 145.b
Antichristes Legates lyke to im-
portunate pellynges frogges. 125.b
Antichristians haue prosperitie. 120.b
Antipas a Martyr. 35.b
Apocalipse howe reuealed. 307.
what it is. 1.8. deuinded into leuen
visions. 5.b. whence it is. 7. what
ble is of it. 7. how it was reuealed
7.b. vnderstode how nedefull. 4.b
pertaineth to all men. 9.b. what
profite it bringeth. 6.8. b. who
wrote it. 8
Apocalipse mistakers answered.
1.b. and 2
Apostasie in Rome. 207.a
Apostles of Christ. 252. are founda-
tiōs how. 297. are light in Christ
W. sig. 297

The Index or Table.

297. are called witnesses.	143	Bishop vniuersall the forrinner of	
Apostolique repentance.	48.b	Antichrist.	114.b
Apostolical simplicitie to bee fol-		Bishops what they were in old	
lowed.	45	time.	119
Apparell of the Romish whoze.		Blasphemy agaynst the saythfull.	
	232.a		30.b
Article of the booke of Iyfe.	284	Blasphemy of Rome.	231.b
Articles of the sayth expounded.		Blessed Iyfe chaunceth not to idle	
	282.b	folkes.	291
Arrius here he. 112. is confuted.	77	Blessednes wherin consisteth.	8.b.
Arke of copenaunt.	15.b		105.b. 287.b
Armour of the saythfull.	55	Blessednes befallcth to the soules	
Armies agaynst the Turke.	279	of the dead immediatly.	210.a
Asia described.	22.b	Blessednes to them that keepe this	
Auarice and sumptuousnes of Ro-		booke.	307.b
missh marchantes.	253.a.b	Blessednes of those whiche die in	
Auncient Martyrs vnder the Ro-		the Lord.	209.b
mane Emppre.	149.b	Blessyng what it is.	9
Authozitie of Scriptures.	114. 33.	Blindnes without the worde of	
	135	God.	61
Authozitie of Ministers is from		Bloud sprinkled how it purifieth.	
God.	21. 268		105
Authoz of the Apoc. commended by		Bloud signifieth wickednes.	94.b.
four titles.	28		146.b
Authozs of tumults who.	94	Bloudshed in y ^e temple of Ierusalē	
B.			279
Babilon interpreted Rome by so-		Bottomles pit.	115
dy learned writers.	206.a	Both swordes claymed by the pope	
Balance what it signi.	86		191.a
Balaams counsell.	27.b	Bookes of consciences.	284
Balaams filthy vices.	37. his do-	Booke of Iyfe.	50
ctrine still remaineth.	37	Booke of God.	71.b
Bastards brag of sayth.	291	Baptizen in Christ. 12. b. how we	
Bed for diseases taken.	43	be.	260.b
Beheaded two wayes taken.	273.b	Brightnes of teachers in heauen.	
Beleiers written in the booke of			301
Iyfe.	50.b	Bying what it meaneth.	60
Benefite of conuerted enemies.	53.b	Bulles of the Pope why so called.	
Benefites of Christes death.	79		109.a
Benedict Pope a Magician.	270	Burthen what it is.	45.b
Bibles in Hebrewe and Greeke		C.	
youngs suspected of the Papistes		Cape is a signe of captiuitie.	
	195.b		268.b
Bishop of Romes opinions.	115.	Calling of preachers.	137
b. how grosse.	115.b	Calling of God is not by violence.	
Bishop of Rome made a king.	197		59.b
Bishop of Rome when he became		Candlestickes expounded.	21.b
head.	270.b	Callpng out what.	140
Bishop of Rome persecuteth.	147.	Cause maketh a Martyr.	90
b. is y ^e greatest nurtherer.	292.b	Celeritie chiefest in warres.	123.b

The Index or Table.

Certeinty of the destruction of Rome.	244.a	ched. 204. a. his Gospell proce-	203. b.
Certeintie of blessed lyfe.	289	his Gospell euerlastyng.	204. a.
Ceremonies of Rome receiued in Fraunce.	198.b	his Church very ample.	201. a.
Charles the great confirmeth the Popes kyngdome.	199.a	Christ when he dwelleth in vs.	62. b.
Chastising a signe of Gods loue.	61	b. his seate in earth.	213. a.
Charitie.	40. b	how farre he is fene of vs.	15. b
Children of God here are thought to be the devils children.	305	Christ is our garment.	49. b
Children of God pure by his spirit.	257. b	Christians comforted agaynst these daungerous tymes of Antichrist.	100. a. 151. b
Chosen of Christ victors by hym.	238. a	Christ sweareth.	132. b
Christ described. 57. the sonne of God and man. 40. a. kyng. 161. knoweth all thynges. 75. b. 263. hys Godhead proued. 63. 75. 77. called a Lyon. 74. b. the mouth & arme of his father. 76. his manhode proued. 74. b. alone ouercame the deuill. 162. b. suffereth verely. 122. b. our sufficient saluation. 75. alone Saviour. 224. b. the succourer of his chosen. 200. b. feedeth and quickeneth. 106. no authoz of corrupt doctrine. 93. b. onely the true prophet. 225. a. the authoz of goodnes. 205. a. the gate to heauen. 296. geueth all good thynges. 52. freely saluation in hym.	290. b	Christians be kynges and priestes.	11. b
Christ hath bound Satan.	269. b	Christians must watch.	226. b
Christ a iudge. 200. b. the victor of all kynges.	237. b	Christ is the golden altar. 107. b. his priesthode.	108
Christ reigneth amdg his enemies. 145. b. the authoz of the perdition of Rome. 230. a. hys conyng. when. 12. 307. how he shall come to iudgement. 262. his parties described. 262. b. 263. his iudgement finished in a moment. 213. a. rewardeth euery one after hys workes.	44. b	Christ present with vs needeth no vicare.	16. b
Christis Church is espoused to him.	230. b	Christ figured is here lyuely expounded.	5
Christes care ouer his Church.	23. b	Christes testimony true.	10. b
Christes Gospell must bee prea-		Christ figured by angels.	162. b
		Christ an angell of great counsell.	129. b
		Church deare to Christ. 53. b. her light of Christ commended. 149. b	173. a
		Church of God destitute of a seafon.	173. a
		Church of Rome Queene for the earth.	237. a
		Church of Rome shalbe committed to perpetual tormentes.	228. b
		Church shall continue till iudgement.	276
		Church of Romes beginnyng and encrease.	114
		Church without spot when.	287. b
		Church of God described.	56
		Church of Christ in hym is without spot.	36. b
		Christ reuenger of his Church.	44. 129. 143. b
		Christ is euer present with vs.	130
		his children without spot.	203. a.
		his children virgines.	202. a.
		hys flocke onely follow him.	202. b.
		sheepe haue his marke.	201. a. 202
		a. hys sheepe knowne to God.	139. b
		Christ	

The Index or Table.

Christ called a lambe. 75. 203. sayne from the begynnyng. 174. b	of Rome sayned. 231. b
Christes Church troden downe. 141. crucified in his members. 149. b	Consciencs of the wicked con= demne them. 113. b
Christes apparell expounded. 16. b. hys white head. 17. hys bright eyes, brazen f. etc. his voyce and hand. 17. b. hys sword. 18. he may saue and kill whom he list. 20	Contentio for supremacy when. 84
Christ his body is in heauen, hys power euery where. 16	Contemners of blessed lyfe repro= ued. 106
Christ hath all power geuen hym. 74	Contrary thynges written to the Scripture are not the worde of God. 259
Christ first fighteth with his sword, then with his sword. 38. is the sword of God. 263. b. his bypight iudgement. 64	Corrupt doctrine called Darnel. &c 110. b
Christes workes what they be. 46 haue promyses annexed. 46. b. bringeth peace. 130. b	Corruption in preachers. 95
Christ very man. 313. b. the mo=	Couetous rich men are pooze. 59
nyng starre. 314. is a light. 18	Councels agaynst Gods decree are vayne. 37
Cities of the heathen shall fall. 228. b	Councell gathered by Urbane wherefore. 278. b
Cities what is most excellent for them. 295. b	Counsell for the seduced by Anti= christ. 194. a
Citizens of the Citie of God who. 301	Cosinnage betwixt Babylon and Rome. 206. a
Cloude toke of Gods presence. 130	Creatures prayse Gods holynes. 69. 81. b
Coldnes in religio is rebuked. 25. b	Creatures of God, ministers to ex= ecute his vengeance. 218. a
Cold who be. 58. comendementes of God what they be. 312	Crime of reuocyring objected by the Papistes, answered. 247. a
Comynng of Christ. 241. b. 307	Craft of the Popish Clergy. 119. b.
Comotions condemned. 28. b	their wantounes and crueltie. 119. b
Comfort for all afflicted. 13. 29	Crown promised to them that per= seuere. 54. b
Communion ought not to be had with the wicked. 246. b. 247. b	Crowne of Priestes shauen signi= fie a kyngdom. 119
Concorde pleaseth God. 81	Crossyng profiteth not. 9
Concorde of nations not to be loo= ked for before the Iudgement. 104. a	Crying sunnes. 90. b
Condemnation by blacke stones. 38. b	Crueltie of the Popes in murthe= ryng of innocents. 191. b. curio= sity forbidden. 304. b. curiosy in searchyng the iudgemēt day. 144
Confession of sinne. 26	Custom of synnyng maketh vs for get God. 48. b
Confession of Christ must be open= ly in euery man. 35	
Confessio of Christ in persecution. 35. b	
Constantines donation to the sea	

D.

Day of iudgement vnkno=	141. halbe solemnly praye= med. 265
Damnation of the wicked why. 265	
Dauid the summe of perfection. 314	
Decon=	

The Index or Table.

Deaconslypp what.	40.b	Doctrine of Antichrist deuidish.	178.a	
Death of Gods children precious in his sight.	253.b	Doctrine against disputers of gods prouidence.	82.b	
Dead in the Lord described.	209.b	Doctrine compared to wyne.	206.b	
Death how taken in the Scriptu- res.	312.b	Doctrine of merites began.	271.b	
Death what it signifieth.	285.b. is of two sortes.	275	Doctrine of Christ and Moses per- fect.	45.b
Death first and second.	32.b	Domitian his cruell death.	13.b	
Dead who be.	274.b	Donation of Constantine to the Popes impugned.	187.a. doubt- ers of the last day.	129
Decay of the new Empire was the strength of the popedome.	236.b	Dying by of Euphrates, signi- feth the decay of Popish muni- tion.	224.a	
Denying of Christ howe many wayes.	35	Drought the fourth plague, inter- preted.	222.b	
Depth of Gods iudgements.	229.a	Dwellers of the earth.	174.a	
Destruction of the Romane Em- pire, iust.	174.b. 175.a			
Destroyers who.	157			
Destruction of Rome.	229.b			
Despayre not in persecution.	129.b			
Despayre with the causes.	96.b			
Despayre is not where repentance is.	127			
Destruction of Rome shalbe so- dayne.	253.a. 249.a			
Desert signifieth the Gentils.	161			
Description of the seuen Kingd- oms.	217.b			
Diana her temple.	22.b			
Diligence in preachers.	138			
Discord objected to Gospellers.	24.b			
Distinction of persons in the Tri- nitie.	7			
Disputations of Popish matters not vnprofitable.	194.a			
Diuell is not to cast out but hee is still in force.	271. described with his mouth.	160.b. whē hee deca- ued the world.	269.a. lyer.	24
Diuell what sacrifice he requireth.	78. occupieth the sea apostollicall.			
	270			
Diuell and tyrants are called Ly- ons.	74. maketh slaughter.			
Diuell a depe guise.	45. his force broken by Christ.			
Diuision of the Romaine Empire.	238.b. 239.a			
Doctrine of Rome.	233.a			
		E.		
		Earthly men made drunken by the whore of Rome.	231.a	
		Earth quake what.	94	
		Effect of Christs purifying.	165.b	
		Effect of Gods word.	138	
		Effect of resurrection from linne.	275.b	
		Effect of the Popes Ambassadors.	226.a. b	
		Elect of God where they be sealed.	100.b	
		Electours religious Gospellers.	188.a	
		Elegancy of holy Scriptures.	255.b	
		Empire of Rome dispersed into many kyngdomes.	236.a	
		Empire translated fro the french to the Germanes.	187.b	
		Empire of Rome become Spanissh	236.a	
		Empire of Rome made desolate.	191.a	
		Empires are in the handes of God	235.b	
		Emperours correctours of the sea of Rome.	188.b	
		Emperour excluded from election of Popes.	189.b	
		Enemys hartes are turned by Christ		

The Index or Table.

Christ. 52.b. how they may.
Epicures confuted. 228.b
Eternall dānation described. 207.b
Exarchate of Italy a strange
 kynde of gouernment instituted
 by the Emperour of Constanti-
 nople. 196.b
Excommunication chief stringe of
 the Pope. 140.b
Excommunication thundered out
 by the Pope. 193.b
Excellency of the bookes of the
 Scripture. 106.b
Exhortation to embrace Christ.
 52.b
Expedition of the generall iudge-
 ment. 284
Exposition of prophecies. 186.b

F.

Face what it signifyeth. 68.b
Faith what profite it hath. 60
Faithful ouercome through Christ
 165.a
Faith couereth our sinnes. 51
Faithfull desire of Christes com-
 ming. 314. b. esteemed most mis-
 erable in this world. 215.a
Faith is Gods gift. 291. must be
 strong in afflictions. 31
Faith for vpright dealyng. 40.b
Faith the best medicine for deadly
 diseases. 48.b
Faithfulness excelleth all giftes. 41
Faith appeareth not but by wo-
 kes. 284.b
Faithfull the first frutes to God.
 202.b
Faith not tozmentes make Har-
 tyrs. 35.b
Faithfull are the tēple of God. 139
 b. men are the Priestes of God.
 275.b
Faith is figured by gold. 60
Faith iustifieth. 257.b
False Jewes who. 53
False miracles. 181.b
Fathers whether they be dayned.
 99
Fauozers of lying. 312.b

Feare of death is in every man. 31
Fearefulness diuersly. 191.b
Feare of God described. 204.b
Ferdinand driuen out of Hungary
 by the Turke. 125.b
First frutes are deintie. 304
Fire signifyeth the holy ghost. 109
Flattery to wicked men is forbyd-
 den. 24.b
Flight out of Babylon interpreted
 2. 6.a
Flye from Babylon, the counsell
 of God. 246.a
Foolishnes of the world in iudging
 religion. 171.a
Fondnes in swearing of Iuda.
 299
Force of Sathan in whom it pre-
 uaileth. 165.b
Forehead resembleth the mind 100
Forgettng in God how it is. 284
Fornication is to be abhorred. 27.b
Fornication with the parties. 128
Foundation of Gods Church.
 296.b
Fraunce the chief arme of the pope.
 177.a
Beneficiall to the sea of Rome.
 187.a
French pockes the first plague of
 God, described. 220.a
Forlong what. 298
Friers Minoys lusty warriors.
 116.b
Fulnes of Gods iudgement signi-
 fied by the number of leues. 214.b
Full power of the Romaine Em-
 pire. 173.b
Friendshipp of worldlynges deceit-
 full. 251.a

G.

Garmentes why ordeined. 49.b
Gilberta a woman created By-
 shop of Rome. 231.a
Gētiles figured by a wilderness. 231
Gentilisme reduced by the Pope.
 179.b
Glozy belongeth to God. 308.b
Glozy and honor due to God. 69.b
 Glozy

The Index or Table.

Glorie belongeth to Christ.	11.b	kers therof.	301
Glorie of Saintes what.	287	Gods Citizens, who they be.	301
Glorie of heauen.	39	Gods care for his people.	91
Glorifying of God described	223.a	Gods giftes free.	109.b
God is eternal. 290. hath no begin-		Gods readynesse, to deliuer hys.	154
nyng. 289.b. can not be fashioned		Godly men what they must looke	
out 65. the creator of all thynges.		for here. 31. must prepare them to	
71. the fountaine of all goodnes.		mete the Wide. 257. exempted	
115. knoweth all thynges	223.b	from cruell terrours. 218.a. shall	
alone reigneth. 255.b. speaketh to		not be iudged.	283.b
our capacitie. 302. b. ruleth the		Gog & Magog who they are.	276
hartes of kinges. 241. worshyp-		Gold amber what.	17.b
ped of all natiōs. 155.a. 217.a. the		Good thynges why they must be	
author of truth. 258.b. the kyng		done.	7.b
of Saintes. 216. b. bringeth his		Good men are few.	49
reward with hym. 311.b. openeth		Good workes must be done. 41.	
heauen for vs. 64. neuer forsa-		they are seales of our fayth. 41.b	
keth his seruants. 254.a. prou-		Gospel of Mathew why so called.	
deh shepheardes for his flocke.		297. confuteth sectes,	42.b
161.b. why he forsaketh vs. 26.b.		Gospel howe litle to the Popes	
to whom he will be a father. 291.		bookes.	137.b
quikneth and slepeth. 87. b. re-		Gothes interpreted.	239.b
coopeneth all wickednes in tyme.		Gothians take Rome.	175.b
247. b. presenteth the deuises of		Grace what it is.	9.b
the wicked.	229.a	Grace of God open to penitēt per-	
God in iustice remembzeth mercy.		sons.	44
86.b		Grief in this world shalbe turned	
Godhead of Christ proued. 19.b. &		to ioy.	106
his manhode.	19.b	Greannes what it meaneth.	65
Gods iudgementes secret. 72. very		Grece how it was overcome by the	
wonderfull. 215. b. very terrible.		Turke.	125.b
228. a. very fruitfull to be con-			
sidered. 217.a. not to be interpreted			
to our liking 207. a. Gods go-			
uernement not to be despised.			
185.b			
Gods iust iudgement against flesh-			
ly worshypers.	242.a		
Gods manifest iudgement at the co-			
ronation of Clement the first. 252			
Gods iust iudgement in destroying			
the Church of Rome. 296.b. 230			
Gods iudgement in destroying hys			
enemies.	227.a		
Gods last iudgement.	227.b		
Gods Church, the foundatio ther-			
of.	296.b		
Gods Church where it is, the de-			
will hath his chappell.	34		
Gods kynngdome, who bee parta-			

H.

Habitatio of Saintes.	295
Harlots that say the Scriptu-	
res are not sufficient to saluation	306
Heauenly Citie described. 294	
the wailles therof.	296
Heauē signifieth Gods kynngdome.	
95	
Heauen shut here.	145
Hell described. 265. what it signi-	
fies. 285. how it is shutte. 268. b. si-	
gured by a wynepresse. 213. b. due	
to whom. 291. foloweth death. 87	
Helpe of God in due tyme.	54
Hellas comynng.	136.b
Heresie cloked with the holy ghost.	
111.b	
He-	

The Index or Table.

Heresie must all abhorre. 27
 Heresies plagued. 43.b
 Heresies confuted how. 37
 Heretiques children punished. 43.b
 Heretiques how they must be handled. 24.b
 Hiders of the felnes in canes who. 96
 Iherusalem no more the Citie of God. 277.b
 Iuldrand an aduancer of wickednes. 270
 Inderers of Gods truth in all places. 98
 Iipocritisefayleth in the last iudgement. 284.b
 Ioly warre. 278. murderer of all nations. 278
 Ioldyng by of handes what. 133
 Iomar by sword stablished Mahometes law. 123
 Ihonor of God described. 205.a
 Ihonor to Saintes is same. 259.b
 Ihorne signifieth power. 75.b
 Iote who be. 58
 Ioure of tentation what. 54
 Ihow God is worshypped in body and spirite. 70
 Ihumilitie aduanceth vs. 19
 Ihymne what. 155

 I.
 Iacobites heresie. 122.b
 Idoll what it is. 293
 Idolaters who. 293. are abominable. 27.b. fauozers are Balaams frendes. 37. shalbe afflicted. 43.b
 Ielus Chait a iudge both God & man. 212.a. a most mightie kyng. 212.b
 Iewes saned not by the law. 102
 Ignorance of mans wit. 104.b
 Image of the beast infecteth not all which liue vnder it. 186. a. b. 191.b
 Images haue no religion in them. 127.b
 Image of the old Empire erected by the Pope. 183.a
 Impaciency of the wicked. 229.a
 Impenitent sinners what shall become. 266.b
 Impudency of the fleshy. 227.a
 Infidels more fauoured of Papistes than Christians. 194.a
 Iniquitie of Rome requirerth vengeance. 247.b
 Insolency of Antichrist. 154.b
 Instrumetes of the deuill. 168.a
 Iohn commended. 8. when he dyed ibidem
 Iohn cast into boyling oyle escaped. 13.b
 Iohn Hulse burned. 151.b
 Iubiley instituted. 177.b
 Iudge of the last iudgement deserved. 282.b
 Iudgement of Christ come already. 205.a
 Iudgement of Christ desired of the saythfull. 193
 Iudgement of God agaynst the seuē heades. 170.b
 Iudgement of Christ certayne. 198
 Iudgement day vnkowen. 261.b. 226.b
 Iudgementes of God bright and vnspotted. 217 b. 218.a
 Iudgement of God figured by harvest and vintage. 212 a
 Iudgementes of God very righteous. 221.a.b
 Iudgementes of God vnsearchable. euen of the saythfull. 218.b
 Iudgement of God agaynst Rome. 238.b
 Iustinianes decree for the number of Priestes. 116.b
 Izabell described. 41.b

 K.
 Kynges called inuincible. yet subdued of their own lustes. 74.b
 Kynges and Princes executers of Sathans furies. 163.a
 Kynges of the west. obedient children to the sacred Church of Rome. 236.b
 Kynges of the earth swaile ouer Rome.

The Index or Table.

Rome. 149.b. 250.a
 Ranges of the earth fight with the
 lambe. 237.b
 Rynghomes claped in behalfe of
 the Popes 179.a
 Ryses what they signifie. 20. the
 ministry of preaching. 114.b
 Knowledge of Christ is the mozt
 nyng skarre. 46.b

L.

L About what it is. 24
 Lambe is a token of innocency. 75
 Lamentation of worldly men. 250.b
 Lamentation of it selfe no sunne. 250.b
 Lawfull othe not forbidden. 132.b
 Laodicia described. 56.b
 Leuitical priesthode abrogated. 232
 Lewes of Fraunce hys army dyed
 of a plague. 280
 Lyons who. 293.b
 Lypng it is to call the Pope most
 holy. 121
 Lype is of two sortes. 275
 Lype of man a warfarre. 55
 Light we are not naturally, but
 darkness. 21.b
 Lypng men dead. 48
 Lye we must with wicked men,
 but not as they do. 34.b
 Lycers in Christ described. 209.b
 Locustes signifie wicked Priestes. 116
 Lordes of the Popes chaffe haue
 lost Gods grace. 146
 Lombardes establishing the fourth
 dominion in Italy. 197.a
 Lombardes overcome by Pipine
 a French kynge. 197.b
 Luther decreaued about the Apo-
 calypse. 2

M.

M Ahometes birth. 123. his suc-
 cesse. 124. b. law how long it
 shalbe. 153.b
 Mahomete and the Pope to hell. 155

Maiesty of God is incomprehensi-
 ble. 263
 Maiesty of the holy tounge. 243.a
 Maizun a God. 277
 Manaknd was in bondage. 7. is
 moze vnthankfull the all creatu-
 res. 81. b. hath no power of hym
 selfe to receaue God. 62. lykened
 to a tree. 111. 284
 Mans mynde must be on heavenly
 thynges. 64
 Manna what it is. 38.b
 Maintenaunce of Idolatry ma-
 keth of the Bpshope of Rome a
 kynge. 197.a
 Martyrs are to bee honored not
 worshypped. 35. b. condemned by
 the Romishe table. 134. a. why
 they are slayne. 89. b. not fraters
 in heauen. 89. b
 Martyrdom is no cause of salua-
 tion. 105
 Marchandise of Rome a most
 shewfull lurre. 250.a
 Masse ouerthrowen. 46
 Mathewes Gospell, why so called
 297
 Matrimony swayed vile. 277
 Manner of the resurrection. 284.b
 Manner of the Apostles in blessing. 298
 Measure is best. 36.b
 Meate of heauen what. 303.b
 Meates of Gods. 303.b
 Mediators why the papistes chole
 97
 Men moze feared than God. 292
 Men returnyng to vomit are dogs
 312.b
 Merites of men can not stand with
 Christ. 136.b
 Mercy opened to penitents. 43. 44
 Mercy of God hath preserued the
 Scripture. 190.a
 Messias gouernour of the Jewes.
 163.a
 Message of God must be vttered
 boldly. 168.b
 Messengers of Christ what they
 ought to preach. 204.b

The Index or Table.

Metropolitanes instituted. 176. b
Michael interpreted. 163. a
Milenaries error. 101. 269. b.
273
Ministers called angels. 268
Ministry of aungels. 163. a
Ministry two wayes. 40. b
Ministry of kynges abused by the
Popes. 191. b
Miracles confirmed by the Pope. 182. a
Miraculous preservation of the
godly. 160
Myriade what. 124
Myseries of Antichristians. 152. b
Mystery of God what. 134. b. of
the Trinitie. 66. b
Monarchy of Rome begon and en-
ded. 240. b
Monarchies oppressed by the Ro-
maine Empire. 170.
Monasticall lyfe hath not quietnes
of conscience. 96
Montanistes error. 42. 45
More priestes then ploughmen go
to the deuill. 266
Mortalitie of the soule confuted. 210. b
Mornyng starre. 46. b
Mouthes of Preachers must bee
free. 230. b
Murder of diuers sortes. 128. 292
Murmuring in persecution. 89

N.

N	Names for notable men.	49
	Name of a thyng, described.	195.a
	Nature of the Romaines, beastly.	179.a
	Nature of man prone to Idolatry.	239.b
	Nazareans who 24. their heresie.	111
	Peuters described.	228.a
	Peuters condemned.	57
	Peutralles what ende they shall haue.	267.b
	Peutralitie lothsome to God.	58.b
	New Hierusalem.	287
	New Rome prophesied to fall.	241

New reuelations there be none. 45
Nicholas cōdemned by all writers.
27. are all reuolters. 27
Nomber of 7. vsuall here. 5. b
No man saued by his owne Reli-
gion. 103. b
Nothing denyed to him that asketh
of God. 138
Nothing to be added to the worde
of God, neither taken from the
same. 316 b

O.

Obedience to Princes limited. 169. a
Obedience the song of the Popes Ambassadors. 226. b
Obiection agaynst the truth persecuted. 148
Obiections of them that know no whether part to follow. 45
Obiection of diuersitie in opinions answered. 45
Oracer interpreted. 240. b
Of puttynge of repentance till the last end confuted. 102
Oyle resemblith the holy ghost. 144. b
Oyle signifieth Sermons. 144. b
Old Rome destroyed. 239. a
Open a doore what. 52
Opinions of learned men for the authoz of the Apocalypse. 2. b. 3. 4
Oracles of God derided of the ungodly. 243. a
Orders of Friers began. 277
Organs become not the Church of God. 77. b
Originall of the beast. 234. b
Originall of the Romain Empire. 169. a
Originall of Antichrist. 176. a
Originall of the Popes Ambassadors called Legates a Latere. 224. b. 225. a
Othe what it is. 133. b. Why they are taken. 133
Ottoman Gods scourge. 85
Overcome the world &c. and haue lyfe. 32

The Index or Table.

P.

diuers.

89

Papisses described. 228. a. detest-
 ed of the greatest fauozers.
 101. their Idolatry. 293. worship
 not signes vnto thynges. 29. b.
 whererein greater then the virgine
 Mary. 120. their delusions. 45.
 cloke their Decrees by the holy
 ghost. 45. burne dead mens bones.
 148. b. triumphe when. 150. are
 not saued for their simplicitie. 103
 b. Ipe in geuyng diuine power to
 Saintes. 70. b. their confirma-
 tion blasphemous. 193. a
Papistry moze corrupt then genti-
 lite. 277
Paradise what it is. 28
Paradise of the saythfull whiche.
 303
Partakers of Gods kyngdome
 who. 202
Pastours be Gods angels. 21. must
 watch ouer their flocke. 48
Patience described. 41. 53. 208. b.
 requisite in the godly. 24. 208.
 175. a
Patience in dealyng with here-
 tiques is nedefull. 25
Pathmos an ile described. 13. b
Penitent persons what benefites
 they haue. 62. b
Penalty for cōtenners of Christs
 word. 317
Peters seate subuerted by the pope
 223. a
Permission breedeth hurt in the
 Church. 41. b
Perdicion what. 157. b
Perseuerance 31. commended. 52.
 commanded. 54
Perseuerance is not in impatience
 54
Persecutozs abhored of God.
 30. b
Persecution when. 147. by whom
 it is styred. 147. b. agaynst whō
 148
Persecution of the Church. 58. b.
 causes thereof. in God & tyrantes

Pergamos described. 34. deuils
 seate. 34
Persecution when it shall end. 92. b
Philosophy corrupteth diuinitie,
 111
Philadelphia described. 51
Phocas a murtheryng Emperour
 authoz of Supremacie. 177. a
Piller what it is. 55
Pillers erected why. 55
Pipine made kyng by the Pope.
 198. b
Plagues how they may be shunned
 87. b. of swearing from the truth
 125. b. how to be cured. 219. b
Plagues rapping. 87
Plagues with their efficient cause
 described. 219. b
Poured vpon the vngodly. 219. a
Policarpus pastour of Smyrna.
 29. his Martyrdom. 129
Policey hath set vp Popes. 120. b
Popes host described. 18. b. ex-
 cute authoritie of Emperours.
 179. a. rapeth all warres. 119
Pope hath not the keyes. 20. b. 51. b
Popes keyes. 115. openeth hell not
 heauē. 115. terrestrial God. 184. a
 his treaso agaynst the Emperour
 279. b. his boldnes in excommu-
 nicating. 277. his bragges for the
 sea of Rome. 154. b. usurpeth the
 name of holy. 51. b. decretals sub-
 uerted. 46. neuer receaued in the
 East Church as head. 271. b
Pope challegeth Antioch. &c. 280. b
Pope become a Monarch. 190. a
Pope John. 22. his error. 274. b
Popes subiect to the Emperour.
 186. b. sayth he cannot erre. 120
Popish Priestes lyues what. 37
Popes Clergy are caterpillers.
 116. b
Popish prayeng to Saintes abo-
 minable. 78
Pope and Papistes are heathen.
 140. b
Porters of heauens are the Apo-
 stles. 299. b

¶ i.

¶ 99

The Index or Table.

P ouerty of the Romaine Empire.	184.a	P ope.	137.b
P ouerty of the saythfull. 30. theyz comfourt in pouerty.	30	P retended authoritie of Antichrist.	177.b. 233.a
P ower of God vnsearcheable.	174.a	P rinces Electours assigned.	187.b
P ower of God inuincible.	244.a	P rinces commit whoredome.	231.a
P ower of Christ to the world se- meth small.	142.b	P rimacy forbidden to Metropoli- tanes.	176.b
P ower of G O D claymed by the Pope.	182.a	P rintyng the benefite therof.	131
P ower of Rome.	231.a	P rosperitie of the Gospel is of God.	83.b
P ower of the Popes sword.	184.b	P roperties of God.	172.a
P rocedyng of the holy ghost. 67. the effect therof.	67.b	P rophetes of the old Testament doctrine.	1
P romise of Christ to comfourt the saythfull.	315.a	P rophetes apparell.	144.b
P romises to such as cleaue to Christ.	46	P rophecyes cometo passe.	306.b
P roteſtation deſcribed.	316.a	P romise of God for eternall lyfe.	190
P ayer a part of worſhypp.	77	P roceding of Chriſtes indgement.	112.b
P ayer is muſicke to God.	77.b	P rofeſſours of Chriſte of two ſortes in one Church.	47
P ayers are an acceptable ſacrifice	108.b	P rophecies are of three ſortes.	7.b
P ayers of Saintes are ſweete o- bours.	108	P rophecy is preaching.	139
P raying to Saintes confuted.	108.b	P romise to penitent ſinners.	38.b.
P rayſe of godlynes what.	49.b	they are of three ſortes.	38.b
P rayſes of God are acceptable to hym.	255.a	P romiſes of God certeine.	133
P rayſes of holy men delectable to God.	255.b	P uniſhment of the wicked deſer- ued.	264.b. 312
P relates of the Romiſh Church, occupy marchaundife.	250.a	P uniſhment of them that eſteeme not the bread of lyfe.	86
P relates perſecutyng ſhall haue deſtruction.	31	P uniſhment of the wicked perpe- tuall. 208. a. for deſpiſing the truth.	94
P reachers be ſtarres. 21. 95. deſen- ded of God.	21.b. 23.b	P urgatoz is a pickpurſe.	20.b
P reachers figured by an Aungell.	203.b	P urgatoz a fable.	32.b
P reachers ſtrike the earth with plagues.	146	P urgatoz ouerthrowen.	210.b
P reachyng of the Gospel ſignified by thunder.	201.b		
P reachyng of Gods Gospel can not be extinguiſhed.	243.b		
P reachyng corrupted looſeth the deuill.	176.b		
P reachyng is not geuen of the			

Q.

Quietnes of mynde muſt be in
Christ onely. 73.b

Quicke and dead ſhalbe iudged. 266.b

R.

Rainbow what it meaneth. 65.
token wherof. 130

Readynes of God to deſtroye hye. 154

Readyng of the Scripture redrai-
ned, what it breedeth. 98

Re-

The Index or Table.

Redemption by Christ onely. 79
 Reformation long required of the
 Popes Clergy. 144.b
 Reioyng of Saintes ouer the de=
 struction of Rome. 251.b. 254 b
 Reioyng procedeth of diuers cau=
 ses. 252 a
 Religion altered breedeth troubles.
 94
 Religions mingled. 58
 Reliques began to be woꝝshypped.
 271.b
 Remission of synnes cometh not
 by merites. 38.b
 Remedy agaynst sectes. 107.b
 Renuyng of the world. 286.b
 Reprobate angell put from all dig=
 nite. 163.b
 Repentaunce what it is. 26. partes
 thereof. 26. b. how nedefull. 27.
 promyses to them that repent. 28
 Repentaunce how it must be in vs.
 37.b
 Restoꝝyng of Israell how. 101.b
 Resurrection condemned by Phi=
 losophers. 156.b. of two sortes.
 275
 Resoltyng breedeth desolatiō. 123.b
 Rewardes of vertue. 50
 Riches spirituall. 30
 Righteous mē do good to all. 310.b
 Riote and voluptuousnes of Rome
 250.b. 251.a
 Rome sarnamed senenhill. 235. b. a
 Lady of kynges. 232. a. the thꝛone
 of Sathan. 34. b. figured by Ba=
 bylon. 233. b. an habitation of de=
 uils. 244. a. b. the mother of all a=
 bominations. 233. b. a whoꝝe. 230
 b. cruell and bloudy. 231. b. chastis=
 sed with mercy. 239. b. prophesied
 to fall. 199. a. seducth all nations.
 253. b. wherfoze sayd to be fallen.
 206. why it was taken by the
 westgothes. 85 sacked by Gen=
 sericus kyng of Mandalles. 240.
 a. cleane ouerthrowne. 175 b. 176.
 b. fallen. 242. b. burnt with fier.
 240. b. taken. 153. utterly cast
 downe. 196. dayly decapety. 241.

b. shalbe no moze inhabited. 253. a
 Romain Empire. 168. beginning to
 fall. 175. a. by diuision sayleth. 196
 a hynderaunce to Antichrist. 176
 Romaine Empire of God and of
 the Dragon. 169. a
 Romaines robbe God of hys ho=
 nour. 172. a
 Romish Church prophesied to fall.
 205. b
 Romish Religion to be detestled.
 107. a
 Romishe trompety by comparison
 described. 109. a

S.

S Both whē ordained, and wher=
 foze. 14. wherto serueth. 144. b
 Sacrifice of the Papistes confuted
 77. b
 Sacrament signifieth a mystery. 21
 Sacramentes the pledge of Chri=
 stes perpetuall amitie. 256. b
 Saintes are the sonnes of God. 55.
 b. Citizens of Gods Citie. 56
 Saintes singyng psalmes to God.
 201. b. desire not vengeance. 91.
 executers of Gods commande=
 mentes. 255. b. receyue all theyꝝ
 strength of Christ. 257. a. in heauē
 purified from all affectiōs. 252. a.
 rewarded accordyng to their own
 woꝝkes. 211. a. reioyse foꝝ diuers
 causes. 256. a. do not punish the
 wicked. 252. b. can not shew vs
 Gods secretes. 72. b. cannot pray
 foꝝ vs. 92. b. be woꝝthy of glory.
 50. how they raigne on earth.
 79. b

Saintes sittyn what it meaneth.
 65. b

Saluation of the fapthfull descri=
 bed. 210. b. freely from Christ.
 290. b. perfect by Christ. 165. a. of
 the fapthfull most certaine. 257. b.
 258. a. 208. b. is hidden from the
 negligent. 15. b

Saluation without preachers is
 not wrought. 137. b

Sardis described. 47

The Index or Table.

T eares wypped from the Saintes.	288	T ormentes of preachers sondry.	148.b
T emples the vse of them.	300	T raditions preferred before the	
T emple of God.	55.b	word of God. 178. a. of men ob-	
T emples in heauē neede not.	300.b	scure Christies truth. 94. b. of mē	
T erribleness of Gods iudgement.	283	confuted.	46
T estimony of Iesus Christ.	260.	T raditioners sweare a shyrt of	
	167.b	heere.	94.b
T estimony of Christ.	317.a	T ransubstantiation began.	277
T entations of Christians by Sa-		T ransgressors of the law punished.	126.b
than.	34	T reading what it signifieth.	141.b
T entation by the prosperitie of the		T rinicie described.	10
wicked.	128.b	T ribulation is sundry.	104.b
T hankesguyng to God.	69.b	T riumphes of the godly.	215.b
T he vyce in man onely is to be ha-		T roubles of Christians. 138. b.	
ted.	27	lowen by Antichrist.	179.a
T he victoꝝ of the godly.	46.b	T roubles of good men God shall	
T he marke of Antichrist.	192.b	shorten.	143.b
T he houses of the Dukes of Bu-		T ue repentance is to remember	
riche and of Swaueiland say-		Christes wordes.	48.b
led.	190.b	T ue maner of swearing whiche.	133.b
T he; deriued.	10	T ue Christians described.	228.a
T hiatza described.	39.b	T umpets what vse they haue.	110
T hinges already written are suffi-		T umpettes spirituall.	110
cient.	131.b	T umpettes of the deuill.	110.b
T hronē what it is.	64.b	T rueth of God figured by pillars.	125
T hreatnynges to impenitent per-		130. b. sayleth not. 133. is not to be	
sons.	20. 38.b	measured by prosperitie.	125
T hree sortes of people found in the		T rueth assaulted is the greatest sin.	265.b
great Church.	228.a	265. b. how long it shall continue.	265.b
T hunderynges signifieth the holy		T ue reformation.	26
spirite.	66.b	T ue sayth bypngeth forth frutes.	157.a
T hunderbolt of the Popes curse.	182.b	T urkes inuasion to Antioch.	278.b
T imorous men who.	292	T urkes armie greatest.	124
T yme reuealeth Antichrist.	195.a	V.	
T ypes of the law expounded.	78	V ynegloꝝ & securitie of Rome.	248.b
T yranny of Princes of no force a-		V engeance desired of God two	
gaynst Gods word.	168.a	wayes. 91. b most terrible. 214. a.	
T yranny & riotousnes of the Ro-		poured vpon the vngodly. 213. a.	
mane Empire.	245.a	on the enemies of God. 281. b	
T yranny of the Church of Rome.	233.b	V ictoꝝ of Christ and his Church	163.b
T yranny of Popes agaynst Em-	190.a	V iolence of Rome limited by God.	172.b
perours.	156	V isions what force they haue. 1. b.	
T yrantes kill the body not the		are	
soule.	89.b		
T yrantes called a sword.	84.b		

The Index of Table.

are terrible.	18.b	wisdom required in searching the	
Unsafe of the Pope plucked of.	189.a.b	number of the name of the beast.	194.b
Ananimitie of Antichristes Le-		woe, what it meaneth.	114
gates.	225.b	Woman trauayling signifieth the	
Unbelieuers who.	292.a	Church.	160
Uncleane spirites described.	225.a	Womē may not teach in the church.	42.b
Ungodlynes euery where trium-	128.b	Women Prophetes.	42
pheth.	128.b	Woman type of Christes spouse.	159
Unitie of the Godhead.	307	wonders portendyng alteration of	
Unpenitent men escape not Gods		estates.	198.b
plagues.	27	worshyppers of the beast.	174.a
Unpenitent sinners are dāned.	127	worldly thynges transitory.	227.b
Use of temples.	300	workes of Saintes vnperfect.	48
		workes are touchstones of sayth.	44.b
W.		word of God how forcible.	18
Walking on in wickednes is re-		word of the crosse.	53.b
prochfull.	310	world very brickle.	67.b
Walles of heauen.	296	worldlynges iudge after the out-	
warres styred by by popes.	220.b	ward apperaunce.	215.a
Warned who be.	58	word of Christ what 52.b. how it	
Warnyng giue to the godly agaynst		must be obserued.	52.b
these daungerous tymes of Anti-	245.b	Worshyp of the beast, interpreted.	171.b
christ.	245.b	worshypppyng of Idols.	293
warres why God sendeth.	85	worshyppers of the deuill.	127.b
warres sown by Popes.	190.b	Worshyp onely to be geuen to God.	205.a
warre betwene the Church & the		writynges are authenticall.	313.b
Dragon.	159	worshynes in men how it is.	50
Water figureth doctrine.	220.a	wordes of preachers are fire.	145
wages of God.	156.b	who adde or take away frō Gods	
Waters figure Romishe power.		word.	316.a
	238.b		
whooredome cōteineth all filthy lust		Z.	
and ryot.	292.b	Zeale required in preachers.	204.b
who be in heauen.	296	Zeale in Christians.	61
whooredome in price.	277		
wepons of preachers.	145		
wicked men are to be abhored.	24		
wicked men would be counted ver-			
tuous.	34.b		
wynde what it signifieth.	97.b		

¶ FINIS.





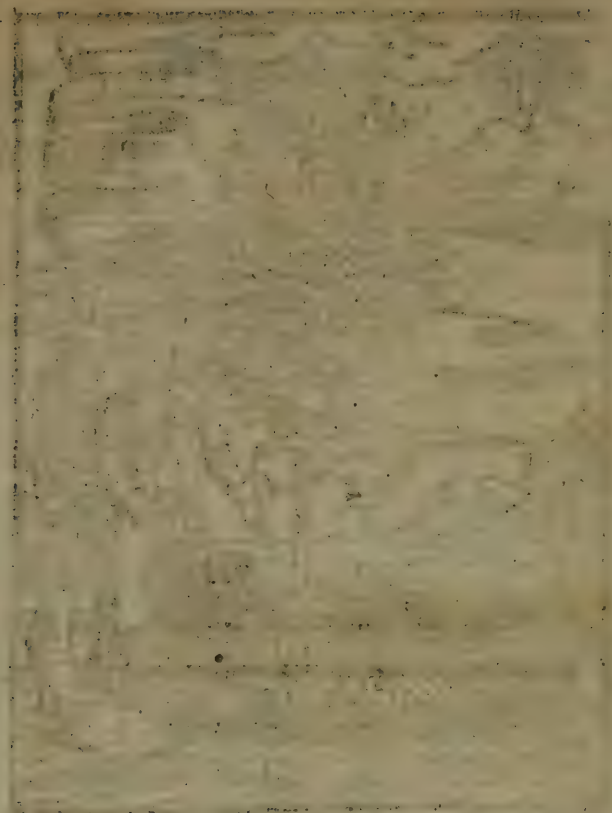
A T LONDON.

Printed by Iohn

Daye dwellyng ouer Aldersgate.

*Cum Priuilegio Regiæ Maie-
statis per Decennium.*

1573. Nouemb. 10.



AT LONDON.

Printed by John

Widdowes over Aldgate

St. Dunstons Church

Printed by

1773. 25. 1773.

